

THE BOOK OF THE HISTORY OF THE
TRANSLATION OF THE BODY OF OUR FATHER
THE HOLY MAN

TAKLA HÂYMÂNÔT

WHICH TOOK PLACE
SEVEN AND FIFTY YEARS AFTER HIS DEATH,
AND WAS REVEALED BY THE HOLY SPIRIT TO JOHN KAMÂ.

THE BOOK OF THE HISTORY OF THE TRANSLATION OF THE BODY OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

CHAPTER I.

(Fol. 167 *a.* 1) IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD, AND ONE LORD, WHO IS ONE ESSENCE, AND ONE MAJESTY, AND ONE SUBLIMITY, AND ONE PRINCIPALITY; THE MAKER OF THE UNIVERSE, WHO CALLED EVERYTHING INTO BEING FROM A STATE OF NON-EXISTENCE, AND WHO TURNETH EVERYTHING FROM A STATE OF BEING INTO A STATE OF NOT BEING; WHO HATH SET IN ORDER THE WHOLE WORLD; WHO HATH MADE THE MOUNTAINS AND THE HILLS TO HAVE THEIR POSITIONS; WHO HATH HUNG OUT THE HEAVENS LIKE [THE WALLS OF] A CHAMBER, AND HATH FOUNDED THE EARTH WITHOUT [NEED-ING TO LAY] A FOUNDATION, AND HATH MEASURED IT WITHOUT (Fol. 167 *a.* 2) A MEASURING LINE, AND HATH STABLISHED IT BY THE SPIRIT, WHICH IS WONDERFUL IN ITS OPERATION; FOR WHOM THERE IS NOTHING TOO DIFFICULT, AND FROM WHOM NOTHING IS HIDDEN, WHO KNOWETH ALL THINGS, ALTHOUGH NO BEING KNOWETH HIM, WHO HATH WORKED

FROM THE BEGINNING AND WHO COMPLETETH [HIS WORK]; EVERYTHING GROWETH OLD, BUT HE HIMSELF GROWETH NOT OLD, EVEN AS SAITH THE PROPHET, "EVERYTHING GROWETH OLD, BUT THOU THYSELF [REMAINEST "UNCHANGED], AND THY YEARS WHICH CANNOT BE COUNTED [ARE] FROM "GENERATION TO GENERATION." GLORY BE UNTO THEE, O GOD, THOU CREATOR OF ALL WONDERFUL THINGS, AND UNTO THEE IS MEET PRAISE (Fol. 167 *a.* 3) IN THE MOUTH OF EVERY CREATURE, EVEN UNTO THE LAST SOUL, FOR EVER AND EVER. AMEN.

Hearken ye, and understand, O my beloved, the Book of the History of TAKLA HÂYMÂNÔT, the beloved of our LORD, which shall be read on the day of the translation of his body on the twelfth day of the month GENBÔT,¹ that is to say, of the month of the Resurrection of our LORD JESUS CHRIST, which is associated with the festival of SAINT MICHAEL the Archangel, His beloved one. In the peace of GOD! Amen. And behold, (Fol. 167 *b.* 1) we will relate unto you, and will make you to know, having the certainty of his help, which shall protect us all, and knowing that the intercession and prayer of the blessed, and holy, and honourable TAKLA HÂYMÂNÔT will be our helpers, and we will lift up the cry(?), saying, "This day [is the day of] the translation of the body of the honourable "one, whom GOD hath honoured! This day [is the day of] the translation "of the body of the holy man whom GOD sanctified from his mother's "womb, even like JEREMIAH and JOHN. This day [is the day of] the trans- "lation of the body of the blessed man whom GOD blessed, (Fol. 167 *b.* 2) "even as the Prophet saith, 'Before I fashioned thee in the womb of thy "mother I knew thee'.² And again the Prophet saith, 'From my mother's "womb thou art my GOD,³ and [when I was] in the belly Thou didst "protect me, and Thou art my memorial at all times.'" Even thus did

¹ *I. e.*, the seventh of May.² Jeremiah i. 5.³ Compare Psalm xxii. 9, 10.

GOD bless this blessed man in the womb of his mother, and [when he was] in the belly He protected him with the dew of the HOLY SPIRIT. And since the memorial of His Name was in his mouth in the noon-day, (Fol. 167*b*. 3) and in the hour of night, and throughout the day, there flowed forth from his mouth the praise of GOD like a copious flowing of water. And as when men dig out a fountain the flow of the water therefrom increaseth from day to day, and it watereth plants of every kind, and the master of the garden rejoiceth, and he is satisfied with the fruits and herbs which come from his garden, so was it in respect of our father TAKLA HÂYMÂNÔT, the translation of whose body [we celebrate] this day. For when the threefold spade of the DEITY (Fol. 168*a*. 1) dug out and cleansed his heart, the water gushed forth, and the flow from that fountain increased from hour to hour, and it watered all the land, and freed it from the curse of sin; and the Master of the garden rejoiced by reason of His plant, our father TAKLA HÂYMÂNÔT.

Now the MASTER of the garden of Whom we speak is CHRIST, and the plants are the souls of men; and how great is the number of these! For those whom the MASTER of the garden, that is to say, [Page 100] CHRIST, hath drawn nigh unto Himself are thousands of thousands, and tens of thousands of tens of thousands (Fol. 168*a*. 2); and He is satisfied with the fruits and the produce of His plants, which are the works of righteousness, and He giveth unto each one the fruit of his work, each in his day and each in his hour, to some thirtyfold, to some sixtyfold, and to some an hundredfold. Whosoever hath a hearing ear let him hearken unto the narrative of that which He gave unto His own friend the holy man our father TAKLA HÂYMÂNÔT, and it shall give him to drink of the words of his doctrine. This day [is the day of] the translation of the body of the honoured one TAKLA HÂYMÂNÔT, the lamp of light, who was the father of many shepherds, and the pillar and roof (Fol. 168*a*. 3) of the holy Christian Church. This day [is the day of] the translation of the

body of the saint who was the originator of Christianity, and the preacher of repentance in the country of the West, even as was JOHN [in the East]. This day [is the day of] the translation of the body of the holy man, who consecrated the Church, and who was the first monk in the country of SHAWÂ, even as was ANTHONY [in Egypt].

And it came to pass that when his day had arrived and come, and his period of life in this world was about to end, and he was about to depart from this fleeting world into the joy which passeth not away, and to leave this world (Fol. 168*b*. 1), which groweth old, for that which neither groweth old nor is destroyed, to the place where a man dieth not a second time, and where there is neither sickness nor pain, and where there is everlasting joy, our LORD came unto him and said, "Peace be unto thee, "O my beloved TAKLA HÂYMÂNÔT!" And our father the holy man TAKLA HÂYMÂNÔT stood up, and received the covenant of mercy from the words of our Lord. And again he enquired of Him [concerning] every matter which should take place through him at the time of his departure to his rest, and what should happen (Fol. 168*b*. 2) to his body before he went away to the FATHER Who had loved him, and before he went away to the SON Who had honoured him above all the peoples of the earth, and before he went away to the HOLY SPIRIT Who had pleasure in him and had sanctified him, and before he went away to the city which had been prepared [for him], and to his place which had been built for him during his lifetime, and to his palace which had been purchased by the blood of his contending, the palace whereof the work was most marvellous, and which contained forty thousand pillars of fire, and forty thousand (Fol. 168*b*. 3) pillars of gold. Now the gold whereof these pillars are made is not like unto the gold of this world which can be rubbed away and destroyed, and it is not like unto the gold which can be melted away in the fire, for it is that gold which the fire cannot consume, and the water cannot wear away. Now who hath [sufficient] knowledge [to

describe] the construction and building of the royal palace of the Creator of created things? We ourselves know nothing whatsoever about it, and when we say that the pillars thereof are of fire and of gold, we only employ the words "fire" and "gold" for purposes of similitude; for we are sick in heart, (Fol. 169 *a.* 1) and are inferior in spirit, and of little understanding, but in spite of this, through the pride of our mind we would make our mouth to dwell above the heights, and make our tongues to move about in the upper air, even as the Prophet saith, "They made their mouths to dwell in the heavens, and their tongues went about on the earth."¹ What then are we that we should describe the work of the CREATOR, and compare it unto that which hath been wrought by the hand of an artisan? For is not the knowledge which hath been wrought in the (Fol. 169 *a.* 2) mind of the FATHER far removed from our minds? And we are worms and not men, even though the nature which is in us be great, for it was fashioned in the form and similitude of the MOST HIGH, and the MOST NOBLE, and we are unable to describe the work of GOD MOST HIGH, and to declare unto what it is like, and we cannot adequately depict it with words. And it is right that we should desist from the investigation of the construction of the KING of KINGS, and LORD of LORDS. For this kingdom (Fol. 169 *a.* 3) is even as the LORD of the holy ones spake Himself to His saints in the HOLY GOSPEL, saying, "Then shall the King say on that day unto those who are on His right hand, come ye unto Me, and ye shall inherit the kingdom which hath been prepared for you before ever the world was created, which eye hath not seen, nor ear heard, which it hath never entered into the heart of man to imagine, and which GOD hath prepared for those who love Him."² May GOD allot [these joys] in the kingdom of the heavens (Fol. 169 *b.* 1) unto all of us who are the sons of baptism, and unto those who

¹ Psalm lxxiii. 9.² St. Matthew xxv. 34; Isaiah lxiv. 4; I Cor. ii. 9.

have believed in the prayer of our father [the holy man] TAKLA HÂYMÂNÔT, whose works were abundant, whose course is finished, whose contending was lovely, and who shall be honoured for ever and ever. Amen.

And it came to pass that when our father the holy man TAKLA HÂYMÂNÔT questioned our LORD and REDEEMER, He answered and said unto the blessed man TAKLA HÂYMÂNÔT, and at the same time made a covenant with him by His Word, "O My beloved one, TAKLA HÂYMÂNÔT, "inasmuch as thou hast put to shame the serpent, (Fol. 169 *b.* 2) of which "one horn was of gold, and the other of silver, which wished to swallow "thee up, and inasmuch thou didst not turn aside either to the right hand "[Page 101] or to the left from My Divine authority, through the fear of "the serpent, I, even I, will give unto thee a royal palace [made of] fire, "with pillars and [their] bases made of gold, which eye hath not seen, "and of which the ear hath not heard, and which it hath not entered into "the heart of man to imagine; unto thee will I give this, O My beloved "one, TAKLA HÂYMÂNÔT. Behold, now thy appointed time hath arrived "(Fol. 169 *b.* 3), and thou hast gained the mastery in thy contending, and "thou hast brought thy service [to a close]; and there awaiteth thee the "crowns of righteousness which thy heavenly FATHER hath prepared for "thee this day, for He is the righteous JUDGE; and there is no injustice "with Him, and He rewardeth every man according to his work with "righteous judgment." And the holy man said, "Glory be to Thee, O "Lord, and to Thy GOOD FATHER, and to the vivifying HOLY SPIRIT, "now and for ever and ever! Amen."

And the Lord said unto the (Fol. 170 *a.* 1) blessed man, "O My "beloved TAKLA HÂYMÂNÔT, rejoice after thy sorrow, and come and "refresh thyself after thy tribulation, and come and enjoy relief from thy "pain, and come and rest from thy labours in the place where the Garden "lieth open for thee, and where repose awaiteth thee in everlasting joy,

“and where there is neither disease nor sickness.” And the holy man said, “Glory be to Thee, O Lord, and to Thy GOOD FATHER, and to the “vivifying HOLY SPIRIT, now and for ever and ever! Amen.” And again our father (Fol. 170*a*. 2) answered and said unto Him, “O my LORD, if “it be that I have found favour in Thy sight, hearken unto my petition;” and the LORD said unto him, “Speak, and ask Me whatsoever thou pleasest, “and I will perform that which thou desirest, O My beloved one.” Then the holy man said unto the Lord, “Grant that MICHAEL may not be “separated from me at the time when my soul goeth forth [from my body], “and let not the Angel of Death draw nigh unto me, and let him not “terrify me, and let him not bring me into the (Fol. 170*a*. 3) sea of fire; “and when they despatch and send forth MICHAEL, my beloved, [for me], “let him bear me on his wing so that ’ADLEMAKÔS, the Judge of GEHENNA, “may not find me. And now, O LORD, remember my children who have “celebrated my commemoration in all the world, wherein they have called “upon Thy NAME and that of Thy sinful servant, for behold, the place “wherein my body shall be buried shall not be sufficient to contain them, “for Thou Thyself didst say unto me, ‘I will make thy sons as numerous “as the stars of heaven, and as the sand (Fol. 170*b*. 1) of the sea.’ And “let not the HOLY SPIRIT ever depart from my grave, and let Thy signs “and wonderful deeds appear above my bones for ever. For unto Thee “belong praise and thanksgiving for ever and ever. Amen.”

And the LORD answered and said unto him, “Verily I say unto thee, “O My beloved one, TAKLA HÂYMÂNÔT, according as thou hast said “even so shall it be unto thee. And behold, this MICHAEL, the angel of “My counsel, whom thou desirest, shall do everything for thee (Fol. 170*b*. 2). “Fear thou not, O My beloved one, TAKLA HÂYMÂNÔT, for the serpent “shall not stand in thy way. And behold, when thou comest with MICHAEL “we shall meet in the air, and I will receive thee with all the SAINTS and “MARTYRS, and I will bring thee into My kingdom.” Then the holy

man said unto Him, "Glory be to Thee, O Lord, Who hast not kept in remembrance my sins! But I would also say unto Thee, Where dost Thou command them to bring [my] dust into the dust?" (Fol. 170*b*. 3) And the Lord answered and said unto him, "Here, on the very spot whereon thy thigh bone broke by reason of excessive standing, shall be thy grave; here thou didst shed thy blood, here thy tears fell in streams to the ground, and here did thy face suffer loss. This is My will, and the Will of the FATHER, and the good pleasure of the HOLY SPIRIT." Then the holy man said unto the Lord, "Where is the room here for my sons who shall come after me to carry out [all] these labours?" And the Lord said unto the holy man, "Thy bones shall not (Fol. 171*a*. 1) rest in this place, for the time shall come, after seven and fifty years, when thy sons shall be gathered together, both from afar off and near, and there shall be a mighty gathering of them in this city, and they shall translate thy body from this place into a church which shall be built in thy name; and My Grace and My Peace shall abide therein until the end of the world."

Then the holy man said, "Amen. Hallelujah," and we also say "Amen. Hallelujah," because the Lord hath given unto us (Fol. 171*a*. 2) this man to be an intercessor, and this saint to lift us up, and this teacher to be our protector, even as He gave MOSES to be a protector to ISRAEL. And now, GOD hath given unto us this father that he may obtain for us forgiveness of our transgressions [Page 102] through his supplication, and the purification of our sins through his prayer. And He hath given unto us the place of the tomb of this our father TAKLA HÂYMÂNÔT that it may be a place of protection for us, and that we may go thereto, so that we may escape from the slaughter of death and SHEOL, which cause the soul to be destroyed utterly (Fol. 171*a*. 3). But, O my brethren, what manner of end shall we have? Behold, our days pass in vanity, and we say, "This is good," and "That is excellent," through the desire of our flesh, and

the lust of our bellies, which crave for meats. And we do not understand that which our holy Fathers have said, "A monk shall go round about in the world, and shall sell his body for the sake of CHRIST. For ABBÂ ANTHONY said, Whosoever a monk goeth forth from his place (*i. e.*, "his cell), he dieth (Fol. 171*b*. 1) quickly; and he doth not die in respect of his body only, but also in respect of his soul, and he is like unto a fish "when it is caught by the fisherman, for it dieth speedily and is unable to "live [out of the water]."¹ Even so the monk is unable to live unless he abide continually in his cell.

I ask thee now, O man, to think; if thou removest thy vineyard to another place after an interval of years hath passed, will it not renew itself, and bear beautiful fruit? And it is thus with us, O my beloved brethren; let us translate (Fol. 171*b*. 2) ourselves from the desire of the flesh to the desire of the spirit, so that we may bear good fruit, and attain unto the renewal of [our] life. And let us not make ourselves like unto the children of Israel who rejected their protector and treated with contumely the words which GOD spake by the hand of MOSES His servant; and let us not be like unto them and abuse the hope of our Fathers and the covenant of our father TAKLA HÂYMÂNÔT, with whom GOD made a covenant, saying, "Whosoever shall set out for, and shall come into thy martyrion, "(Fol. 171*b*. 3) and shall put himself under the protection of thy grave, "verily I, even I, JESUS, Whose word is not false, say unto thee, that he "shall not lose his reward either with Me or with thee." And let this be accounted a sure thing by us, O brethren, and let us strive and contend to the utmost not to go forth from this place, and this haven of protection which our Lord hath given unto us, for He knoweth the frailty of our flesh, and that we are unable to fast, and to stand up, and to sweat, and to bear weariness, and to pray, and to give alms, and to shew forth love,

¹ See ROSWEYDE, *Vitae Patrum*, (*De Quiete*) p. 563, ch. ii. No. 1.

and goodness, and mercy, and patient endurance [towards others], and to watch untiringly, (Fol. 172*a*. 1) and to minister [to the wants of others] incessantly, and to keep silence with a tranquil, patient, and humble mind—which is the chief of all the ascetic virtues. Now our father TAKLA HÂYMÂNÔT arrived at perfection in all these things, and made it to appear as if he was contending in the flesh of another man, and we know well that we are unable to perform all these things, and to be like unto him, and our LORD hath given him unto us that we may be saved through him, and that we may have faith in his prayer to save us in this world, and to deliver us in that which is to come from condemnation, and judgment, and punishment (Fol. 172*a*. 2).

And ye know well, O my beloved brethren, that all those who have not placed their faith and hope in the prayer of the honourable one whom GOD hath honoured, and who have gone forth from his shrine with their hope [fixed] upon this fleeting world have come to a vain end. And the greatest (*i. e.*, the head) of everything, O my brethren, is faith, even as PAUL the Apostle saith, "Without faith [men] cannot please GOD,"¹ and in another place he saith, "The righteous shall live by faith."² (Fol. 172*a*. 3) See ye then, O my brethren, that there is nothing which is greater than faith. And DAVID, knowing this magnified faith, saying, "It is better to 'put faith in GOD;'"³ and again he saith, "Come ye before Him and bow 'down, and [enter] into His courts with praise, and believe in Him.'" And JOHN, the son of ZACHARIAS, in preaching the baptism of repentance, said unto the publicans, "Go ye, and believe in the SON OF GOD, and believe 'ye in His light, and be ye baptized in His Name, (Fol. 172*b*. 1) and 'remove ye evil from your hearts.'" And again he said unto them, "O 'children of vipers, who hath told you to flee from the judgment?"⁴ Now

¹ Hebrew xi. 6.² Romans i. 17; Galatians iii. 11; Hebrews x. 38.³ Psalm cxviii. 8.⁴ St. Matthew iii. 7.

"I say unto you, Believe ye in Him, and by your faith ye shall find life in "His peace." And in like manner, O my beloved brethren, let not our hearts be divided lest we remove ourselves from God, for PAUL saith, "Let there not be found, even with one of you, the evil heart of doubt¹ "(Fol. 172*b*. 2) [Page 103] which will make you to be remote from the "LIVING GOD; and admonish yourselves each and every day lest it grow "strong in the error of sin." And again PAUL saith, "Whosoever doubteth, "it is [as] herbs to the eater,"² which is as if we were to say that a man should not reveal a secret matter unto him that is in doubt, in order that many may not be led into error, and may not wax strong in his evil belief, which is what the words of HOLY SCRIPTURE declare (Fol. 172*b*. 3). And let us pay honour unto the strenuous martyrs, and let us hold in reverence our holy FATHERS, who have put on the desert, so that we may turn away from us the awful judgment by means of their honourable prayer. Similarly, let us pay honour to our noble father TAKLA HÂYMÂNÔT, and let us put our faith in his covenant unhesitatingly, and let us give praise unto GOD, for He hath given him unto us for a rock, and his tomb for a place of refuge and for the remission of our sins, through the prayer of all the holy (Fol. 173*a*. 1) martyrs, and through the prayer of this noble man, who is commemorated throughout all the country, our father TAKLA HÂYMÂNÔT. May GOD shew mercy upon us, and upon all those (Fol. 173*a*. 2) who have assembled here to-day for the festival of the translation of his body, which took place on this day, and upon His beloved one TAKLA HÂYMÂNÔT, for ever and ever! Amen.

¹ Hebrews iii. 12.² Compare Romans xiv. 20-23.

ስማ ፅቅ፡ ወበጸሉ
ቱ፡ ለዝንቱ፡ ክቡር፡
ዘዝኩር፡ ውስተ፡
ክሉ፡ ምድር፡ ክቡር፡
ተክለ፡ ሃይማኖት፡
ይመሐረን፡ ክግዚ
ክብሒር፡ ለክሉ፡

ክለ፡ ተጋብኝ፡ ለ
በዐለ፡ ፍልሰተ፡ ሥ
ጋሁ፡ ዮሐንስ፡ በዛቲ፡
ለት፡ ወለፍቁ፡ ት፡
ክለ፡ ሃይማኖት፡ ለ
ዓለመ፡ ዓለም፡ ክ
ማን፡

ክልክ፡ ክፍል፡ ገግ
ክኪ፡ ገበ፡ ገር፡ ዘ
ቀዳማ፡ ወስተ
ፊደል፡ ሃይማኖት፡
ታት፡ ዘውክት፡
ምዘ፡ ክፍል፡ ክቡ
ን፡ ተክለ፡ ሃይማኖት፡
ክክተር፡ ክቡር፡
ክ፡ ክቡር፡ ሕዝቅዮስ፡
በራክ፡ ክመ፡
ወ፡ ለዓለሙ፡
ክክለ፡ መንፈሳዊ፡
ሊት፡ ለቢሶ፡ ብርሃ
ነ፡ ወይቢ፡ ለሰላም
ለክ፡ ክፍቁር፡
ዝታዮስ፡ ለመንፈሳዊ፡
ትግ፡ ክከመ፡
ሁ፡ በጽሑ፡ ዘመን፡
ዘይቢ፡ ለክ፡
ብሒር፡ ክግዚ፡
ዮልልኩ፡ ሥጋክ፡



The Abbot Hezekiah at the grave of Takla Hāymānōt.
(See chapter II).

ቡኑ፡ቅዱስ፡ተክለ፡
 ሃይማኖት፡ለክብ፡
 ከቡር፡ቅዱስ፡ሕ
 ዝቅድስ፡ኃላ፡ክህ
 በክ፡ተክምርተ፡
 በጊዜ፡ምጽኦት፡ደ፡
 ንሣኦ፡ክ፡ፅፅምት
 ዮ፡ወወደ፡ኪየህ
 ርጊዜ፡ደተ፡ቅድመ
 መንበረ፡ታቦት፡
 ወሐቢሃ፡ይበርህ፡
 ማኅቶት፡ዘጠፍ
 ኦ፡ወበዝንቱ፡ተክ
 ምር፡ጊዜ፡ምጽኦ
 ትዮ፡ወዝ፡ይኩን፡
 ትክምርተ፡ክከክ፡
 ለዓለም፡ወክሉ፡
 ጊዜ፡ሶበ፡ፈቀድኩ፡
 መጺኦ፡የህቱ፡ማ
 ሳቶት፡ዘጠፍኦ፡
 ወበዝንቱ፡ደክም

ተ፡ጊዜ፡ምጽኦት
 ዮ፡ክሉ፡መ፡ክሉ፡ደ
 መጽኦ፡ክምድ፡
 ራክ፡ለትውልድ፡ት
 ውልድ፡ወይሁብ

ሕዎ፡ለገባራ፡መ
 ንክራት፡ለዓለመ፡
 ዓለም፡ክመገን፡ወ
 ዘንተ፡ብሂሉ፡ተ
 ስወረ፡ክምክህ፡



ክፍል፡ሣልስ፡ወክ
 ምዝ፡ተኖሥኦ፡ክባ፡
 ሕዝቅደስ፡ወራኒ
 ወ፡መልክክተ፡ው
 ስተ፡ክሉ፡ክህጉር፡
 ክመ፡ደክተንብኦ

መ፡ለደቂቁ፡ክሉ፡ተ
 ዘርወ፡ክሐተኒ፡ክን
 ዘ፡ይብል፡ክመዝ፡
 ንዑ፡ተንብኩ፡ክሉ
 ክመ፡ክሉ፡ትሣመ
 ዮ፡ደቂቁ፡ተክለ፡ሃ

CHAPTER II.

HOW TAKLA HÂYMÂNÔT APPEARED UNTO ABBÂ HEZEKIAH AND TOLD HIM TO SEEK FOR HIS BONES AND TO MAKE ARRANGEMENTS FOR THE TRANSLATION OF HIS BODY, AND HOW HE PROMISED TO DISCLOSE HIS PRESENCE IN THE CHURCH BY THE LIGHTING OF A LAMP.

(Fol. 173 *a.* 3) Let us return now to the subject of which we were originally speaking (see Plate CXIII). And it came to pass that when seven and fifty years had elapsed after the death of our father TAKLA HÂYMÂNÔT, the holy man our father appeared unto HEZEKIAH in a vision, which he saw on the twenty-first day of [the month] YAKATÎT,¹ at midnight, (see Plate CXIV) and he was clothed with light. And he said unto him, "Peace be unto thee, O my beloved HEZEKIAH, why tarriest thou? For, behold, the time hath arrived concerning which the LORD "my GOD spake unto me, saying, 'Thy children shall translate thy body "(Fol. 173 *b.* 1) from this place in the latter days,' and behold, the LORD "hath chosen thee to seek for my bones. And now, rise up, and bid all "my children to gather themselves together, both those who are near, and "those who are afar off, on the twelfth day of the month GENBÔT,² which "month is the month of the RESURRECTION of my LORD, and the twelfth "day is the day of the honourable festival of SAINT MICHAEL, my beloved "one; and ye shall celebrate the festival of the translation of my body "(Fol. 173 *b.* 2) with praise, and with prayer, and with abundant sanctifying, "even in the same manner in which ye celebrate the day of my death. "And the holy angels of heaven, and all the hosts of the LORD rejoice "on that occasion, which was the day of the death of the sinner, saying, "Glory be unto GOD in the heavens, and peace be unto the man upon

¹ *I. e.*, February 25.² *I. e.*, May 7.

“‘earth who pleaseth Him.’ And unto you, my children, there shall be
“gladness like unto that which ye enjoyed on the day of my death. And
“everything which the FATHER, my FATHER, spake unto me, TAKLA
“HÂYMÂNÔT, shall happen unto me on that day, (Fol. 173*b*. 3) which
“is the day of the translation of my body, and He of the SPIRIT shall
“perform [it]. And I, and my beloved MICHAEL, and my son PAUL
“will come together so that we may meet the people who shall be
“gathered together through love for me.” And then TAKLA HÂYMÂNÔT
uttered many things which we are not able to write down, even as
the Book saith, “There are some things which may be hidden, and
“some which may be revealed.” And our father the holy man HEZEKIAH
answered and said, “It shall be even according to thy good pleasure, O
“Abbâ.”

And again our father the holy (Fol. 174*a*. 1) man TAKLA HÂY-
MÂNÔT spake unto the honourable father and holy man HEZEKIAH, say-
ing, “Behold, I will give thee a sign concerning the time of my coming.
“Take up my bones, and carry them round about three times before the
“throne of the TÂBÔT, and straightway the lamp, which hath been ex-
“tinguished, shall be lighted, and by this thou shalt know the time of
“my coming; and this shall be a sign for ever, and whensoever I desire
“to come the lamp which hath been extinguished shall be lighted, and
“by this sign (Fol. 174*a*. 2) all those who shall come after thee, from
“generation to generation, shall know the time of my coming, and they
“shall praise (Fol. 174*a*. 3) Him that doeth wonderful things for ever and
“ever. Amen.” And having said these things he disappeared from him.



The Fathers Honorius of Segâjâ, Thaddeus, Gabra Krestôs, Joseph, 'Adkhânî, Josiah, Mâtyân, Kawestôs, John, Honorius of Marhabêtê, Zenâ Markôs, and Samuel, who are assembled for the translation of the body of Takla Hâymânôt from his grave to the monastery.

(See chapter III).

CHAPTER III.

HOW ABBÂ HEZEKIAH GATHERED TOGETHER HOLY MEN FROM ALL PARTS OF SHAWÂ TO ASSIST AT THE TRANSLATION OF THE BONES OF TAKLA HÂYMÂNÔT FROM HIS GRAVE TO THE MONASTERY.

(Fol. 174 *b.* 1) Then ABBÂ HEZEKIAH rose up, and sent a messenger into all the districts of the country that he might gather together into one place all the children of TAKLA HÂYMÂNÔT who were scattered about, saying, "Come, and gather yourselves together, all ye who have been made the children of TAKLA HÂYMÂNÔT, so that ye may translate the body of your father from the cell wherein it is into a larger martyrion, for this shall take place by the good pleasure of the FATHER, and the SON, and the HOLY GHOST, and also by the good pleasure of our father TAKLA HÂYMÂNÔT. And whosoever will not come on this day to the festival of the translation of his body shall not be worthy to call TAKLA HÂYMÂNÔT on that day, 'Abbâ, my father', and the holy man shall not call him, 'My son'."

Now when the children of TAKLA HÂYMÂNÔT heard these words, they all (Fol. 174 *b.* 2) gathered together to the honourable man TAKLA HÂYMÂNÔT, from the east, and from the west, from the south, and from the north, and from places afar off and from those which were near, until at length the sanctuary was unable to contain them. And twelve MAMHĒRÂN (*i. e.*, teachers) came, whose names were (see Plate CXV):—ABBÂ HONORIUS of SĒGÂYÂ, ABBÂ THADDEUS of SĒLÂLESHA, ABBÂ GABRA KRĒSTÔS of DĒMBÊ, ABBÂ JOSEPH of 'ENÂR'AT, ABBÂ 'ADKHÂNÎ of DÂMÔT, ABBÂ JOSIAH of WAYA, ABBÂ MÂTYÂN (Fol. 174 *b.* 3) of PATĠÂR, ABBÂ KAWĒSTÔS of MAḤGEL, ABBÂ JOHN of KHAL'AT, ABBÂ 'ANÔRÊWÔS of MARḤABÊTÊ, ABBÂ ZĒNÂ MARKÔS of MÔRAT; and some say that on that occasion there also came with the above-mentioned

ብክ፡ኦቡነ፡ተክለ፡
 ሃይማኖት፡ውከተ፡
 ከሉ፡ህገር፡ቅዱስ፡
 ማኅኤል፡የመጽኑ፡
 ሉቀ፡ሳብስተ፡ሰማ
 ይፋውኦቡነ፡ተክለ፡
 ሃይማኖት፡ይቁድስ፡
 ስ፡ወቅዱስ፡ማኅኤል፡
 ል፡የመጽኑ፡ዲያቆ
 ነ፡ወይብል፡ዲያቆ
 ን፡ቃለ፡ዘይደልዎ፡
 ወኦቡነሂ፡ይብል፡
 ስላም፡ለኩልከመ፡
 ወይፊትት፡ሳብስ
 ተ፡ወይሚጥዎሙ፡
 ለሕዝብ፡ሥንሁ፡
 ወደሞ፡ለክርስቶስ
 ወለክለ፡ኦምኑ፡በ
 ከመቅወበክንተዝ
 ትብረ፡በዐለ፡ቅዱስ፡
 ሚካኤል፡ምከለ፡

በዐለ፡ፍልሐቱ፡ለክ
 ቡር፡ተክለ፡ሃይማ
 ኖት፡ኦግዚክብሐ

ር፡ይጸግወነ፡በረክ
 ቱ፡ለዝንቱ፡ቅዱስ፡
 ለዓለመ፡ዓለም፡አሜ



ከፍል፡ራብ፡ውክ
 ምዝ፡ክምድ፡ሳረ፡ተ
 ጋብኩ፡፲ወ፪መም
 ህራን፡አመ፡፲ወ፪
 ለግንቦት፡ተንሥ
 ኩ፡ምከለ፡ሕዝቅ
 ያስኦቡሆሙ፡ወ

ሐሳ፡ውከተ፡ደማእ
 ቱ፡ወክረዮ፡ዝህር፡
 ለቅዱስ፡ወረክቡ፡
 ኦፅምቲሁ፡ዘጠ
 ግደ፡ምከለ፡መግነ
 ዙ፡ወይመከል፡ከመ
 ዮም፡ዘተገንዘቅዝ

doctors ABBÂ SÂMÛ'ÊL of WĒGAG. These are they who assembled and who set themselves to be with our father PHILIP joyfully, and they embraced the holy man HEZEKIAH. And at that time these teachers were gathered together, with all the (Fol. 175*a*. 1) children of our father TAKLA HÂYMÂNÔT, that they might perform the translation of his body with praise. Now the rising of the moon on the twelfth day of the month GENBÔT synchronized with the festival of RAKEB,¹ which is the fulfilment of the ordinances, wherein our LORD gave His BODY and His BLOOD to His disciples, and revealed unto them all mysteries, and on that same day the JEWS seized Him; and after He had risen from the dead on the day of RAKEB, He completed for them (Fol. 175*a*. 2) [His] ordinances.

Now the Festival of RAKEB falls in the middle of the days of PENTECOST, for it is celebrated twenty-five days after the Festival of Easter, and it is called "RAKEB" and "ASTARA'AYÔ", because our LORD JESUS CHRIST appeared to His disciples on three days. The first of these was the first day of the week, wherein SAINT THOMAS the Apostle believed; and the second day was the day of RAKEB itself, wherein our LORD met His disciples as they were travelling through the country, and when He instituted for them the ordinance of the MYSTERIES (Fol. 175*a*. 3); and the third day was the fortieth day, wherein He ate with them, and then ascended into heaven, and a cloud came and hid Him from their sight.

And on this day,² which is the day of the Festival of RAKEB, the festival of SAINT MICHAEL synchronized with the festival of the translation of the body of the honourable man TAKLA HÂYMÂNÔT. And during his lifetime the holy man TAKLA HÂYMÂNÔT loved SAINT MICHAEL as a friend and dear acquaintance, and at the time of the consecration of the OFFERING, when our father was preaching (Fol. 175*b*. 1) to all the city, SAINT MICHAEL used to bring unto him the bread of heaven, and TAKLA HÂYMÂNÔT used

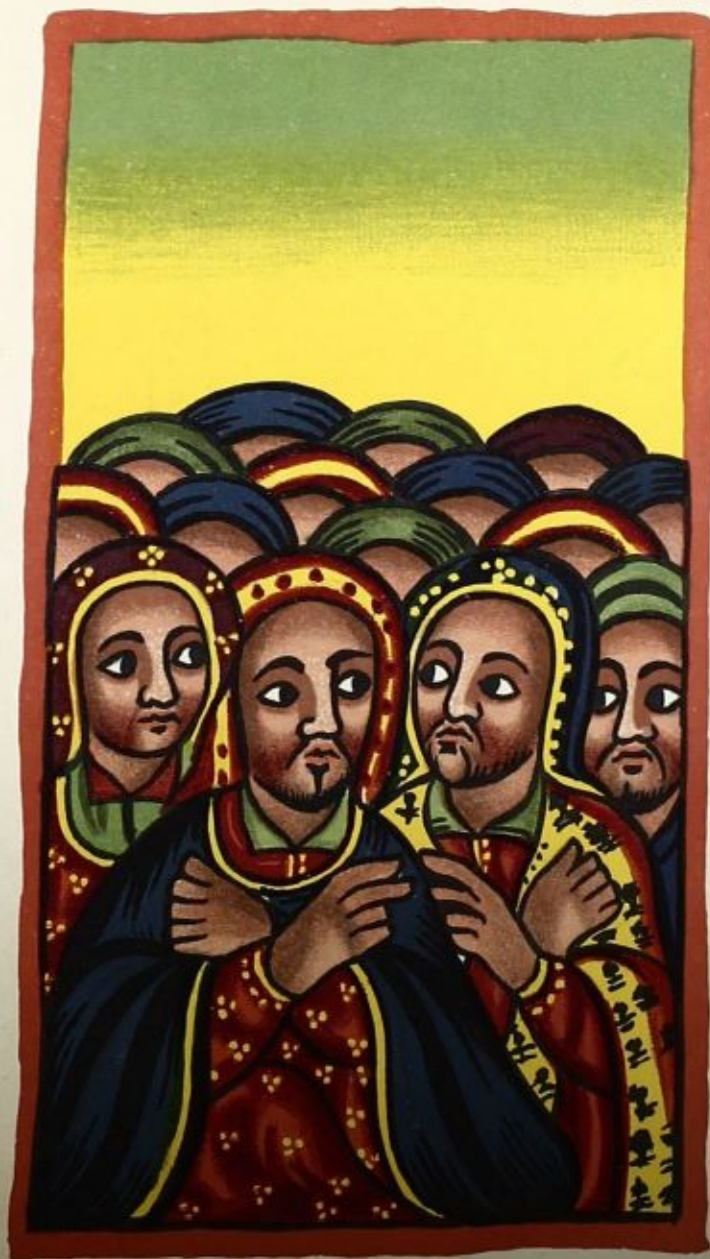
¹ *I. e.*, the festival between Easter and Pentecost (μεσοπεντηκοστή); on this occasion it fell on May 7.

² *I. e.*, the twelfth of Genbôt, or May 7.

ተልውዎ፡ቅዱስ፡ሚ
 ከኢል፡ወፊል፡ጽኑ፡ለ
 ቅዱስ፡ወአንበሩ፡መ
 ልዕልተ፡ታቦት፡ኢ
 ከክ፡ይደፍኑ፡ሥጋ
 ሆ፡ወአፅፅዎቲህ፡
 ወባረክዎሙ፡ለክ
 ሎሙ፡ሕዝብ፡ወዐ
 ርጉ፡ሰማያት፡በስ
 ብሐት፡ወእምዝ፡
 ተስኅኢሉ፡ወተስኅ
 ኢው፡ወከተው፡ኢ
 ብያቲሆሙ፡ወይ
 ቢሉ፡ከብሐት፡ለኢ
 ብ፡ወወልድ፡ወመ
 ንፊት፡ቅዱስ፡ዘወ
 ህበነ፡ዘንተ፡መስ
 ተስሮዮ፡ከበሐን፡ዘ
 ተሣሃለነ፡ወተሣየ
 ጠነ፡በደመ፡ገድሉ፡
 ወበእንተዝ፡ንስብ

ሐ፡ለክብ፡ወንባርኮ
 ሰወልድ፡ወናክኩ
 ቶ፡ለመንፊት፡ቅዱ
 ስ፡ለዓለመ፡ዓለም፡
 ኦሚን፡ሃሌ፡ሉዮ፡ተ
 ዘክሮሙ፡ከባ፡ለዘ
 ደሐሮ፡ወለዘኢጽ
 ሐሮ፡ወለክሉሙ፡
 ደቲቀ፡ዛቲ፡መካን፡
 ኢድ፡ወአንስት፡ኢለ
 ይስም፡ለመጽ
 ሐፊ፡ገድልከ፡ወዓ
 ዲ፡ፅቀረሙ፡ወባር
 ኮሙ፡ከባ፡ኦሚን፡
 ወበክመ፡ኢስተጋ
 ባእኮሙ፡ለ፤ወ፤
 ርሉት፡ኢመ፡፤ወ
 ፤ለወር፡፡ግንቦት፡
 ለበዐለ፡ፍልሐትክ፡
 ከቡር፡ኢክቡን፡ቅዱ
 ስ፡ተክለ፡ሃይማኖት

ቶክማህ፡ረስየነ፡
 ጉቡክን፡በመንግሥ
 ተ፡ስማያት፡መስ
 ለ፡ክሉሙ፡ቅዱስ
 ን፡ወሰማ፡ፅታ፡ወዳ
 ድቋን፡በረክቱ፡የ
 ህሉ፡መስለ፡ፍቁሩ
 ተክለ፡ሃይማኖት፡
 ለዓለመ፡ዓለም፡ኦሚን፡



to say the prayer of consecration over it. Then SAINT MICHAEL would bring a deacon, and the deacon would recite the words which it was proper for him to recite, and our father would say, "Peace be unto all of you," and after this he would break the bread and give unto the congregation the BODY and BLOOD of CHRIST, and unto those who believed in His NAME. It was for this reason that the festival of SAINT MICHAEL was celebrated at the same time as the festival of the translation of the body of the honourable man TAKLA HÂYMÂNÔT (Fol. 175 *b.* 2). May GOD grant unto us an abundant measure of the blessing (Fol. 175 *b.* 3) of this holy man for ever and ever! Amen. [Page 105].

CHAPTER IV.

HOW ABBÂ HEZEKIAH AND THE TWELVE HOLY MEN WENT AND DUG UP THE BONES OF TAKLA HÂYMÂNÔT, AND HOW THEY CARRIED THEM TO THE MARTYRIUM, AND HOW THE SAINT MANIFESTED HIS PRESENCE BY LIGHTING THE LAMP.

(Fol. 175 *b.* 3) And it came to pass that after the twelve MAMHĒRÂN were gathered together on the twelfth day of the month GENBÔT, they and their ABBÂ HEZEKIAH rose up, and went into the cell of the holy man TAKLA HÂYMÂNÔT, and they dug up his grave, and they found his body in the coffin, with all its funeral wrappings still upon it, and it was as well preserved as on the day wherein it was buried. Now seven and fifty (Fol. 176 *a.* 1) years had elapsed since it had been laid in the grave, and sweet odours went forth from the tomb, and the holy man had a cross fixed (*or*, planted) at his head, and in his right hand, and in his left hand. Then our father 'ANÔRÊWÔS (HONORIUS), of the country of WAREB, went in, and said, "Who will be in front of me, and who will be behind me in bearing the bones of my father?" And he took the cross which was at

his pillow and gave it unto HEZEKIAH. Now when they wished to lift up the body they caused his eyes to roll, (Fol. 176 *a.* 2) for the flesh of the holy man had shrunk greatly during his lifetime through his excessive fasting; and our father 'ANÔRÊWÔS (HONORIUS) took an oath, saying, "May GOD make me even thus;" and he kissed the coffin of the holy man, and his body.

And next they brought some clean linen napkins and wrapped his body therein, and they laid it in a small chest; and they cut up the [old] coffin into small pieces, and with them they wrought multitudes of marvellous signs and works. And it came to pass that the press among the people was so great that some of them trampled upon their neighbours (Fol. 176 *a.* 3) as if they had been dust, and they cried out, "Let us come forward in front of his coffin;" now the people trampled one man under foot, and broke his legs, but as soon as he touched the coffin of the holy man he was made whole straightway. Then the twelve shepherds went into the church and shut the doors, and the multitude of the people was so great that they extinguished the lamp; and the shepherds carried the bones of the holy man round about before the throne of the TÂBÔT three times. And at that moment the holy man TAKLA HÂYMÂNÔT came and lit the lamp, and there accompanied him (Fol. 176 *b.* 1) SAINTS MICHAEL and PHILIP, and they seated themselves above the TÂBÔT, until the shepherds had buried his body and his bones; then the holy ones blessed all the congregation, and went up into heaven with glory, and the people with one accord bade him farewell and came to their houses. And they said, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, Who have granted unto us the remission of our sins; we have been bought by the blood of his contending, and therefore we ascribe praise to the FATHER, (Fol. 176 *b.* 2) and blessing to the SON, and we give thanks unto the HOLY GHOST for ever and ever. Amen. "Hallelujah."

O Father, remember him that wrote [this book], and him that had it written, and all his children who are in this place, both men and women, who have listened to [the reading of] the book of thy contending; and moreover, do thou preserve and bless them, O Father, Amen! And as Thou didst gather together the twelve shepherds to the festival of the translation of the honourable body of our father the holy man TAKLA HÂYMÂNÔT on the twelfth day of the month GENBÔT, (Fol. 176 *b*. 3) even so do Thou gather us together in the kingdom of the heavens, together with all the saints, and martyrs, and righteous men; and may his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER V.

HOW THE HISTORY OF TAKLA HÂYMÂNÔT WAS WRITTEN DOWN AND THEN WAS LOST AND FORGOTTEN, AND HOW THROUGH THE PRAYERS AND INTERCESSION OF THE DESERT MONKS GOD REVEALED IT ANEW TO JOHN KAMÂ.

(Fol. 177 *a*. 1) Hallelujah! This book of the translation of the honourable and blessed TAKLA HÂYMÂNÔT, who is the pillar and roof of the HOLY CHURCH, which is One Apostolic Assembly, was revealed, and sent forth, and was sealed in thanksgiving to the FATHER, and to the SON, and to the HOLY GHOST, and it was translated in the faith of the FATHER, SON, and HOLY GHOST, and it was also declared in the faith of the FATHER, and in the praise of the SON, and with the tongue of the HOLY GHOST (Fol. 177 *a*. 2). This is the Book of the Contending of our father the holy man TAKLA HÂYMÂNÔT, the first monk of the country of SHAWÂ. Like ANTHONY, he received the garb of the monk and put on the raiment of monasticism from the hands of the angels, and this father and holy man received the yoke of the ascetic life from the hand of our father

ÎYÂSÛS MÔ'A [Page 106], even as our LORD JESUS CHRIST had commanded him, and it was he who gave the yoke of the monastic life unto all the men of the country of SHAWÂ, (Fol. 177 *a.* 3) and according to this rule he is the father of them all; and behold, the book of their contendings and the book of their history have been translated for all his children. Now this book of their history is sweeter to the taste than honey and sugar, and more excellent than gold, and silver, and the topaz, and the sapphire, is the Book of the Contendings of the honourable man, and the Book of their Histories shall rejoice the heart of his children exceedingly, for the works of the children are even as the works of their father (Fol. 177 *b.* 1). For a good tree putteth forth good branches, and it blossometh with good blossoms, and sendeth forth sweet fruit, and a tree is known by its fruit; and behold, the fruit of our honourable father is well known, for his fruit is ABBÂ ELESHA' (ELISHA), who kept vigil, and ABBÂ PÎLPÔS (PHILIP), who strove mightily, and ABBÂ TÊWÔDRÔS (THEODORE), who rejoiced, and ABBÂ JOHN, the merciful; we only mention these, for GOD alone knoweth the number of the others, and we do not dare to say how many of them there were. (Fol. 177 *b.* 2) Who can count the stars of heaven? And who can number the sand on the sea-shore, except GOD? Similarly no one except GOD is able to enumerate the children of the blessed man TAKLA HÂYMÂNÔT.

Now, the Book of his Contendings and the Book of the Translation of the Body of the honourable man were composed several years ago, but owing to the lapse of time they became forgotten; and GOD revealed them unto us (Fol. 177 *b.* 3) through the prayers of the Company of the Saints, and through the supplication of the Company of the Saints, and through the intercession of the desert monks, and through the tears of our father YÔHANNES KAMÂ, for this man continued to weep and to exert himself with the greatest care and diligence about the writing of the history of the holy man; and because of this, behold, GOD revealed [the history

of the blessed man to him] after many years. Now the details of every year of the life of the holy man are not forthcoming, and for the following reason: (Fol. 178 *a.* 1) the early fathers dwelt among the mountains in places which were far removed from each other, and they did so because they cared in no way whatsoever for this fleeting world, and they had no desire that anything besides their works should enter into their laborious life, and therefore no man wrote down the history of our father, and behold, it was the HOLY SPIRIT Who revealed and dictated it unto us. And if thou wouldst say, "The HOLY SPIRIT never dictated this book [to thee]," take and write [a copy of it] thyself, O foolish man, and read it from the (Fol. 178 *a.* 2) beginning thereof even unto the end. And if thou bringest thyself to write the book, [take care that] whilst thou art writing it, thou neither diminishest aught therefrom, nor addest anything thereto, and in writing it be most scrupulous not to put into it anything which is false; if thou dost not take the greatest care thou wilt magnify thyself over the HOLY SPIRIT, Who revealed and dictated the history unto us, and thou wilt fall into the abyss of arrogance of mind. But do thou believe, even as we ourselves believe and know, that it was the FATHER Who revealed the History unto us, and that the SON gave us full knowledge (Fol. 178 *a.* 3) of the same, and that the HOLY GHOST, the GOD of joy, dictated it unto us. Unto These be glory for ever and ever. Amen. O GOD, keep Thou us in memory through the prayer of this holy man our father TAKLA HÂYMÂNÔT, and through the petition and entreaty of the Mother of the LIGHT, the pure woman who gave birth to LIFE, and through the prayers of all the righteous saints and martyrs, for ever and ever. Amen. Glory be to the FATHER, and homage to the SON, and thanksgiving to the HOLY GHOST, for ever and ever. Amen. And upon us (Fol. 178 *b.* 1) may there be compassion and mercy until the time in the latter days when we shall receive our souls [again] for ever and ever. Amen. And may He write the names of him that wrote this book, and of him that had it written,

ነ፡ይኩን፡ሣህል፡ወ
 ምሕረት፡ክከክ፡ክ
 ከትን፡ፋከ፡ጸ፡ፋረት፡
 ለዓለመ፡ዓለም፡ክ
 ሚን፡ፋ፡ፋ፡ፋ፡
 ለዘንሐር፡ወለዘ
 ክንሐር፡ለዝንቱ፡
 መጽሐፍ፡ይጽሐ
 ፍ፡ከምመ፡ፋበ፡ክ
 ምጸ፡በርሃን፡ም
 ከለ፡ውሉጸ፡ዘቲ፡ቤ
 ተ፡ከርከቲ፡ያን፡ፋ፡
 ምሕረት፡ወያድ፡ፋ
 ነ፡ለኩል፡ክምጸ
 ይን፡በንሐ፡ቶመ፡
 ለኩሎ፡ጸ፡ፋ፡
 ን፡ወሰማዕት፡ፋ፡
 ከን፡ፋ፡ወበንሐ፡ተ፡ለ
 ክግዝክት፡ፋ፡ፋ፡
 ተ፡ይንግል፡ማር
 ያም፡ክመ፡ለብር

ሃን፡ወበከክለቱ፡
 ወትን፡በል፡ህ፡ለ
 ክቡን፡ቅዱስ፡ወክ
 ቡር፡ተክለ፡ሃይማ
 ናት፡ወያር፡ፋ፡
 ምክሊህ፡በሐዳስ፡
 ዘመን፡ሊተ፡ካህና
 ት፡ለሊህ፡ከመ፡ይ

ትክህን፡ፋ፡ለዓለመ፡
 ዓለም፡ክሚን፡ፋ፡
 ክሚን፡በዝሃ፡ተ
 ፊደመ፡ወክብሐ
 ት፡ለክግዚክብሐ
 ር፡ለዓለመ፡ሃለ
 ም፡ክሚን፡ፋ፡
 ን፡ለይኩን፡ለይኩን፡



The Abbot instructing John Kamâ concerning the history of Takla Hâymânôt, and the Holy Spirit, Who is in the form of a dove, revealing to him the details of the saint's life.

(See chapter V).

upon a pillar of light, together with the sons of this church. And may He have mercy upon us, and deliver us from the judgment through the prayers of all the righteous and of all the holy martyrs, and through the prayer of our holy Lady, the VIRGIN MARY, the Mother (Fol. 178*b*. 2) of the Light, and through the supplication and intercession of our father the holy and honourable man TAKLA HÂYMÂNÔT; and may he make us to sit down with him, in the new time which shall come when he himself shall minister (Fol. 178*b*. 3) as the high-priest, for ever and ever. Amen. And Amen.

HERE ENDETH [THE BOOK OF THE TRANSLATION OF THE BODY OF THE HOLY MAN TAKLA HÂYMÂNÔT]. GLORY BE TO GOD FOR EVER AND EVER! AMEN. AND AMEN. SO BE IT. SO BE IT.

[Page 107].

THE BOOK OF THE MIRACLES
OF
OUR FATHER THE HOLY MAN
MÂRTAKLA HÂYMÂNÔT,

WHICH WAS COMPILED BY ABBÂ PETER.

THE BOOK OF THE MIRACLES OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

THE INTRODUCTION.

(Fol. 179 *a.* 1) In the NAME of GOD, the LORD Who hath made the heavens to be His Throne, Whose foot the earth is unable to bear, and Whom the heavens and the earth cannot contain! He is the source of all understanding, and the fountain of all knowledge, and it is He Who hath created the children of men in His own form and similitude; and moreover, He shall, in the last days, mingle our flesh in His Divinity. Therefore His angels praise Him, and say, "Glory be to GOD in the heavens, (Fol. 179 *a.* 2) and peace be upon earth to the children of men who please "Him." Except through the praises of the children of GALILEE no man can know Him, for the praise of GOD, Who doeth stupendous things, is marvellous, and it is difficult to describe (*or*, explain) Him; His angels praise Him in ZION with cymbals and drum, and His Apostles praise Him in JERUSALEM with sweet songs, and every soul with one consent praiseth GOD. And if there be any man who doth not praise Him, (Fol. 179 *a.* 3) he shall be condemned, and, as it is written, the Angel of GOD shall slay

him, even as he slew the army of SENNACHERIB, and shall destroy the memorial of him in the earth. And to us, that is to say, to us who love Him so much that we have gathered ourselves together to celebrate the commemoration of the birthday of our father [the holy man] TAKLA HÂYMÂNÔT, shall it be said, even as it is said of MOSES, "He shall make our hearts to shine, and He shall set in our face His splendour, for ever and ever." Amen. Unlock and open my mouth, O Lord, (Fol. 179*b*. 1) even as Thou didst [open the mouth of] our father TAKLA HÂYMÂNÔT; and fill, O LORD, my mouth with Thy praise, so that I may praise and give thanks unto Thee, and that I may declare all the wonderful works which Thou hast done by the hand of our father TAKLA HÂYMÂNÔT; and open my mouth, O LORD, so that I may declare all thy praise in the gates of the daughter of ZION. And accept, O LORD, my prayer, and grant unto me that this Thy praise may be read aloud in the congregation of the righteous, and let me (Fol. 179*b*. 2) rejoice in Thee Who hast created me, even as it is written, "Let ISRAEL rejoice in Him that created him."¹ Harken ye unto me, O children of righteous men, and offspring of the saints, even as SIRACH the prophet saith, "As the flower putteth forth blossom[s] in the dews of the field even so shall ye blossom."² And let your perfume be as sweet as the perfume of LEBANON, and put forth your fruit, and let your perfume be as sweet as that of the rose which bloometh in the field, and sing praises with songs of gladness. And ascribe blessing (Fol. 179*b*. 3) unto GOD in all His works, and magnify ye His NAME, and prostrate ye yourselves before Him with praises of Him, and sing ye unto Him a thousand Psalms and Canticles [to the accompaniment] of the harp. And when ye praise Him ye shall say, "Great is the work of GOD, and exceedingly beautiful, and all His ordinances [are performed] each in its appointed time."

¹ Psalm cxlix. 2.² Ecclesiasticus 1. 8.

And now, hearken ye unto me, O my beloved, and incline your ears unto the words of my mouth that I may relate unto you a beautiful narrative, which shall make glad your hearts, even as doth the drinking of wine which is many years old. (Fol. 180*a*. 1) To-day is the day whereon was born the father of us all, who hath gathered us together from out of every country. This day, that is to say, the twenty-fourth day of the month TÂKHSÂSH,¹ was born our father TAKLA HÂYMÂNÔT. This day was fulfilled that which the angel MICHAEL spake unto [Page 108] our father ŞAGÂ ZA'AB, "Behold, there shall go forth from thee a pure seed, and a son shall be born unto thee, the perfume of whose unguent shall come forth into all the world, and he shall become a new Apostle in the (Fol. 180*a*. 2) country of ETHIOPIA." Thus did the angel speak unto him on the day when he brought ŞAGÂ ZA'AB out of the abyss of the sea, after he had remained there for three days and three nights, hidden from the murderous spear of the mounted soldier from the army of MATALÔMÊ, the king of DÂMÔT, who was pursuing him.

Come ye, and let us rejoice and be glad in this day with praises and hymns, and let us dance on the birthday of our father, even as a certain maiden danced in GALILEE (Fol. 180*a*. 3) on the king's birthday and pleased him; and he said unto her, "Ask me [for] whatsoever thou desirest," and she asked him to give her the head of JOHN the BAPTIST.² Let us then please our father on this day, which is his birthday, with praises and with hymns, and as the sons of a king who prepare a great feast for their father on his birthday and for the governors and nobles of the city, so let us make ready for our father on his birthday a great feast, (Fol. 180*b*. 1) both for him and for the governors and great men of the city. Now the governors are the priests, even as PAUL the Apostle saith, "Be ye subject to your governors³ who teach you the Word of GOD, for

¹ *I. e.*, December 20.

² St. Matthew xiv. 8.

³ Compare Romans xiii. 1.
YYY

"it is they who watch over your souls." And who are the nobles of the city except the folk who are hungry? For there is none greater than the hungry, of whom our Lord said, "I was hungry, and ye gave me food to eat."¹ And again He said, (Fol. 180*b*. 2) "Whatsoever ye do to one of these My little ones, My brethren, ye do unto Me."² And up to the present we have not written down what there is in the book of his contending, but from this place onwards we wish to write the memorial of the praise of our honourable father TAKLA HÂYMÂNÔT, even as it is written, "Let us now praise honourable men,³ for GOD hath given abundant honour unto our fathers, and He hath chosen them out of the creatures of the world; some of them have left behind them an honourable name, (Fol. 180*b*. 3) and men praise them in the congregation of the Gentiles, and of the men whose righteousness is not forgotten pictures (*or*, statues) are made, and their bodies are buried in peace." Of the men of whom pictures (*or*, statues) are made, our father TAKLA HÂYMÂNÔT was one, and he found mercy with his GOD, and the memorial of his name is a memorial for good.

Three days after he was born he ascribed holiness to GOD, saying, (Fol. 181*a*. 1) "ONE is the holy FATHER, ONE is the holy SON, ONE is the HOLY GHOST," and when he was one year and three months old he blessed a little flour, and he made it so much that he lacked a place where to lay it up. Then, after he had grown up, he went, like a man, on foot to the place where there was a heathen shrine in a large grove of trees, and he builded an altar to GOD therein. And in the country of DÂMÔT he taught the Word of GOD, (Fol. 181*a*. 2), and he became a witness to the birth of CHRIST, and the people of the country tortured him, each in his own fashion, and they threw him into a basket and then hurled him down a great precipice. And MICHAEL the angel brought him out of this trouble unharmed, and he made an end of the sorcerers in the very fire

¹ St. Matthew xxv. 35.

² St. Matthew x. 42.

³ Ecclesiasticus xlv. 1.

ትፋው እም ዝቅመ፤
 በአሐቲ፡ክገሩ፡፺
 ዓመተ፡ወ እም ኢሆ
 ን፡፱ ዓመተ፡ኢስተ
 የ፡ማየ፡ወ ስበ፡ፈ
 እመ፡ቅኒሁ፡መን
 ፈሳዊተ፡በአብዝ
 ፡ሩ፡ዓማ፡ከመ፡ነቢ
 ያት፡ወ በሰቢክ፡ወ
 ንጌል፡ከመ፡ሐዋር
 ያት፡ወ በተቀሥ
 ፍ፡ከመ፡ስማፊታ
 ት፡ወ በቱባሕትዎ፤
 ከመ፡መነኮሳት፡እን
 ዘ፡ይእውም፡ከከከ፡
 ይጠግ፡ማፊሱ፡
 ዲበ፡ዓፅሙ፡ወ እስ
 ከ፡ይት፡ሐቀ፡መ
 ለደልደላ፡እም
 ብዝሃ፡ሓልቀተ፡
 ሥጋሁ፡ወስግደተ

ቲሁ፡ዘበሐፍ፡ወ
 ፀይ፡ከመ፡ነጠብ
 ጣበ፡ደም፡ወእሱ
 ታቲሁ፡ከመ፡ፈል
 ፈለ፡ማይ፡ዘኢይነ
 ጽፍ፡ወ እመ፡ኦኮ፡
 ከመ፡ኦስተን፡ሐ፡
 ወውላዘተ፡ኦንብ

ፀ፡ዘኦንበለ፡አቀም፡
 መሀልተ፡ወሊሊተ፡
 ወእምኦሉስ፡ዘየ
 ሀቢ፡ገድሉ፡ነዲገ
 ፍትወት፡ወመን፡
 ከብሐት፡ጽሩ፡
 ዘኦ፡ረመ፡ኦበው፡
 ጽጉባነ፡መን፡ፈል



wherein they were wont to dance through their enchantments; now some of them used to lick coals of fire with their tongues. And he raised up many from the dead, even after their bones had dried up, (Fol. 181*a*. 3) and he went round about through all the countries teaching the true faith. He walked on foot on the sea, just as he walked on dry land, and GOD gave him power over evil demons, and he cast them out from men.

And it came to pass that one day a certain being who was a demoniac and dwelt in the sea seized [his] disciple, and straightway the holy man circumcised him, and baptized him, and made him a Christian, and he called him KHÂRAYÔ KRĚSTÔS, (Fol. 181*b*. 1) and dressed him in the garb of a monk; and this man became a chosen vessel, and was strenuous in the ascetic life, and he dwelt with the holy man, and ministered unto him until the day of his death. Next Satan came to him in the form of a mighty serpent, and, although the holy man was occupied in singing and prayer, he slew [him]. And the holy man abjured bread and water, not that he sustained his life by bread [alone], but by every word which goeth forth from the mouth of GOD. And in the place in his cell wherein he used to stand up [Page 109] he drove into the ground eight stakes, which were as sharp as (Fol. 181*b*. 2) spears, two in front of him, two behind him, two on his right hand and two on his left; and whensoever his body became weary or sleepy, and he lay down there, these stakes would pierce him and wake him up. And he stood upright among the stakes, without turning either to this side or to that, for so many days that at length one of his thigh bones broke; and after this he stood upon one leg only for a period of seven years. And on the day whereon he was to die, (Fol. 181*b*. 3) our LORD JESUS CHRIST came down to him, and made a covenant of mercy with him, and told him that He would shew mercy upon every man who should celebrate his commemoration and should call upon his name; and CHRIST appointed him to be over fifteen cities because of the multitude of his children.

Such are the reasons why we commemorate with an encomium our father TAKLA HÂYMÂNÔT; the remainder of the matters which concern him will be found in the Book of his Contendings, and from this point onwards we shall address ourselves to writing down his miracles, which are innumerable. What chariot, and what wings, and what cloud (Fol. 182*a*. 1), and what spirit could raise me up and bring me even to the fringe of thy miracles, which extended as far as is the East from the West, O my lord and father, thou blessed TAKLA HÂYMÂNÔT? What ship, or what bridge, or what boat can carry me over to the shore [of the sea] of thy wonderful things, which is as deep and as mighty as the torrent of a river, O my lord and father? What tongue, or what speech, or what understanding, or what mind is able to tell the number of (Fol. 182*a*. 2) thy miracles, which are as numerous as the sands of the sea and the stars of upper air, O my lord and father? What city, and what country, and what land, and what sea is there whereto thou didst not journey, wherein they will not be found, O my lord and father? What woman is there whom thou didst not help in the day wherein she suffered in bringing forth her child? And what place is there wherein thou didst not cause children to be found when the women had made strenuous supplication unto thee? And which of the beasts of the desert, and which of the birds of (Fol. 182*a*. 3) heaven was not found to be terrified and compelled to give up the prey which it had seized, when a man adjured him so to do in thy name, O my father TAKLA HÂYMÂNÔT?

How sweet, and how lovely is the mention of thy name when it is uttered, O our father TAKLA HÂYMÂNÔT! The love of thy name warmeth the belly like fire, and moveth the bowels, O my lord. O how much sweeter to the mouth is the mention of thy name than honey which hath been run out from the comb, for it is even as scent to the nostrils! (Fol. 182*b*. 1) O my lord, the mention of thy name smelleth more sweetly than

the perfume of the incense of the Sanctuary, and it is like unto the smell of the incense which [is burnt] at the time of the OFFERING! O my lord, how can I praise thee sufficiently, and unto what can I compare thee? How can I praise sufficiently the memorial of a righteous man? How can I ascribe blessings unto thee adequately, O my lord? Now, as it is written, "The memory of the righteous man is for praise,"¹ therefore I, even I, according to my power will praise thee, and I will ascribe blessings unto thee, O my blessed father, saying, "Blessed art thou, (Fol. 182*b*. 2) and "goodness be with thee, O my lord. Blessed be the womb which bore thee, and blessed be the breasts which gave thee suck, O my lord. "Blessed be our father ŞAGÂ ZA'AB, and blessed be our mother 'ĒGZÎ'Ē "HÂRAYÂ, who brought thee forth a perfect father, that thou mightest make "supplication for the earth and the heavens! Blessed be the children who "were reared with thee, and blessed be all those who saw thee, and who "spake with thee, O my lord! Blessed be (Fol. 182*b*. 3) the cities wherein "thou didst preach from DÂMÔT to DÂMÔ, and of them let be [specially] "blessed the city wherein thou was born, O my lord! Blessed be DABRA "LÎBÂNÔS which was the place of thy death, O my lord! Blessed be our "holy fathers who dwelt with thee! Blessed be the priests and deacons "who served in thy days, and who administered unto thee the OFFERING, "O my lord! Blessed art thou who for forty years (Fol. 183*a*. 1) didst take "no thought for thy food so long as thou didst find righteousness! Blessed "art thou into whose mouth for forty years only cold water entered, O my "lord! Blessed art thou from whose mouth there never went forth a word "of falsehood, O my lord! Blessed be the ground whereon thou didst stand, "when thou madest thy genuflections, and didst give neither sleep to thine "eyes nor slumber to thine eyelids, until at length, through excessive stand- "ing, one of thy (Fol. 183*a*. 2) thigh bones broke, [Page 110] O my lord!

¹ Proverbs x. 7.

“Blessed art thou who didst condemn thine own body to suffering, though
“none condemned thee to punishment! Blessed art thou who didst seek
“and didst find the kingdom of the heavens, O my lord! Blessed be all
“those who were gathered together on the day of thy death that they might
“be blessed with the benediction of thy body, and blessed especially be
“those who buried thee, O my lord!”

How exceedingly do our bellies burn, as with fire, when we draw
nigh unto thee at the time of weeping, when our weeping (Fol. 183*a*. 3)
is even as the weeping which ceaseth not, and as the weeping of a child
who hath left the breast of his mother, and when we remember thee, O
father of many, on the day of thy death, O my lord! And how abund-
antly do the tears of our eyes flow down, even as a stream in the winter
season, whensoever we remember how thy coffin went down into the
grave, and how they covered it over with dust, O my lord! Blessed be
our fathers who are thy children, and who have been appointed by thee
in all districts! Blessed be all those who have sat upon (Fol. 183*b*. 1) thy
throne, O my lord! Blessed be all those who shall be begotten by us, thy
children, O my lord! Blessed be all thy children who dwell in all thy
sanctuaries, and let be especially blessed those who live near the place
where thy funeral chest hath been laid, O my lord! Who shall be able
to ascribe blessings to thee adequately, and who shall be able to enumerate
thy miracles, O my lord? Many interpreters shall declare thy (Fol.
183*b*. 2) wonderful works, but they shall neither be able to describe them
all, O my lord, nor to recount them completely. And how is it possible
then for me, a man of feeble understanding, who possess no knowledge
whatsoever of letters, to describe them? For I am unable to write a
discourse thereon. If I narrate in thy name only a few out of many, or
even two only, do thou accept me, O blessed man, even as our LORD
accepted the two mites of the widow. Hearken, O ye my beloved,
for behold, we will draw nigh to them, and give ye time so that the

ገዑ፡ገበሉ፡ለክግ
 ዚክብሐር፡ኦም
 ላክነ፡መሐራብክ
 መ፡ይቢ፡ነቢዮ፡ወኦ
 ኮ፡በጽድቅነ፡ዘንዊ
 ሩ፡ሣህለነ፡ቅድሚ
 ከዳክመ፡በምሕ
 ረቀክ፡ብዙሳ፡ክግ
 ዚክነ፡ከምዐነ፡ኦ
 ግዚኦ፡ተሣህለነ፡
 ክግዚኦ፡ኦምኦኦ
 ክግዚኦ፡ግበር፡ወ
 ኢታጉነዲ፡ክግዚ
 ኦ፡ኦምላክነ፡ኦከ
 መ፡ተከምዮ፡በላፅ
 ሌነ፡ለዓለመ፡ዓለ
 ም፡ኦሚን፡ንጽሕ
 ፍ፡ኦንክ፡ቅድመ፡
 ዘተገብረ፡በደብረ፡
 ሊባኖከ፡ተኦምረ፡
 ወካፅበ፡ዓዲ፡በው

ከተ፡ኦህጉር፡ብዙ
 ኃቶ፡ከምዑ፡ፍቁ
 ራንዩ፡ኦከመ፡ዝን
 ቱ፡ኦቡነ፡ተክለ፡ሃ
 ይማኖቶ፡መከለ፡
 ከመ፡ኦር፡ነጋዲ፡ዘ
 ያከተጋብኦ፡ባሕር
 ያተ፡ኦምኦኦ፡በሐ
 ውርቶ፡ወይመል
 ኦመ፡ውከተ፡ቢቱ

ከማህ፡ዝንቱ፡ኦ
 ቡነ፡ተክለ፡ሃይማ
 ኖቶ፡ከከተጋብኦነ፡
 ውከተ፡ዘተ፡ቢቱ፡
 ክርከቲያን፡ኦም
 ኦኦ፡በሐውርቶ፡
 ኦኦ፡ኦምውሉደ፡ኦ
 ርከቲያን፡ባሕቲቱ
 ኦላ፡ኦምኦሪሚኒ፡



The celebration of the Festival of Takla Hāymānôt.

interpretation of the same may be uttered (Fol. 183*b*. 3) as a testimony.

Come ye and gather yourselves together that ye may hear an excellent narrative; come ye quickly, even as the man who is athirst hasteneth to the fountain of water, that your ears may drink in wisdom, and that ye may hearken to the marvellous story which our father PETER hath compiled because he was unwilling that the miraculous deeds of our father TAKLA HÂYMÂNÔT, which have been performed in our own days, should be forgotten, for the deeds which were done [by him] in times past have been written down by those who were before us. And hearken now, O my beloved ones, (Fol. 184*a*. 1) and come ye and let us keep a festival to the LORD our GOD, the MERCIFUL ONE, even as the Prophet saith, "Have not compassion upon us because of our righteousness which is a defiled thing, but hearken unto us, O Lord in Thine abundant mercy; O GOD, have compassion upon us, O GOD, bring [Thy] work, and make no long tarrying,¹ O LORD our GOD, for by Thy NAME are we named, for ever and ever. Amen." We will then first of all write down the miracles which were performed in DABRA LÎBÂNÔS, and afterwards those which were wrought in (Fol. 184*a*. 2) many [other] cities. Hearken ye, O beloved, for this man our father TAKLA HÂYMÂNÔT resembleth a good merchant who gathereth together pearls from every sea, and filleth his house with them; (Fol. 184*a*. 3) and similarly this man our father TAKLA HÂYMÂNÔT hath gathered us together into this church from every country, and not Christian children only, but also those who belong to the Gentiles.

¹ Compare Psalm xxv. 7; xl. 17; Psalm lxx. 5.



ይተክም ሐለል፡፥
 በ፡አቡነ፡ተክለ፡ሃይማኖት፡
 ሃይማኖት፡ከመ፡ይ፡
 ፈውሶ፡ወከመ፡ያ፡
 ርትዕ፡እገሪሁ፡፥
 እምገብ፡ዐርገ፡ው
 ስተ፡ጸማዕቱ፡ለአ
 ቡነ፡ተክለ፡ሃይማኖት፡
 ሃይማኖት፡ወበዊክ፡ጸለ
 ሃ፡ወይቤ፡ኩከባ፡
 ከቡነ፡በዝንቱ፡ጸ
 ማዕተ፡ዘክሥመ
 ርኮ፡ለክግዚክብ
 ሐር፡ወዘቲ፡ዕብ
 ን፡ዘለክ፡ፈት፡ሥጋ
 ክ፡ወዝንቱ፡ምድ
 ር፡ዘክ፡ጸ፡እከገሪክ፡
 ወዝንቱ፡ማይ፡ዘነ
 ቀዓ፡በቡራኪ፡እጼ
 ክ፡እንሱ፡እተክመን፡
 በዝንቱ፡ከመ፡እተ

ወመጽኦ፡፪ብእኢ
 ዘኢይክል፡ሐዊረ፡
 በክግሩ፡ዘክንበለ፡
 በክጸዊሁ፡፥
 ረ፡ከመዝ፡በጼጼ፡በ
 ተ፡ከርስቲያን፡፪
 ለመነ፡ከው፡፪ተ፡

ይተክም ሐለል፡፥
 በ፡አቡነ፡ተክለ፡ሃይማኖት፡
 ሃይማኖት፡ከመ፡ይ፡
 ፈውሶ፡ወከመ፡ያ፡
 ርትዕ፡እገሪሁ፡፥
 እምገብ፡ዐርገ፡ው
 ስተ፡ጸማዕቱ፡ለአ
 ቡነ፡ተክለ፡ሃይማኖት፡
 ሃይማኖት፡ወበዊክ፡ጸለ
 ሃ፡ወይቤ፡ኩከባ፡
 ከቡነ፡በዝንቱ፡ጸ
 ማዕተ፡ዘክሥመ
 ርኮ፡ለክግዚክብ
 ሐር፡ወዘቲ፡ዕብ
 ን፡ዘለክ፡ፈት፡ሥጋ
 ክ፡ወዝንቱ፡ምድ
 ር፡ዘክ፡ጸ፡እከገሪክ፡
 ወዝንቱ፡ማይ፡ዘነ
 ቀዓ፡በቡራኪ፡እጼ
 ክ፡እንሱ፡እተክመን፡
 በዝንቱ፡ከመ፡እተ

The First Miracle. Takla Hâymânôt and Samuel of Wâlî appear to the woman Krestôs Khârayâ in a dream and tell her to go to Dabra Libânôs, and when she replies that she knows not the way, the saint gives her his cross which acts as a light and a guide to her and brings her to Shawâ.

(See chapter I).

CHAPTER I.

THE HEATHEN WOMAN AND THE CROSS OF TAKLA HÂYMÂNÔT.

(Fol. 184*b*. 1) THE FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

There was a certain heathen woman, to whom our father came by night, and he had with him one of his children, and he made the woman's house to be as bright as the day, and when she saw the brightness of his face she was terrified and fell down with her face to the ground. And our father said unto her, "Rise up, O my daughter, and fear not;" and she said unto him, "Who art thou, O my lord? For the brightness of thy face hath terrified me so much that my soul hath departed from me, and I have no (Fol. 184*b*. 2) strength to speak unto thee." And he said unto her, "I am TAKLA HÂYMÂNÔT, and this [man] who is with me is SAMUEL, of the desert of WÂLÎ. And now, rise up quickly, and depart from this thy city into the country of light." Then she said unto him, "Tell me, O my lord, where is the country of light into which I am to go?" And he said unto her, "It [lieth] to the west of thy city; rise up now, [and depart to DABRA LÎBÂNÔS." And she said unto him], "Where is this DABRA LÎBÂNÔS to which thou sayest 'Depart'?" (Fol. 184*b*. 3) And again she said unto him, "O my lord, I am a woman who knoweth not the way; who shall guide me?" Then he gave her his cross and said, "This shall guide thee." And after this TAKLA HÂYMÂNÔT and SAMUEL went forth from the house, and then the woman set out after them, taking with her a child who was sucking at the breast, and a daughter; but she took neither her husband nor her two sons, for they were asleep, and she went forth in haste. And the cross went in front of her like a pillar of light, (Fol. 185*a*. 1) and led her on the road to DABRA LÎBÂNÔS, and the woman followed it, and the pillar of light did not depart from her until it had brought her to the country of the Christians.

Now on the day wherein she came to DABRA LÎBÂNÔS, they told our father ANDREW, saying, "There is a certain heathen woman [here "with] three (*sic*) [children], and she saith, TAKLA HÂYMÂNÔT sent me that "I might enter into your city;" and when our father (Fol. 185*a*. 2) heard this, he sent unto the woman a wise priest, so that she might tell him everything, and how she had come from her city, and what had befallen her until she met him; and the priest told the whole matter to ABBÂ ANDREW. Now when ABBÂ ANDREW heard this, he sent the priest to the woman a second time, and he gave him three crosses, two belonging to other men, and one to our father TAKLA HÂYMÂNÔT, and he said unto him, "Go and shew her these, and find out if he did give to her the cross "which is laid up with us, for it appeareth to me that he did give her his "cross." (Fol. 185*a*. 3) Then the priest, having hidden the [three] crosses in the folds of his apparel, went out to the woman, and he shewed her one of the two crosses which did not belonged to TAKLA HÂYMÂNÔT, and she said, "This is not the cross." And he shewed her the other cross, and she said to him, "This is not the cross." Then he brought out the third cross to her, that is, the cross of our father TAKLA HÂYMÂNÔT, and as soon as she saw it, her breast heaved and she sobbed, and said to him, "Verily, without any untruth, this is the cross which led me hither, and it "is this which was (Fol. 185*b*. 1) with my father the blessed man TAKLA "HÂYMÂNÔT when I was in my house. This is the cross which led me "and was like a pillar of light on my path; this is the cross which brought "me out from my house." Thus on that day the holy man TAKLA HÂYMÂNÔT brought Christianity to that heathen woman, and our father ANDREW gave her the name of "KRĚSTÔS KHÂRAYÂ," and to her daughter he gave the name of "KRĚSTÔS KĀṢABÂ," and to her son he gave the name "ZÊWÂ WANGÊL;" and then (Fol. 185*b*. 2) that woman put on the garb of the monastic life through our father ANDREW.

And when the woman had become a Christian she completed [her]

AAAA

ፊውስ፡ወዘንተ፡
 ብሂሉ፡ምዕረ፡ያፀ
 ነግሶ፡ሥጋሁ፡ላፅ
 ለ፡ጸሎተ፡ክብን፡
 ወምዕረ፡ያንገረግ
 ር፡ላፅለ፡ምድር፡
 ወምዕረ፡ይጠመ
 ቀ፡በውክቱ፡ማይ፡
 ወክመዝ፡ብሂሉ፡
 ናመ፡በህዩ፡ወበይ
 ክቲ፡ሊሊት፡ወረደ፡
 ላቢሁ፡ክሉኑ፡ተክ
 ለ፡ሃይማኖት፡በከ
 ብሐት፡ዐቢይ፡ወ
 ፈትሐ፡ክማክሰረ፡
 ሥጋሁ፡ወይቢሉ፡
 ሐር፡በክግርክ፡ር
 ቱዓ፡ክመ፡ነበርክ፡
 ወክክሉ፡ዳ፡ለክግ
 ዚክብሐር፡ወሐ
 ዩወ፡ሶቢሃ፡ወሐረ፡

በክገረሁ፡ወሶቦ፡
 ጸብሐ፡ነገሮመ፡
 ለቀዱስን፡ክሉ፡ዘ
 ክመ፡ገብረ፡ሎቱ፡
 ክግዚክብሐር፡
 ወይቢሉ፡ሙር፡ክ
 ዩረ፡ክንዘ፡ክሐው
 ር፡ርቱዓ፡ዘነበር
 ክ፡በዱዱ፡ቢተ፡

ክርስቲያን፡ክን
 ዘ፡ክክል፡ምጽ
 ጥተ፡ወክመዝ፡
 ብሂሉ፡ሐረ፡ህገ
 ር፡ክንዘ፡ይተፈሳ
 ሐ፡ወዩክክ፡ዳ፡ለ
 ክግዚክብሐር፡
 ለዓለመ፡ዓለም፡
 ክማን፡



The Second Miracle. How the complete use of arms and legs was restored to a cripple.
 (See chapter II).

petition to our father ANDREW, and to our father TAKLA HÂYMÂNÔT, saying, "O my holy father, fulfil thou for me thy goodness, for it was not "I who sought thee, but thou who didst seek me. And now make entreaty "on my behalf to thy GOD that I may come into thy house which hath "been prepared [for thee], and that my two children may not go into the "country of darkness" (Fol. 185*b*. 3). Now she spake these things that he might bring out [into the light] her two sons whom she had left in her own country. Thus GOD had brought her out, by the hand of TAKLA HÂYMÂNÔT, and then He brought her sons out also through a miracle, as in the times of old, and when they had grown up, they put on the garb of the monastic life by the hand of our father MARAḤ KRĚSTÔS; one of them is alive at the present time, and the other hath fallen asleep. May his prayer protect us, and his servant TAKLA HÂYMÂNÔT, for ever and ever! Amen.

CHAPTER II.

THE HEALING OF THE MAN WITH CROOKED LEGS.

THE SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. (Fol. 186*a*. 1) May his prayer and blessing be with his beloved one TAKLA HÂYMÂNÔT for ever and ever! Amen (Fol. 186*a*. 2) (see Plate CXXII).

There was a certain man who was unable to walk with his legs, and he could only move about upon his hands, and he came in this fashion and sat down in the porch of the church for a week or two, (Fol. 186*a*. 3) and he made frequent supplication to our father TAKLA HÂYMÂNÔT to heal him, and to make his legs straight. After this [Page 112] he went up into the cell of our father TAKLA HÂYMÂNÔT, and when he had gone inside he prayed and said, "This is the cell wherein thou didst please "GOD, this is the stone which hath supported thy body, this is the ground



ባ ተአምራሁ፡ለአቡ
 ነ፡ተክለ፡ሃይማኖት፡
 ጸሎቱ፡ወበረከቱ፡
 የሀሉ፡መስለ፡ፍቁ
 ፋ፡ተክለ፡ሃይማኖ
 ት፡ለዓለመ፡ዓለም፡
 አሚን፡ወኮነ፡አንዘ፡
 የሐውር፡ውስተ፡
 ፀብ፡ከከን፡ፎር፡

ንጉሥ፡አማሳ፡ፀና፡
 ለአቡነ፡መርሐ፡ክ
 ርከቶከ፡አንዘ፡ፎ
 ብል፡አንሰ፡ኢይት
 አመን፡በብዝሃ፡
 ሠራዊት፡የዘኢን
 በለ፡ኃይለ፡ተአም
 ሬቲሁ፡ለአቡነ፡ተ
 ክለ፡ሃይማኖት፡ወ

ይክሄድ፡ከአቡዮ፡
 ግበር፡ለተ፡መሐ
 ሳ፡ቀደመክ፡ውስ
 ተ፡ጸማ፡ቱ፡ግበ፡
 በረ፡ቀዳሚ፡አንዘ፡
 ሐዩው፡ውክቱ፡ወ
 ካ፡ፀበ፡ይቤሉ፡አቡ
 ዮ፡ወ፡ፀበ፡ከመዐ፡ዘ
 ንተ፡ይቤሉ፡አቡነ፡
 መርሐ፡ክርከቶከ፡
 ትክግዚአዮ፡ንግረ
 ኒ፡ፍካረሁ፡በአን
 ተ፡መንተ፡ዘንተ፡
 ትቤ፡ወይቤሉ፡ን
 ጉሥ፡አማ፡ፍካረ
 ሁ፡ወይ፡አቡዮ፡ብ
 ሂል፡ፍሥሐ፡ዘይ
 ከውን፡ለክ፡ለአመ፡
 ገባክኩ፡ለክ፡ከነ፡በ
 ከመክ፡የክብረክ፡
 ከሉ፡ዓለም፡አንዘ፡

The Third Miracle. How the bent legs of a man were straightened, and how he was made to walk.

(See chapter III).

"which thy feet have trodden, and it is here that the water sprang up
 "through thee when thou wast singing the praises of GOD and praying; I
 "believe that in this place I shall be healed." (Fol. 186*b*. 1) Then, in a
 moment, having said these things, he lifted up his body by the prayer of
 our father, and in a moment more he raised himself up from the ground,
 and in a moment more he had dipped himself in that water, and, having
 said these things, he fell asleep there. And during that night our father
 TAKLA HÂYMÂNÔT came down to him in great glory, and he loosened
 the bonds which held his body, and said unto him, "Depart thou, standing
 "upright on thy feet as thou wast formerly;" and he gave thanks to GOD,
 and was healed immediately, and he departed on his feet. (Fol. 186*b*. 2)
 And when the morning had come, he related unto the saints everything
 which GOD had done, and he said unto them, "Look now, and see that
 "I, who used to sit in the court of the church (Fol. 186*b*. 3) and beg for
 "alms, can now walk upright;" and having said these things he departed
 to his city with rejoicing, and he gave thanks unto GOD for ever and
 ever. Amen.

CHAPTER III.

THE HEALING OF THE YOUTH WHOSE ARMS AND LEGS WERE TWISTED AND BENT.

(Fol. 187*a*. 1) THE THIRD MIRACLE OF OUR FATHER TAKLA HÂY-
 MÂNÔT.

May his prayer and his blessing be with his beloved TAKLA HÂY-
 MÂNÔT for ever and ever! Amen. (see Plate CXXIII)

Now there was a certain little boy who was sick, and his arms and
 his legs were tied together, and his knees were bent up and touched his
 neck; and his kinsfolk brought him to the holy man, and carried him into



ረተአምረሁ፡ለአ
 ቡኑ፡ተክለ፡ሃይማኖት፡
 ጽሁፍ፡ወበረ
 ከቱ፡የሀሉ፡ምክሉ፡
 ፍቀሩ፡ተክለ፡ሃይ
 ማኖት፡ለዓለመ፡
 ዓለም፡አሚን፡ወ
 ኮነ፡በምድረ፡ግራ

ርደቱወሀለው፡ስ
 ጠክ፡እንተ፡ምዕራ
 ቢሃ፡ለደጠረ፡ሊባኖ
 ስ፡በሀገር፡እንተ፡
 ትሰመይ፡ለክሳ፡እ
 ለ፡ይገብሩ፡ተዝካ
 ር፡ለክቡኑ፡ተክለ፡
 ሃይማኖት፡ለለወር

ሳ፡ወኮነ፡ቢቶመ፡
 ታሕተ፡ቀልተል፡
 ወወረደ፡እብነ፡ጸላ
 ፅ፡ዐቢይ፡ውስተ፡
 ቢተ፡አሐቲ፡ብእሲ
 ት፡ዘክስተዳለወት፡
 ለበዐለ፡ልደቱ፡ለክ
 ቡኑ፡ወሶበ፡ስምዐ
 ት፡ነኩርኳረ፡እብ
 ን፡ወፅኦት፡አፍክ፡
 ወጸርሐት፡በዐቢ
 ይ፡ቀል፡እንዘ፡ትብ
 ል፡ክክቡየ፡ተክለ፡
 ሃይማኖት፡ፈኑ፡እ
 ደክ፡ወክድሃን፡ጽ
 ሕርተ፡ከመ፡ኢይ
 ትከዐው፡ድፍድፍ
 ዘክስተዳለውከዎ፡
 ለበዐለ፡ልደትክ፡
 ወዘክንበለ፡ትፈጽ
 ም፡ጸሁታ፡ወረደ፡

The Fourth Miracle. How Takla Hâymânôt cast out a devil, and how he beat him with his cross-headed, gold staff.

(See chapter IV).

his presence, saying, "No man can unfasten the limbs of this boy except "our father TAKLA HÂYMÂNÔT." And one night (Fol. 187 *a.* 2) they brought him into the church, and set him down where the congregation was standing, saying, "Who knoweth? peradventure our father may heal him." Then GOD saw their faith, and He sent straightway our father TAKLA HÂYMÂNÔT in great glory to the boy, and the holy man straightened his hands and his feet, and made him to walk. And he ran along and ascended (Fol. 187 *a.* 3) the steps [of the altar], and he stood up beneath the feet of our father TAKLA HÂYMÂNÔT, and as soon as the congregation of holy men saw this, they glorified GOD, and ascribed blessings to their father. Now the boy did not depart to his city, but he took refuge under the feet of the saints, and finally our father MARAḤ KRĚSTÔS put the garb of the monastic life upon him, and the boy liveth with him to this day. May his prayer preserve his servant TAKLA HÂYMÂNÔT for ever and ever. Amen.

CHAPTER IV.

ALEXANDER THE GENERAL AND HIS SUCCESSFUL EXPEDITION, AND THE CASTING OUT OF THE DEVIL.

(Fol. 187 *b.* 1) THE FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen. (see Plate CXXIV)

And it came to pass that whilst 'ESKENDER (ALEXANDER) the king was on the march to the war, (Fol. 187 *b.* 2) he entrusted himself to our father MARAḤ KRĚSTÔS, saying, "I do not put my confidence in the multitude "of my army, but only in the might of the miracles of our father TAKLA "HÂYMÂNÔT, and now, (Fol. 187 *b.* 3) O my father, swear an oath unto me "as thou standest in his cell, in the place wherein he lived; when the holy

"man was alive, he used to sit in days of old;" and again he said unto him, "My father." And when he heard this, our father MARAḤ KRĚSTÔS said unto him, "O my lord, explain to me why thou sayest these things;" and the king said unto him, "Hearken unto the explanation, O my father. "There shall be joy unto thee if I return unto thee, and all the world will "bless thee, saying (Fol. 188*a*. 1), 'The king hath returned [in peace] "through the prayer of our father MARAḤ KRĚSTÔS;' but [Page 113] if I "die in a foreign country there will be proclaimed to my father, 'Woe', "and there shall be weeping, and to thee and throughout Ethiopia shall "be declared, 'Woe, for the king is dead'." Now when our father had heard this, he said unto him, "Go, for our father TAKLA HÂYMÂNÔT hath "knowledge of this [matter]; it is he in whom thou puttest thy trust, and "he shall bring thee back in peace." And straightway the king kissed the two soles of the feet of (Fol. 188*a*. 2) our father MARAḤ KRĚSTÔS, even as KÂLÊB the king kissed the two doorposts of the cell of ABBÂ PANṬALÊWÔN; and our father said unto him, "Go, and thou shalt return in peace "from the country of SÂBA." And because of this thing our father made a solemn covenant with his children that on the twenty-fourth day of the month ṬÂKHSHÂSH¹ they should read the "Book of the Contendings" of our father TAKLA HÂYMÂNÔT, for that was the day whereon he was born. And GOD hearkened unto his petition, and sent our father TAKLA HÂYMÂNÔT (Fol. 188*a*. 3) into his shrine, so that his children might know that their petition had gone up.

Now there was with them a certain man who was possessed of a devil, and when he saw our father TAKLA HÂYMÂNÔT arrayed in the splendour of great light, and holding in his hand a rod of gold, the head of which was engraved with the sign of the Cross, (see Plate CXXIV) he was afraid, and he was greatly terrified, and he threw himself

¹ *I. e.*, December 20.

down on the ground, which he began to beat with his feet, and cried out with a loud voice, saying, "O TAKLA HÂYMÂNÔT, beat me (Fol. 188*b*. 1) "not with thy rod of gold. This splendour of thine apparel terrifieth me "so much that I must go out of my head." Then our father admonished him severely, and smote him with his staff so that the devil might go forth from the man quickly, and the demoniac cried out, saying, "O TAKLA "HÂYMÂNÔT, if thou wilt not believe me I must swear unto thee the con- "clusion of my oath, which is this;" then he cried out to a certain beast not to devour him, and he took an oath, saying, "If I return, he will cer- "tainly devour me;" and having spoken thus the devil went out of the man. (Fol. 188*b*. 2) And when our father MARAḤ KRĒSTÔS had seen this wonderful thing, he spake unto his children, saying, "Hearken ye, O my "children, for behold, ye have heard and seen with your own eyes this "day, which is the birthday of our father TAKLA HÂYMÂNÔT; on this day "a shining star hath risen upon us, which hath guided us to the Mirror(?) "of righteousness which is indeed JESUS CHRIST. On this day, which is "the birthday of our father TAKLA HÂYMÂNÔT, our prayer hath ascended "(Fol. 188*b*. 3) to GOD, and at this present the holy man is making inter- "cession for our father PETER that there may be joy and peace during the "days of his office, and that the accursed wolf which snatcheth away "the sheep may not seize and carry off one of his flock for ever and ever. "Amen."

And all the miracles which we heard of and saw performed by our father TAKLA HÂYMÂNÔT in DABRA LÎBÂNÔS were so many that it is impossible for a man to number them and to declare them to his neighbour; but you, on whom resteth (Fol. 189*a*. 1) the HOLY SPIRIT, shall tell them among yourselves. And how long would it take us to write down the miracles which he worked upon the living and the dead? There are some who say:—"Our father TAKLA HÂYMÂNÔT came unto us in a vision "of the night, and he brought us into the church and said unto us, 'See,

“O my children, the building and the beauty of the ornamentation of the
 “earthly city which we have! Come ye hither and dwell, and I will shew
 “you (Fol. 189*a*. 2) my city, which is better [than this].’ And we found
 “everything, [when we had come here,] which he had shewn unto us in
 “the vision.” And others said:—“When we wished to depart unto another
 “city to dwell there, our father TAKLA HÂYMÂNÔT came unto us in a
 “vision of the night, and lifted us up and brought us into this church; and
 “he shewed us the pillars of the sanctuary which were made of gold and
 “precious stones, and a pillar of service, the upper part of which was
 “made of gold, and a pillar which had a base (Fol. 189*a*. 3) of silver,
 “and a pillar the outside of which was made of brass, and he said unto
 “us, ‘See ye, O my children, the manner of place which those who live
 “‘here have to dwell in.’” And there were others who said:—“When we
 “could not endure hunger, and thirst, and nakedness, our father TAKLA
 “HÂYMÂNÔT met us on the way as we were going to another city, and he
 “said unto us, ‘Whither go ye, O my children? Why did I stand up in
 “‘this place for so long a time that at length one of my legs broke? Was
 “‘it not for your sakes? (Fol. 189*b*. 1) Cease ye your quest for meat, and
 “‘drink, and raiment, for was it not for you that I did this so that you might
 “‘endure patiently? Whensoever hunger and thirst come upon you re-
 “‘member me’.”

And others said:—“Our father TAKLA HÂYMÂNÔT came unto us
 “[Page 114] holding bread in his hand, and he said unto us, ‘Take ye [this]
 “‘and eat;’ and as for water he gave us to drink of the water of the
 “GARDEN (*i. e.*, PARADISE), and from that day hunger and thirst left us.”
 And others said:—“When we were seized by deadly sickness our father
 “TAKLA HÂYMÂNÔT came unto us (Fol. 189*b*. 2) in the form of a physician
 “holding a knife in his hand, and he cut us open, and took out from us
 “all the diseased parts of our wounds.” And others said:—“When we
 “had drawn nigh unto death, through a second sickness, our father TAKLA



ቧተ አምረ ሆ፡ለ
 አቡነ፡ተክለ፡ሃይ
 ማኅተ፡ጸሎቱ፡ወ
 በረከቱ፡የህሎ፡ም
 ከለ፡ፍቁሩ፡ተክለ፡
 ሃይማኖት፡ለዓለመ
 ዓለም፡ከሚገባው
 ኮነ፡በምድረ፡ግራ
 ሮፍ፡በሀገር፡ከንቱ፡

ትአመይ፡የደፍና
 ከንቱ፡ትነጥፍ፡አ
 ሐቲ፡ብክሲት፡ለ
 በለ፡ልደተ፡ክቡነ፡
 ትክለ፡ሃይማኖት፡
 ወነገርዋ፡ከመ፡መ
 ጽኑ፡ወዐልፍነ፡ነገ
 ሥ፡በርብሩ፡ቤታ፡
 ወሶበ፡አምዐት፡ይ

ክቲ፡ብክሲት፡ቃ
 ሎሙ፡ከንዘ፡ይጸር
 ሐ፡ከመ፡ይባኑ፡ው
 ከተ፡ቤታ፡ጸርሐት፡
 ከንዘ፡ትብል፡ክ
 ቡዩ፡ገባራ፡ተክም
 ሮ፡ሠውረነ፡ዩም፡
 ወከውሮ፡ለዝንቱ፡
 ክሉ፡ከዋ፡ዘአከተ
 ዓለውክም፡ለበዐ
 ለ፡ልደትክ፡ሐብክ፡
 ማሳበርሂ፡ከመ፡
 ኢይበሉ፡ዘንቱአ
 መና፡ንሕነ፡ከመ፡
 የድሳነነ፡አምሳ
 የድያን፡ይክዚሐ፡
 ኢክህለ፡አድሳና፡
 ዘተገብረ፡ለበዐ
 ለ፡ልደቱ፡ወክም
 ድሳረዝ፡ቦኑ፡ክሉ
 በርባርያን፡ወመ

The Fifth Miracle. How a falling rock crashed through the roof, and wrecked the house of a woman, but did not destroy an earthenware vessel in which she had prepared for the festival of Takla Hāymānōt.

(See chapter V).

"HÂYMÂNÔT came unto us, and baptized us, and made us whole." And others said:—"When our souls were going forth from our bodies our father TAKLA HÂYMÂNÔT came unto us, and said unto us, 'Fear ye not, "O my children, for behold, I have come to welcome you, and ye shall "dwell in a city which (Fol. 189*b*. 3) is better [than this], where I, your "father live'." And, if ye say concerning me, O my beloved fathers and brethren, "He is [only] writing down the things which we ourselves know, "and those which all the world knoweth," verily we will write another book [of miracles], and from this point onwards we desire to write down for you such miracles as ye have not heard of, in order that ye may hear of the things which our father TAKLA HÂYMÂNÔT wrought in other cities.

CHAPTER V.

THE MIRACLE OF THE EARTHENWARE VESSEL.

(Fol. 190*a*. 1) THE FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen (see Plate CXXV).

Now there were in the country of GĒRÂRYÂ (Fol. 190*a*. 2) certain people who lived in a city called LAKSÂ, which lay on the western side of DABRA LÎBÂNÔS, and they were in the habit of celebrating the commemoration of our father TAKLA HÂYMÂNÔT each month (Fol. 190*a*. 3), and their houses were [built] under a steep cliff. And there came down from the mountain a mighty stone which fell into the house of a certain woman who was making [food] ready for the birthday festival of our father, and as soon as she heard the rumbling noise of the stone falling, she rushed outside, and cried out with a loud voice, saying, "O my father TAKLA HÂYMÂNÔT, put forth thine hand and protect the vessel wherein "I have prepared food for thy birthday festival, and let it not be upset."

And she had scarcely finished her prayer when the mass of stone from the mountain (Fol. 190 *b.* 1) crashed down into her house and wrecked it all, and it left nothing which was not destroyed, with the exception of the vessel, of which only one ear was chipped off, and the food which was inside it was not upset, in order that our father might make manifest his marvellous power. And hearken yet a little longer, and we will further declare the matter unto you, so that ye may not say, "Why did not the "holy man who saved the cooking vessel also save the woman's house?" Now the woman herself did not make supplication on behalf of her house, but only for the cooking vessel; and the mass of rock having begun to move by the (Fol. 190 *b.* 2) command of GOD travelled in the same way as every other mass of stone which splitteth off from mountains, and came down in a direct course to the earth, and that, having so descended, it did not overturn the vessel of our father [is a proof] that our father TAKLA HÂYMÂNÔT wrought a mighty miracle. For the huge mass of stone destroyed a strong wall which was built into the ground to the depth of one cubit, and also the thick roof of the house which was strengthened by cords, and was, moreover, held up by strong and solid supports, and yet the potter's vessel, (Fol. 190 *b.* 3) which was made out of the dust of the earth and could, indeed, easily be broken, and stood in the middle of the house, was saved. And on that day the men of the congregation drank therefrom, and they marvelled at the power of GOD Who, for the sake of His saints, had employed His strength to save [the vessel]. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.

ልዑ፡ውክተ፡ዚታ፡
 ወተህወረት፡በቅ
 ድሚህመ፡ወኢነ
 ጸርዋ፡ወኢላስዋ፡
 ዘህሉ፡ምሉክ፡ው
 ከተ፡ዚታ፡ወባሕቱ፡
 ይኢንዎመ፡ምዝ
 ር፡ወኢይራኢይዎ፡
 በኢኢይንቲህመ፡
 ወይትመደጡ፡ለ
 ፊ፡ወለፊ፡ወምዕ
 ረኢ፡ይገፍዕዋ፡ለ
 ይክቲ፡በኢሉት፡ኢ
 ንዘ፡ይበውኩ፡ወይ
 ወዕኩ፡ወይክቲስ፡
 ትራኢህመ፡ወይ
 መስሳ፡ከመ፡ዘይኢ
 ሳዝዋ፡ፍጡነቱ
 ኢመንቱስ፡ኢይራ
 ኢይዋ፡ወከመዝ፡ከ
 ዊኖ፡በተኢምረ፡ኢ

ቡነ፡ተክለ፡ሃይማ
 ኖት፡ሶበ፡ኢረክቡ፡
 በርባርዩን፡ምን
 ተኒ፡ሐጉ፡ፍኖቶ
 መ፡ክሉቱ፡ወበ

ረክቱ፡የህሉ፡ም
 ከለ፡ፍቱጉ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡ኢሚ
 ን፡



ጌታኢምረህ፡ለኢ
 ቡነ፡ተክለ፡ሃይማ
 ኖት፡ክሉቱ፡ወበ
 ረክቱ፡የህሉ፡ም
 ከለ፡ፍቱጉ፡ተክለ

ለ፡ሃይማኖት፡ለ
 ዓለመ፡ዓለም፡ኢ
 ሚን፡ወከነ፡በምዩ፡
 ራ፡ግራርዩ፡ኢሐቲ፡
 ብኢሊት፡ኢንዘት

The Sixth Miracle. How certain soldiers invaded a house but failed to find the jar of wine which had been prepared by the mistress of the house for the festival of Takla Hāymānōt.

(See chapter VI).

CHAPTER VI.

THE MIRACLE OF THE ROBBERS AND THE WINE.

(Fol. 191*a*. 1) THE SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen (see Plate CXXVI).

There was in the country of GĔRÂRYÂ, in a city which (Fol. 191*a*. 2) is called [Page 115] YADFĔNÂ, a certain woman who was making ready for the festival of the birthday of our father TAKLA HÂYMÂNÔT, and the people told her that the soldiers of the king were [coming] to plunder her house. And when she heard (Fol. 191*a*. 3) the voices of the men who were calling out that the soldiers were coming to her house, she cried out, saying, "O my father, thou who workest miracles, hide thou me this day. And hide thou also all this [country of] SHAWÂ which thou hast made ready [to celebrate] the festival of thy birth, so that the men of the congregation may not say, 'He to whom we trusted to deliver us from thievish soldiers is unable to save him that celebrateth the commemoration of his birth.'" And after this the robbers came into her house and (Fol. 191*b*. 1) filled it, and the woman hid herself from before them, and they saw her not, and they did not carry off any of the things which were in her house. And they smelled the wine which was there, but saw it not with their eyes, although they turned hither and thither; and when they came into the house they searched for the woman for a little, but they soon went out. And the woman, who thought that they would seize her forthwith, saw them depart, but they saw her not. Now this happened through a miracle [which was wrought by] our father TAKLA HÂYMÂNÔT (Fol. 191*b*. 2). And when the robbers found nothing they went on their way. May his prayer and blessing be with his (Fol. 191*b*. 3) beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.



፲፭ ተክምረ ሁለት
 ቡድን ተክለ፡ሃይማ
 ናት፡ጸሎቱ፡ወበ
 ረክቱ፡የህሉ፡ም
 ከለ፡ፍቁ፡ጉ፡ተክለ
 ሃይማናት፡ለዓለ
 መ፡ዓለም፡አሚን፡
 ወኮነ፡በምድረ፡ከ

ተታ፡በሀገር፡እን
 ተ፡ትከመይ፡የከ
 ውስ፡በህለተ፡ፅረ
 ፍቱ፡ለክቡነ፡ተክ
 ለ፡ሃይማናት፡አብኡ
 ከሉሙ፡ስብከ፡ህ
 ገር፡ማሂ፡ጸሎት፡
 ከመ፡ይትነበብ፡ለ

ዕለሁ፡መጽሐፈ፡
 ገደ፡ሉ፡ወሰበ፡ተ
 ፈጸመ፡ወሰዱ፡ከ
 ሉሙ፡ጎበ፡ቢተሙ
 ወክሐቲኒ፡ወሰተ፡
 እምነህሙ፡ነሥ
 አት፡ቀሱታ፡እም
 ጎበ፡አንበረት፡ወ
 ያረት፡በመታከፍ
 ቲሃ፡ወክ፡ዘት፡ከ
 መ፡ትሐር፡ወእን
 ዘ፡ተሐውር፡አንጠ
 ብጠበ፡እምአፈ፡
 ቀሱታ፡ለዕለ፡አል
 ባሲሃ፡ወለዕለ፡አ
 እንገረሃ፡ወተመይ
 ጠት፡ለፈ፡ወለፈ፡
 ወኢደእመረት፡እ
 ም፡ነበ፡ተክፅወ፡
 ለዕለሃ፡ወይቢል
 ዋ፡ለምንት፡ማከ

The Seventh Miracle. How a stream of water was made to appear in the courtyard of the house of a woman who needed water wherewith to make sweet drink for the festival of Takla Hâymânôt.

(See chapter VII).

CHAPTER VII.

THE MIRACLE OF THE FOUNTAIN OF WATER.

THE SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXVII).

There was in the country of GĔRÂRYÂ a certain woman who [was about] to make *sawâ*¹ (Fol. 192 *a.* 1) for the festival of the birthday of our father TAKLA HÂYMÂNÔT, but she became faint suddenly, and she became after the manner of women, and she was unable to fetch the water [which was necessary]; now she was alone [at the time,] and had neither daughter nor son [there]. And she prayed, saying, "O worker of miracles, my "father, bring hither to me some one to fetch water [for me], so that I may "make ready for the festival of thy birthday." Soon after this her husband came back from the fields, and she said unto him, "Go and bring a water-pot (Fol. 192 *a.* 2) from the courtyard, and if thou findest a man [there] "ask him to fetch me some water;" and when he had gone into the courtyard he found there a fountain of water which was welling up from the ground and flowing round about, and when they saw this they marvelled and were silent with astonishment. Then the man made the preparations according to what his wife shewed him, and when they had completed them the fountain of water was not to be found, and [it disappeared] on the [very] day whereon it was made manifest, and whereon they had drawn water from it. Now the drink [which had been made from the water] was exceedingly [good], and was much sought after (Fol. 192 *a.* 3) by those who sat at meat, and it was very pleasant (*or*, sweet) to the taste, [like] wine with sugar in it. Thus our father TAKLA HÂY-

¹ A kind of drink which resembled sweetened ale.

ከ፡ጸሐፋ፡ነ፡ኩሉ፡
በከመ፡አይደ፡ው፡ነ፡
ከብክ፡ይክቲ፡ሀገር፡
ዘከመ፡ሀይወ፡ድ
ውያን፡እምኖታ፡ነ
ገሩ፡ይክዜ፡ይቅ
ብዓነ፡ቅብዓ፡መን
ክራቲሁ፡ለእለ፡ተ
ንባዕነ፡ከመ፡ንንግ
ር፡በዐለ፡ፈረቱ፡

ወፈድ፡ፋይ፡ከ፡ለእለ
ንስመ፡ሁመጽሐ
ፈ፡ተክመረሁ፡ክን
በለ፡ተዋክቶ፡።ጸ
ሉቱ፡ወበረክቱ፡የ
ሀሉ፡መከለ፡ፍቁ
ፋ፡ተክለ፡ሃይማኖት፡
ለዓለመ፡ዓለ
መ፡አሚን፡

፱ተክመረሁ፡ለእ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሉቱ፡ወበ
ረክቱ፡የሀሉ፡መከ
ለ፡ፍቁ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ፡
ዓለመ፡ወከነ፡በመ
ድረ፡መገር፡ተበ
ሀሉ፡በበይናቲህ
መ፡ከብክ፡ይክቲ፡
ሀገር፡ንዑ፡ንግበር፡
ተዝካር፡ለእቡነ፡
ተክለ፡ሃይማኖት፡
ለለወርቱ፡ክከመ፡
ዝንቱ፡ሐዋርያነ፡ወ
መመሀርነ፡ወኅብ
ፋ፡በዝንቱ፡መክር፡
ኩሉ፡ወፈድ፡እም
ኒህመ፡ይቤ፡ክንከ፡
ክይቶክሀለኒ፡ዘእ
ንበለ፡ክግበር፡መ



The Eighth Miracle. How some water was turned into olive oil through reading over it the history of the contendings of Takla Hāymānōt.

(See chapter VIII).

MÂNÔT wrought a great miracle on the day previously when they made the drink, when they drew water from the fountain. And when water was lacking [at the festival] they brought out some of the water which they had drawn from the fountain that was in the courtyard, and the men of the congregation drank therefrom and marvelled, and ascribed blessing to the holy man. May his prayer protect us for ever and ever! Amen.

CHAPTER VIII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OLIVE OIL.

(Fol. 192*b*. 1) THE EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXVIII).

And it came to pass in the country of KATATÂ, (Fol. 192*b*. 2) in a city which was called YAKWĒSÂ, that, on the day of the death of our father TAKLA HÂYMÂNÔT, all the people of the city brought water of prayer that the Book of the Contendings of the holy man might be read over it; (Fol. 192*b*. 3) and when the reading was ended they all betook themselves to their houses. And among them was a certain maiden who took her water-pot from its stand, and having lifted it up upon her shoulders, she set out to go [to her house]. Now as she was going along the way, some of the water splashed over the lip of the vessel upon [Page 116] her raiment and upon her feet, and she turned herself about, hither and thither, not knowing wherefrom the water was pouring down upon her. And the people said unto her, "Why hast thou spoiled thy [garments] with "the lamp oil?" And again they said unto her, "Dost thou know if thou "didst stand beneath the lamp(?) of the church?" And she said unto them, "I did not stand [there]." Then a certain man looked into the mouth of her vessel, and saw that [the water] had become veritable olive oil;

and when they saw this they said unto the maiden, "Was the lamp of the church alight when thou didst carry out thy water-pot?" And they said unto the keeper of the church, "Prithee look (Fol. 193*a*. 2) and see if it be lighted;" and when they had all looked they found that the lamp of the church had not been lighted. Then, when all the priests had come in and seen the water of the vessel which had become veritable olive oil, they marvelled and held their peace through astonishment. And one of them said, "I was sitting on my seat opposite this maiden and [her] water-pot, and I was listening to the [reading of] the Book of the Contending of our father, and I saw drops dripping into the water-pot from the upper portion of the dome of the church, and I thought that there was a hole in the roof and the drops which came through appeared to me to be (Fol. 193*a*. 3) like drops of rain." Then all those who were afflicted with diseases of every kind gathered together there, and as soon as they had been anointed with that olive oil they were healed of their sicknesses straightway; and they laid up with care that olive oil there so that it might be a means of healing for those who were anointed therewith, and it continueth there unto this day, and it still worketh healings. And now, (Fol. 193*b*. 1) we have written down everything according to what the men of that city have made known to us, and how those who were sick have been healed through the continuance of his (*i. e.*, the holy man's) word; and at this present the oil of his wonders shall anoint us who have gathered together [here] to declare the festival of his birth, (Fol. 193*b*. 2) and especially those of us who listen to the Book of his Miracles without doubting. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

ረ: ወ አምጽኢ: ዝ
 የ: በግጥዓዓ ወ ካ
 ህናት ስ: ኢ. ይረ. እ
 ይዎ: ዘእንበለ: ይ
 እቲ: ብእሲት: ወ
 እምዝ: ርፀት: ፍ
 ጡኒ: ወአውፅ ከ
 ት: ዘላብ እት: በው
 ሣጢ: ቢታ: ወእር
 እየት: ለካህናት: ቀ
 ወነገረቶሙ: ኩሉ:
 እምጥንቱ: እከከ:
 ተፍጻሚቱ: ዘከመ:
 ኮነ: ወርእዮሙ: ብ
 ሆኦ: ዘከመ: ኮነ: ዘ
 ከሐ: እንከሐ: በተኦ
 ምሪ ሆ: ለእኩነ: ተ
 ክለ: ሃይማኖት: ኦ
 እኩትዎ: ለዘይገብ
 ር: መንክረ: በላዕ
 ለ: ቀዱሳኒ ሆ: ቀጽሉ

ቱ: ወበረከቱ: የህሉ:
 ምክለ: ገብሩ: ተከ

ለ: ሃይማኖት: ለዓ
 ለመ: ዓለም: ኦሚንቱ



፲ ተአምሪ ሆ: ለእኩ
 ኒ: ተክለ: ሃይማኖት:
 ጽሑቱ: ወበረከቱ:
 የህሉ: ምክለ: ፍቱ
 ሩ: ተክለ: ሃይማኖት:
 ቱ: ለዓ ለመ: ዓለም:
 ኦሚንቱ ወሀለወቱ

ብእሲት: ላረት: በእ
 ሐቲ: ሀገር: ዘትገ
 ብር: ተዝካር: ለእ
 ቡነ: ተክለ: ሃይማ
 ኖት: ወኮነ: በ፩ዕለ
 ት: ከመ: ተብከል:
 ላብከተ: ለተዝካ

The Ninth Miracle. How the dough of a woman who scoffed at Takla Hāymānōt bred worms, and how the saint dragged her by her hair to the place where she had buried it and made her produce it in the presence of the priests and people.

(See chapter IX).

CHAPTER IX.

THE MIRACLE OF THE DOUGH WHICH BRED WORMS.

(Fol. 193*b*. 3) THE NINTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXIX)

And it came to pass that the people of the country of MÛGAR said among themselves, "Come, and let us celebrate the commemoration of "our father TAKLA HÂYMÂNÔT each month, for this man was our apostle "and teacher;" and they were all like-minded in this matter, and of one opinion. And one of them said, "I am unable to do this unless I can do "it in company with (Fol. 194*a*. 1) my wife, otherwise she will depart to "her mother's house;" and they said unto him, "What is there to prevent "thee [from doing as thou wishest]? Art not thou the head of the woman, "even as the Apostle saith? And she shall do that which is good because "of thee, and because of it thou shalt not hate her." So they commanded the man to celebrate the day of the saint, and he prepared large masses of flour, and made dough and set it to ferment; and when he had done these things [his] wife returned, and her husband told her everything according to what had happened. Now when the woman heard this she became angry, (Fol. 194*a*. 2) and said unto him, "I know not this man "TAKLA HÂYMÂNÔT of whom thou speakest, and I know not why we "should do such things for him;" and again she said unto him, "Go thou "and tell the men that I am not able to do this, for I have no provisions." And when he had told them, our father TAKLA HÂYMÂNÔT made the dough which was fermenting to breed worms and creeping things, and as soon as the woman saw this wonderful thing, by reason of her great shame she buried the dough in her house.

And there was a certain woman who (Fol. 194*a*. 3) lived nigh unto

the house of the wife of the man, and who was greatly beloved by our father TAKLA HÂYMÂNÔT, and she was in the habit of celebrating the commemoration of the saint. And he appeared unto her in visible form with many saints, and said unto her, "Go thou and say unto the woman 'who liveth nigh to thy house, 'Bring forth that which thou hast hidden "in the midst of thy house, so that all men may see it, and may give "thanks unto the name of my GOD'." And when the woman had heard this, she said unto one of the saints, trembling as she did so, "O my lord, "tell me, when the woman (Fol. 194*b*. 1) shall say unto me, [Page 117] "Who hath sent thee, what shall I answer her?" And our father TAKLA HÂYMÂNÔT said unto her, "Speak," and having thus spoken unto her he disappeared from before her. Then the woman went away running, and said unto her neighbour, "Hearken unto me, O my sister. This very hour "there hath gathered together to me the army of the monks, each one of "them being adorned with his [proper] raiment, and the appearance of "their faces resembled that of the painting in the church, and in their midst "was our father TAKLA HÂYMÂNÔT. (Fol. 194*b*. 2) And now, hearken "unto me, O my sister. Our father saith unto thee, 'Bring forth that which "is in thy house, in order that thanks may be rendered to the NAME of "my GOD'." Now when the wife heard these words, she was greatly perturbed, and she said unto her neighbour in a shamefaced manner, "Get "thee into thine own house, for I have nothing whatsoever in my house." Then she rose up and ran into the church carrying incense and lamps, and she said unto the priests, "O my fathers, (Fol. 194*b*. 3) forgive me, "because I have committed a great sin;" and before she could make an end of her words, our father TAKLA HÂYMÂNÔT appeared unto her, even as he had appeared to her neighbour before, with many saints, and he laid hold upon her neck, and seized the hair of her head, and he dragged her out from the church and said unto her, "Did I not tell thee to bring "forth that which thou hast with thee in thy house, so that thanks may be

ረከብዎ፡ካህኑ፡እ
 ንዘ፡ኢትውዒ፡እ
 ሐቲ፡ክመሥዕር
 ተ፡ርእሱ፡ወኢህሉ፡
 ሰፊሊሁ፡ፃፍ፡ዘእ
 ስት፡ኮፍቁራንዮ፡
 ንዑ፡ንሰብሐ፡ንዑ፡
 ንወደሰ፡ንዑ፡ንባር
 ኮ፡ለእግዚአብሔ
 ር፡አምሳከነ፡ከመ፡
 ይትናገረነ፡ተአም
 ረ፡አቡነ፡ለነበልባ
 ለ፡እስት፡ዘረሰዮ፡
 ከመ፡አንተ፡ማይ፡
 ኮአቡነ፡ፈድሩደ፡
 ተሰባሕክ፡ወእፍ፡
 ተነግረ፡መንከራቲ
 ከ፡ኮበሰ፡ኢፈቀደ
 ከ፡ከመ፡ይትነገር፡
 እምኢዓቀብኮ፡ለ
 ውክቱ፡ሕፃን፡ከመ፡

እ.ይብልክ፡እስተ፡
 በማዕከለ፡እቶን፡
 ነጽሩ፡ፍቁራንዮ፡ከ
 መ፡ይጽሕቅ፡ዝንቱ
 አቡነ፡ይግበሩ፡ሎ
 ቱ፡ተዝካሮ፡ለዘገ
 ብረታታዝካሮ፡እ
 ማዕከለ፡ነበልባል፡
 አውፅኦ፡ለእግዓ፡ወ
 ይእዚኒ፡ፍቁራንዮ፡

ንዑ፡ንግበር፡ተዝ
 ካሮ፡ለአቡነ፡በፍ
 ሥሐ፡ከመ፡ያብአ
 ነ፡ነበ፡ይነብር፡ው
 እቱ፡ውስተ፡ገነተ፡
 ተደላ፡አሎቱ፡ወ
 በረከቱ፡የህሉ፡ም
 ከለ፡ፍቁሩ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡አሚን፡



The Tenth Miracle. How a child who wandered into a heated oven was preserved by
 Takla Hâymânôt, how he played with the flames, and came out unscathed.

(See chapter X).

"ascribed unto the NAME of my GOD? Get thee in this moment, (Fol. 195*a*. 1) and bring it out to me in haste." But the priests did not see the holy man, and only the woman saw him. Then she ran quickly and brought out that which she had hidden in her house, and she shewed it to the priests, and she related unto them the whole matter, from the beginning to the end, even as it had happened; and they looked at the sour dough and saw that it had bred worms and creeping things by the marvellous power of our father TAKLA HÂYMÂNÔT, and they gave thanks unto Him that doeth wonders through His saints. (Fol. 195*a*. 2) May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT, for ever and ever! Amen. (Fol. 195*a*. 3)

CHAPTER X.

THE MIRACLE OF THE CHILD WHO WENT INTO A FIERY FURNACE.

THE TENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXX)

Now there was in a certain city an excellent woman who used to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and it came to pass one day that she began to bake some bread (Fol. 195*b*. 1) for the feast of the commemoration of our blessed father; and having placed a large quantity of wood in the furnace and set fire to it, she went to make ready the flour and the yeast, whilst the fire was burning up. And she left her little child there, but when she returned she did not find him, and she ran about hither and thither seeking for him; and she said, "Where hath my child gone? Since I cannot find him either the wild beasts or the dogs must have devoured my child." Then as there was no sign of him, (Fol. 195*b*. 2) she put her head inside the door of the furnace, at the

same time standing away some distance from it, and she saw her child inside, and said, "It seemeth to me that I see him in the midst of the burning coals of fire." And she cried out with a loud voice, saying, "O father TAKLA HÂYMÂNÔT, dost thou desire that the fire should consume my child? What is there on me (*i. e.*, what offence have I committed) that thou should desire to do [this]?" Now the other folk wished to bring out the child by pouring water [upon the fire], but his mother said unto them, "Let [him] alone, for I am going to put to the test this blessed man, my father. I do not believe (Fol. 195 *b.* 3) that he can deliver me from earthly fire only, and I have confidence in him that he will enable me to escape from the fire of heaven also." And the people stood at a distance [from the furnace], and they saw the child dancing up and down in the midst of the fire, and he held fire in his hands, and leaped about according to his wont; and they made a sign to the boy to come out, and to throw down the fire which was in his hands. And he came out to them, crawling upon his hands and his feet, and they found (Fol. 196 *a.* 1) that he was unharmed, and that not a single hair of his head had been consumed, and that there was upon him no smell whatsoever of fire.

Come, O my beloved, and let us glorify GOD, come, [Page 118] let us praise Him, come, let us ascribe blessing to the LORD our GOD, and let us speak together concerning the miracle of our father, who made the raging flame of fire to be like water. O father, thou shalt be praised [by us] exceedingly; and yet how can thy wonderful works be described adequately? If thou hadst not wished that the matter should be spoken of, thou wouldst not have protected the child and prevented him from being burned (Fol. 196 *a.* 2) by the fire which was in the furnace. And ye may see, O beloved, that our father desireth men to celebrate his commemoration, by the story of the woman who commemorated him, and by his saving her child by bringing him out from the fire. And now, O my beloved, (Fol. 196 *a.* 3) come and celebrate the commemoration of

ር፡ኣኣኩ፡ት፡ወ፡ለ
ኣግዚኣብሔር፡ወ
ኣንከርዎ፡ለኣቡኑ፡
ተክለ፡ሃይማኖት፡

ገባራ፡ተኣመር፡ወ
መንከር፡በረከቱ
ይዕቀበኑ፡ለገብሩ፡
ተክለ፡ሃይማኖት፡ኣ።

ሐቅል፡ተበ፡ይነብ
ተ፡ኣራዊተ፡ገዳም፡
ተበሀሉ፡በበይናቲ
ሆመ፡ኣመኮኑ፡ኣ
መ፡መጽኣ፡ነመር፡
ተቢነ፡ወይቢ፡፩ክ
ምኒሆመ፡ለኣመ፡
መጽኣ፡ተቢየ፡ነመ
ር፡ወለኣመ፡ኣተዘ
ኒ፡በኣቡኑ፡ተክለ፡
ሃይማኖት፡ኣት
ብልዓኒ፡ኣብሉ፡
ወኣንዘ፡ይብል፡ዘ
ንተ፡መጽኣ፡ነመር፡
ወተ፡ፅፅነ፡ለፅለ፡ሕ
ዓን፡ወይቢሉ፡ለ
ኣቡኑ፡ተክለ፡ሃይማ
ኖት፡ኣት፡በልዐኒ፡
ወሶበ፡ኣመዐ፡ስሞ
የንገ፡ውኣቱ፡ኣ
ርዊ፡ወኢተክህሉ፡



፲፪ ተኣምረሁ፡ለኣ
ቡኑ፡ተክለ፡ሃይማኖት፡
ጽሁቱ፡ወበረከ
ቱ፡የሀሉ፡ምስሉ፡
ቱ፡ተክለ፡ሃይማ

ኖት፡ለሃስመ፡ዓለ
ም፡ኣሚን፡ወኮኑ፡
በምድረ፡መገር፡
ኣንዘ፡ይተለሐዩ፡
ሕዓናት፡በውከተ፡

The Eleventh Miracle. How a crocodile seized an ox, and how being adjured by the name of Takla Háymanôt, his teeth were unable to bite through its skin, and how he brought it to the river bank and set it free.

(See chapter XI).

our father with joy, so that he may bring us into the place where he himself dwelleth, that is to say, into the Garden which hath been prepared [for us]. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XI.

THE MIRACLE OF THE CROCODILE AND THE OX.

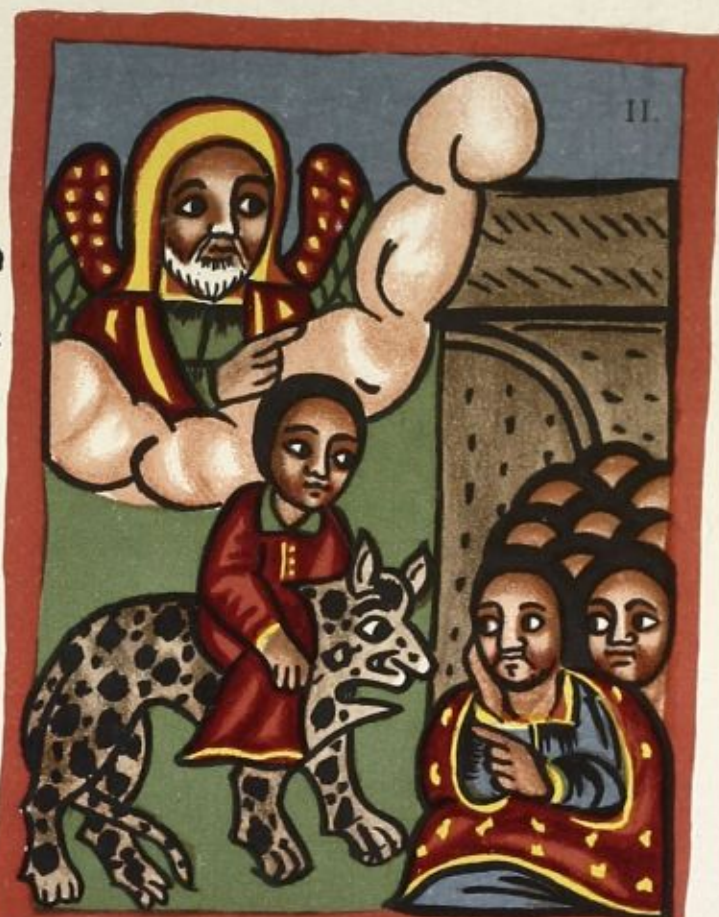
(Fol. 196 *b*. 1) THE ELEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXI)

And it came to pass in the country of GÔYAM, in the land of MÛGAR, that as certain men were bringing some oxen in order to plough up the land on [the day of] the commemoration of our father TAKLA HÂYMÂNÔT, they drew nigh to the river which is called GEYÔN, that is to say, 'ABBÂWÎ; and when they had entered the stream a crocodile came, and seized, and (Fol. 196 *b*. 2) carried off one of the oxen. And as the crocodile was taking away the ox, the master of the oxen said, "O my father, thou worker of miracles, art not thou he who in days of old didst lay a ban upon the wild animals? And now, O my father, do thou lay a ban upon this wild beast of the river, for I wish to plough the earth at thy commemoration; and if thou wilt not do this, then thou must love wild beasts more than the bellies of the poor. And who hath laid it upon me to celebrate thy commemoration?" Then (Fol. 196 *b*. 3) our father TAKLA HÂYMÂNÔT rebuked the crocodile and told him that he was not to devour the ox, and the teeth of the crocodile would not fasten in the ox, and [they] broke. Now when the crocodile was unable to devour the ox, he dragged him from place to place, and then took him and pushed him out [of the water] opposite MÛGAR, where those who had been driving the ox were con-

ከመ፡ይብልዎ፡
 ሶበ፡ኢተክህሉ፡ለ
 በሊዕ፡ወስደ፡ፀዊ
 ሮ፡ጎበ፡ማጎደ፡ሪህ፡
 ወእመዝ፡ተጋብኡ፡
 ስብኦ፡ይክቲ፡ሀገር፡
 ከመ፡ይጎሥሥዎ፡
 ለሕፃን፡ወእመ፡ይ
 ረከብዎ፡ለክጽሙ፡
 ይቅብርዎ፡ፋህሥ
 ዎ፡ወኢረከብዎ፡
 ወእመዝ፡ረከብዎ፡
 በሣልከት፡ዕለት፡ለ
 ውክቱ፡ክርዊ፡ጸዊ
 ሮ፡በመታከፍቲህ፡
 ሕፃን፡ዘወስደ፡
 ሶበ፡ርእዮሙ፡ለስ
 ብኦ፡ዘከህ፡ኦንበ
 ረ፡ሎሙ፡በፍፍቶ
 ሙ፡ከመ፡ዘይብል፡
 ንሥኡ፡ሕፃን፡ዘወ

ስድኩ፡ወኢተክለ
 ኒ፡ከመ፡ክብልዎ፡
 ወተክእልዎ፡ለው
 ክቱ፡ሕፃን፡ዘከመ፡
 ነበረ፡ወይቡሎሙ
 ክመዕለተ፡ወስደ
 ኒ፡ውክቱ፡ክርዊ፡
 ክከከ፡ትመጽኡ፡ክ
 ንትሙ፡ነበረ፡ክቡ
 ነ፡ተክለ፡ሃይማኖት፡
 ሙስሊሃ፡ወይቡ
 ለኒ፡ኢተፍራህ፡ሕ
 ፃን፡ወትገብኦ፡ጎ
 በ፡ክቡከ፡ወእመከ፡
 ወስሚዎሙ፡ዘንተ
 ስብሕዎ፡ለክግዚ
 ክብሒር፡ወወደስ
 ዎ፡ለክቡን፡ተክለ፡ሃ
 ይማኖት፡ወእመ
 ይክቲ፡ዕለት፡ገብ
 ቶ፡ተዝካሮ፡ለለወ

ርቶ፡፡እሎቱ፡ወበ
 ረከቱ፡የህሉ፡መ
 ስለ፡ፍቁሩ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለመ፡ክማን፡



The Twelfth Miracle. I. How a panther seized upon a child.

II. How, having been adjured not to eat him by the child, in the name of Takla Hāymānōt, the animal carried him home to his village on the third day.

(See chapter XII).

tinuing their journey; and the ox ran after them in great haste, bowing as he went, as much as to say, "Do not forsake me, for I am coming." And when the men saw him following them, (Fol. 197 *a.* 1) they gave thanks unto GOD, and marvelled at our father TAKLA HÂYMÂNÔT, (Fol. 197 *a.* 2) who performed miracles and wonders. May his blessing protect his servant TAKLA HÂYMÂNÔT [for ever and ever]. Amen.

CHAPTER XII.

THE MIRACLE OF THE PANTHER AND THE CHILD.

THE TWELFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXII)

And it came to pass that whilst some children were playing together (Fol. 197 *a.* 3) in a field near the place where wild beasts lived in the country of MÛGAR, they talked amongst themselves, saying, "Suppose that a panther 'were to come upon us;' and one of them said, "If a panther were to come 'to me and lay hold upon me, I should say unto him, 'By our father TAKLA HÂYMÂNÔT, thou shalt not eat me'." And as the child was uttering these words, a panther came and leaped upon him, and the child said unto him, "By our father TAKLA HÂYMÂNÔT, thou shalt not eat me;" and when the animal heard the name [of the holy man], he was frightened, and was unable to devour the child (Fol. 197 *b.* 1) and being unable to eat the child, he took him and carried him off to his den. Then the men of that district gathered together to seek after the child and, if they found him not [alive], to bury his bones; but they found him not. Now on the third day they found the panther, and he was carrying on his shoulders the child which he had seized; and when the animal saw the men, he laid the child [Page 119] down on their path, as much as to say, "Receive ye the child

ትንትዮዝነሥኦኒ፤
ወሰብ፡ርእዮ፡ዘንተ
መንከረ፡ሰብሕ
ዎ፡ለክግዢክብሐ

ር፤ዘይገብር፡መ
ንከረ፡በላዕለ፡ቅ
ዱሳኒሁ፡ጸሎቱ፡
ይዕቀበነ፡ከሚንቀ

፲፬ ተክምረሁ፡አ
አቡነ፡ተክለ፡ሃይማ
ኅቶ፡ጸሎቱ፡ወበ
ረክቱ፡የሀሉ፡መክ
ለ፡ፍቁሩ፡ተክለ፡ሃ
ይማኅቶ፡ለዓለመ
ዓለም፡ከሚንቀወ
ዘነ፡በመድረ፡ከም
ሐረ፡ሀለወቶ፡ከ
ሐቲ፡ቤተ፡ክርክ
ቲዩን፡ዐባይ፡ከስ
መ፡ክብርቱ፡ይኦ
ቲ፡በዕለተ፡ተዝካ
ሩ፡ለአቡነ፡ተክለ፡
ሃይማኅቶ፡አሠር
ገውዋ፡በዘዘዢአ
ሁ፡ሠርገኑ፡በደባ
ጋቶ፡ኦለ፡ቦን፡ወር
ቅ፡ወብሩር፤ወነ፡
ፉ፡ዘርቢታተ፡ዐ
ንተ፡ክብረ፡በዐለ



The Thirteenth Miracle. How a vulture snatched some meat from the hands of a man, but on being adjured by Takla Hāymānōt he brought it back again.

(See chapter XIII).

"which I carried off, (Fol. 197 *b.* 2) and was not able to devour." And the men asked the child how he had been, and he said unto them, "From the day on which the panther carried me off until ye came, our father TAKLA HÂYMÂNÔT dwelt with me, and he said unto me, 'Fear not, O child, for thou shalt return to thy father and mother'." And when the men heard these things they glorified GOD and gave praise to our father TAKLA HÂYMÂNÔT, and from that day onwards they celebrated his commemoration in its proper month (Fol. 197 *b.* 3). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XIII.

THE MIRACLE OF THE VULTURE AND THE MEAT.

(Fol. 198 *a.* 1) THE THIRTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXIII)

Now our father TAKLA HÂYMÂNÔT had power to bind not only the ferocious creatures of the river and the wild beasts of the desert, but also the birds of heaven. There was in the country of 'AMḤARÂ a certain man who was carrying [a basket made of] cords wherein was some meat, and a vulture [swooped down and] snatched it out of his hand; and the vulture having taken it, the man adjured him, saying, (Fol. 198 *a.* 2) "O bird, O vulture, I adjure thee by the prayer of our father TAKLA HÂYMÂNÔT that thou eat not my cord[-basket] wherein is the meat." Then the bird, having ascended into the sky carrying the cord-basket with him, [found that] his beak was fettered and that he was unable to eat the meat which was in the cord[-basket]; and being unable to eat the meat, he flew round and round from one mountain to the other carrying the cord[-basket] with him, and at length he brought it back to the man as if saying, (Fol.

ለአቡነ፡ተክለ፡ሃይ
 ማኅተ፡ወሶበ፡ርእ
 የ፡ዘንተ፡፩ብአሲ፡
 ይቤ፡መንተ፡ተክ
 ለ፡ሃይማኖት፡አኮ
 ኑ፡፩ እመቅዱሳን፡
 ለመንተ፡ዘንተ፡ዘ
 ሎ፡ሠርጓተ፡ዘታ
 ሠረግው፡በእንቲ
 አሁ፡ወአዘዘ፡የገ
 ሥእዎሙ፡ለዲባ
 ጋት፡ወዘንተ፡ገቢ
 ሮ፡ገብአ፡ውከተ፡
 ቢቱ፡ወይአተ፡ጊዜ፡
 አጎዞ፡ቀረተ፡ሥጋ
 ወአዘዘ፡የገድዱ፡
 አሳተ፡ዐቢየ፡ወአ
 ገደዱ፡ሙ፡ወፅኡ
 አግብርቲህ፡አፍ
 ከ፡ወሶቤሃ፡አጎዞ፡
 ነገርጋር፡ወአንገ

ሮገር፡በማእከለ፡
 እሳት፡ወረከብዎ፡
 አግብርቲህ፡እንዘ
 ይበልዎ፡እሳት፡ወ
 እመድገረ፡ሕቅ፡
 ሞተ፡በውእቱ፡ቀ፡
 ከለ፡እሳት፡ርእዩ፡
 ዘንተ፡መንከረ፡ዝ
 ንቱ፡ብአሲ፡በቃሉ፡
 ሞተ፡ተፈደመ፡በላ

ዕሊሁ፡ዘተብህለ፡
 በቃል፡ዝውዕዎ፡ለ
 ሞት፡ወዘተብህለ
 እመቅዱሳን፡ጸድ
 ቅ፡ወእመቅዱሳን፡
 ትኑን፡ዝሉቱ፡ይ
 ዕቀበነ፡ለዘልነ፡ሐ
 ማዕደን፡ለሃለሙ፡
 ዓለሙ፡እሚን፡



The Fourteenth Miracle. How an unbeliever who scoffed at Takla Hāymānôt was burned to death.
 (See chapter XIV).

198*a*. 3) "Take the cord[-basket] which I carried off, for I am unable to "eat the meat." And when the man saw this he marvelled and was silent through astonishment, and he told the story to his friends, saying, "Hearken, "O ye my friends, our father TAKLA HÂYMÂNÔT had power to restrain "the wild beasts of the desert, and the [rapacious] birds of the air, when "he was in the body, and behold, at this time also, having adjured him "by his own name, he restrained this vulture, and it hath brought back "(Fol. 198*b*. 1) to me my cord[-basket] which it carried off from me, [as] "ye can see." And when they saw this thing they glorified GOD (Fol. 198*b*. 2) Who performeth wonderful things through His saints. May his prayer protect us! Amen.

CHAPTER XIV.

THE MIRACLE OF THE UNBELIEVER WHO WAS BURNED TO DEATH.

(Fol. 198*b*. 3) THE FOURTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXIV).

Now there was in the country of 'AMḤARÂ a great and beautiful church, and on the day of the commemoration of our father TAKLA HÂYMÂNÔT [the people of the city] decorated it with ornaments of every kind, and draped it with silk hangings wherein were woven [threads of] gold and silver, and they laid carpets upon the floor in honour of the festival (Fol. 199*a*. 1) of our father TAKLA HÂYMÂNÔT. And when a certain man saw this, he said, "Who is TAKLA HÂYMÂNÔT? Was he not only one of "the holy men? Why then do they ornament [the church] so splendidly "on his account?" And he commanded that the people should remove the silk hangings, and this having been done he went back into his house. And immediately afterwards an attack of shivering seized his body, and

መድር፡ለዩኑቲ፡
 ብኢሉት፡ወሶብ-
 ነሥኡቶ፡መ፡መድ-
 ር፡ኅዲ፡ገመ፡ሐ፡
 ፍ፡ፍ፡ፍ፡መ፡ወበካ
 ኒታ፡ተረክበ፡ኅበ፡
 ክንበርዎ፡ወሶብ-
 ርክዩ፡ክባ፡መርቶ
 ራዎክ፡ዘንተ፡መ
 ንክረ፡በዕለተ፡ል

ደቱ፡ለክቡ፡ወዐለ፡
 በሥካሉ፡ወክንዘ፡
 ይሰመዩ፡ለክቡ፡
 ተክለ፡ሃይማኖት፡ገ
 ባራ፡ተክምራት፡ት
 ማልም፡ሶበ፡ነሥኡ
 ዎ፡ፈደት፡ክምክደ
 ዊህመ፡ክንጊራ፡
 ወህበ፡ለነደደን፡ወ
 ለክህናት፡ጸሎቱ፡ይ
 ዕቀበኒ፡ክሚን፡

፲፯ ተክምራት፡ለ
 ክቡ፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበ
 ረክቱ፡የህሉ፡መስ
 ለ፡ፍቱ፡ተክለ፡ሃ
 ይማኖት፡ለዓለመ፡
 ዓለም፡ክሚን፡ወ
 ኮነ፡በመድረ፡ክም
 ሐራ፡፩፡በኢሉ፡በ፡
 ዓ፡ርክሶ፡ብ፡ፍት፡
 ለክገዢ፡ክብሉር፡
 ክመ፡የሥምር፡ወ
 ኢደውክብ፡ብኢ
 ሱት፡ተዘኢር፡ዘ
 ይቢ፡ሐጥርደ፡ዘሐ፡
 ክውክበ፡ይሄሊ፡
 በዘደሠምራ፡ለብ
 ኢሉቱ፡ወዘሐ፡ኢደ
 ውክበ፡በዘደሠም
 ር፡ለክገዢ፡ክብሉ
 ር፡ወፈቀደ፡ይመን



The Fifteenth Miracle. How some soldiers who stole the meat and drink which Mercurius had prepared for the festival of Takla Hāymānōt were made by the saint to restore them. (See chapter XV).

he commanded his servants to light a large fire, and when they had done so they went out of the house; and straightway a fit of epilepsy came upon him, and it caused him (Fol. 199*a*. 2) to fall into the fire. And his servants found him there with the fire consuming him, and after a short time the man died of the wounds which were caused by the fire. Now consider ye this wonderful thing, and how this man died through his own words; and in him was fulfilled (Fol. 199*a*. 3) that which is [Page 120] said, "Through the voice (*or*, word) He called him to death;" and consider also that it is said, "By thy words thou shalt be justified, and by thy words thou shalt be judged." May his prayer protect all of us who are listening [here], for ever and ever! Amen.

CHAPTER XV.

THE MIRACLE OF THE RESTORATION OF THE BREAD AND SWEET DRINK WHICH HAD BEEN STOLEN BY THE SOLDIERS.

(Fol. 199*b*. 1) THE FIFTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXV).

There was a certain monk, who was a righteous man and a fearer of GOD in the country of 'AMḤARÂ, whose name was MARKÔZÊWÔS (MERCURIUS), and he loved our father TAKLA HÂYMÂNÔT, and he celebrated his commemoration according to the means in his power. And it came to pass that one day he sent to his kinsfolk, saying, "On the twenty-fourth day of the month TÂKHSÂSH (Fol. 199*b*. 2) [the festival of] the birth of our father TAKLA HÂYMÂNÔT will take place, [therefore] prepare ye bread and sweet drink for us to give to the priests and the poor." Now whilst they were carrying [the bread and the drink] to the priests, certain soldiers, who were servants of the king, carried them off. And when ABBÂ MERCURIUS heard this, he said, "O worker of miracles, my father TAKLA

ራንዩ፡ከመ፡ዓወ
ዎ፡አቡነ፡ለዝንቱ፡
ብክኢ፡ክምዓለም፡
በጎርማ፡ክርዌ፡መ
ደንግድ፡በከመ፡ዓ
ወዎ፡ክግዚክነ፡ለ
ጳውሎስ፡በድንጋ

ዒ፡መብረቅ፡። ጸሎ
ቱ፡ወበረከቱ፡የሀ
ሉ፡ምከለ፡ፍቱሩ
ተክለ፡ሃይማኖት
ለዓለመ፡ዓለም፡
ክሚንቶ

፲፯ተክምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የዘሉ፡ም
ከለ፡ፍቱሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም ክሚን፡
ወኮነ፡በምድረ፡ክ
ምሐረ፡ነበረት፡
ክሐቲ፡ብክኢት፡
ክንዘ፡ትዒዒር፡በ
ሕማመ፡ወሊድ፡
ስመኑ፡መዋዕለ፡ቀ
ሪቦ፡ዕንሳ፡ውከቲ፡
ማሳበና፡ክንዘ፡ኢ
ደወ፡ፍክ፡ወክም
ብዝኃ፡ሕማማት
ክተዝ፡በክግብሂዒ
ከማዩ፡ወምድረ፡ወ
ትከውን፡ከመ፡ም
ውት፡ወከቢሃ፡ረ



The Sixteenth Miracle. I. A man who had vowed himself to the monastic life wished to take a wife, and was attacked by a panther which threatened to devour him in consequence.

II. The man repents and receives absolution from Takla Hâymânôt.

(See chapter XVI).

"HÂYMÂNÔT, let thy wonderful power be made manifest this day; it is not "for the sake of the bread that I care, but only that the men of 'AMḤARÂ "may not say, Why did not the worker of miracles (Fol. 199*b*. 3) himself "perform a miracle when the envoys were carrying off the bread and the "drink which had been made for the festival of his birth?" Thereupon all those who had carried off the bread and the drink were restrained, and they lost their hearts (*or*, appetite), and were unable to eat; and moreover, although the royal envoys and servants wished that their loads of bread and drink might depart, the earth laid hold upon them, and held them back, and the earth helped our father TAKLA HÂYMÂNÔT, even as it is written, "And the earth (Fol. 200*a*. 1) became a helper to that woman."¹ And when the earth had taken up the burdens which they had left, they went on their way, and on the morrow the loaves of bread and drink were found at the place where they had been laid formerly. Now when ABBÂ MERCURIUS saw this wonderful thing which took place on the day of the birth (Fol. 200*a*. 2) of our father, he spent the day in praising the TRINITY, and he gave to our father TAKLA HÂYMÂNÔT the name of "Worker of miracles," for he had rescued the bread and the drink from the hands of the thieves the day before, and had given them to the poor and to the priests. May his prayer preserve us [for ever and ever]! Amen.

CHAPTER XVI.

THE MIRACLE OF THE PANTHER AND THE MONK.

(Fol. 200*a*. 3) THE SIXTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVI).

There was in the country of 'AMḤARÂ a certain man who had vowed

¹ Revelation xii. 16.

himself to GOD, in order to perform His good pleasure, and he did not marry a wife because he remembered that which the APOSTLE saith, "Who-soever is married thinketh of that which will give pleasure to his wife,¹ and "he who is unmarried thinketh of that which will give pleasure to GOD." Now this man wished to become a monk (Fol. 200 *b.* 1) in the house of our father TAKLA HÂYMÂNÔT, but having agreed within his soul that he would do the will of GOD, the Hater of that which is good sowed seed in his heart, and the seed was evil, and after [he had taken his] vows he wanted to marry a wife. And it came to pass one day that as he was going by himself along a road in the open country, a wild beast of the desert, that is to say a panther, leaped upon him, and hurled him to the ground that he might devour him; (Fol. 200 *b.* 2) and the monk adjured the beast, saying, "By our father TAKLA HÂYMÂNÔT, do not eat me." Now when the panther heard the adjuration he crouched down in consternation, and lay across the body of the monk for three days and three nights, and the monk himself became like a dead man. And on the third night our father TAKLA HÂYMÂNÔT appeared to him in a vision of the night, and said unto him, "Why hast thou relinquished that which thou "didst vow with thy mouth concerning the monastic life? This wild beast "which croucheth over thee doeth so by the command of GOD (Fol. "200 *b.* 3). And now he shall be lifted up from on thee, but [Page 121] "halt not between two opinions in future, and let not thy career be an "uncertain one. My son, that which thou hast vowed with thy mouth pay." Now when the morning came the wild beast lifted itself off him, having fulfilled the appointed time of three days, according as it had been commanded, and then that monk went into the house of TAKLA HÂYMÂNÔT, and he became an excellent and strenuous follower of the ascetic life, and performed good works of every kind. Observe ye, O my brethren, (Fol.

¹ I Corinthians vii. 33.

ዘኮነ፡በመድረ፡ኦ
 መሐራ፡፤ ወበኩሉ
 ን፡አህጉር፡በመራ
 ተ፡መቃብረሁ፡፤ ወ
 ጸማዕቱ፡ዘከመ፡
 ወህረን፡ለመካናት
 ውሉዩ፡፤ ወዘከመ፡
 ራወቦን፡ለክለ፡ዩሐ
 መማ፡በጊዜ፡ወሊ
 ድ፡ወዘከመ፡ወህ
 ረመ፡ለሕፅዋን፡
 ዘርእ፡፤ ወዘከመ፡
 ራወቦመ፡ለድው
 ዩን፡፤ ወዘከመ፡አጥ
 ፍኑመ፡ለክራዊ
 ተ፡ገዳመ፡ወለክራ
 ዊተ፡ከርሥ፡ዘኪ
 ይትከህል፡ይቀትል
 ምመ፡ዘክንበለ፡ይ
 ከተዩ፡መራረ፡፤ ወለ
 ኩሉ፡ዘገብረ፡ተክ

መራ፡ክቡን፡ተክለ፡
 ሃይማኖት፡በመ
 ራተ፡መቃብረሁ፡
 ወጸማዕቱ፡ኪይት
 ከህል፡ይትልቀ

ም፡ወኪይትከህ
 ል፡ይንግርም፡በበ
 ገዱ፡ክሉቱ፡ይፅ
 ቀበነ፡ለገብረ፡ተክ
 ለ፡ሃይማኖት፡ከጸጸት



201*a*. 1) that our father led this man away captive from the world by means of fear of that terrible wild beast, in the same way that our LORD led away captive PAUL by means of fear of the lightning¹ (Fol. 201*a*. 2). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.

CHAPTER XVII.

THE MIRACLES OF THE WOMAN IN CHILDBIRTH AND THE BARREN WOMEN.

(Fol. 202*a*. 3) THE SEVENTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVII).

Now there lived in the country of 'AMḤARÂ a certain woman who was suffering grievously from the pains of childbirth, for the child in her womb had drawn nigh to the birth, but had continued unborn for eight days, and it could not come forth [into the world]; and by reason of her exceedingly great pain she clutched at the heavens and the earth with her fingers, and she became as one dead. And at that time [her husband] saw (Fol. 201*b*. 1) a monk journeying along the highway of the city of RÔH, and he laid hold of him, and said unto him, "O holy father, hearken unto us, for there is at this very moment a woman dying in the agonies of childbirth; read thou on her behalf [a passage from] the BOOK." And he said unto the people, "I am not a priest, and I have no knowledge of the BOOK; nevertheless I have it in my power to give you salvation. When I was travelling round about in the mountains wherein the monks live I came to DABRA LÎBÂNÔS, where is the grave of (Fol. 201*b*. 2) our father TAKLA HÂYMÂNÔT, so that I might salute [the saint]. From

¹ Acts of the Apostles ix. 3, 4.

“this place I brought away some dust [which was taken from] the place “where one of the legs of the holy man was broken. [Here is some of it, “take it] and give it to the woman, and let her believe in him, and put it “in water over which a prayer to him hath been said.” Then they gave the woman the dust and water in the way which the monk had commanded them [to do], and at the time of giving birth the dew of mercy [came upon her], and she brought forth [her] child without any pain whatsoever.

And when a certain woman, who was barren, heard this, she said, “I, even I, also shall obtain a child;” and she asked [the monk] give her some of the dust, and he did so, (Fol. 201*b*. 3) and she drank it [in water], so that GOD might work a miracle by means of His saints. Then straightway her womb, which had remained closed, was opened, and she conceived and gave birth to a child, and called his name “ŞABLA TAKLA “HÂYMÂNÔT.” And there was also another woman who had been barren, who said, “Did not I also find (*or*, obtain) the dust of his grave on the “day of his commemoration [with my] bread? And when I had eaten it “the holy man opened my womb, and gave me a child.” Thus having eaten [the dust] she obtained a child. Now this happened (Fol. 202*a*. 1) in the country of ’AMḤARÂ, and [similar things took place] in all countries through the dust of the grave of our father and of his cell; by means thereof he gave children to barren women, and he gave relief unto women who suffered pain at the time of childbirth, and he gave seed to eunuchs, and he healed the sick, and he destroyed the wild beasts of the desert, and the wild beasts of the belly, which it is impossible to slay without drinking bitter herbs. And it is impossible to count (Fol. 202*a*. 2) the number of the miracles which our father (Fol. 202*a*. 3) TAKLA HÂYMÂNÔT performed by means of the dust of his grave and the dust of his cell, and it is impossible for any man to narrate them [all] to his neighbour.

ተፈጽሞ፡፱አው
ራ፡፡በከመ፡ደቡ፡
ሉ፡ክርኪል፡መ
ልክክ፡ለዕዝራ፡፡

ቢይ፡፡አሉቱ፡ወበ
ረክቱ፡የህሉ፡መከ
ለ፡ፋቱ፡ተክለ፡ሃ
ይማኖት፡ለዓ፡ዓ፡ክ፡

፲፱ ተክምረ ሁ፡ለ
ክቡ፡ተክለ፡ሃይ
ማኖት፡፡አሉቱ፡ወ
በረክቱ፡የህሉ፡መ
ከለ፡ፋቱ፡ተክለ፡
ሃይማኖት፡ለዓለመ፡
ዓለም፡አሚን፡፡ወ
ህሉ፡፱ብክኪ፡በህ
ገረ፡ወረብ፡ዘይገ
ብር፡ተዝካር፡ለክ
ቡ፡ተክለ፡ሃይማ
ኖት፡ወኮ፡በዕለ፡ፈ
ድፋደ፡ወሊለዩ፡ክ
ምነ፡ክንከህ፡ዘ
ይከውን፡ለተዝካ
ረ፡ክቡ፡ተክለ፡ሃ
ይማኖት ወሠርዐ፡
ክግብርተ፡ወክክ
ማተ፡ወኮ፡፱ዕለ
ተ፡በዕለተ፡ተዝካ
ተ፡ለክቡ፡ህለው፡



The Eighteenth Miracle. I. A woman drinks rain water which fell on the day of Takla Hâymânôt's festival.

II. She brings forth the child which had been conceived three years and seven months previously.

(See chapter XVIII)

CHAPTER XVIII.

THE MIRACLE OF THE WOMAN WHO CONCEIVED AFTER DRINKING RAIN WATER.

(Fol. 202*b*. 1) THE EIGHTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVIII).

And there dwelt in the city of RÔH a certain woman who had been with child for three years and seven months, and when the body of the child that was in her womb would not come to the birth, [Page 122] she said, "I have heard that the dust of the grave of my father TAKLA HÂYMÂNÔT will make children to come forth from the womb, and that it giveth (Fol. 202*b*. 2) children unto barren women. And even though I cannot obtain dust from his tomb I will put my faith in his prayer on the day [of the commemoration] of his death, and I believe that he will pour down rain, and that the rain of mercy shall come upon me, and that when I have drunk [some of] it, he will bring to the birth the bone of the child which is in my womb." Now on that day the rain did not fall heavily, but only in the form of a light shower, and the woman set a bowl outside her house and caught a small quantity of rain, that is to say, enough for one drink, and having drunk the rain in firm belief at one draught, and without setting the bowl down on the ground, the pains of childbirth seized her, (Fol. 202*b*. 3) and she gave birth to a child of beautiful form and appearance. And because the child had remained in the womb for three years and seven months, they found that he had cut his teeth, which was a marvellous thing that had been done by GOD, Who worketh miracles by means of His saints. Now this woman had added to the [proper] period of her being with child two years and ten months, although it is impossible for other women to add even one day to

ከ፡አትመዩጥ፡ኣኒ፡
 ጽ፡ጸሐ፡ኒ፡ኩልከመ፡
 በተሕተ፡ይኣቲ፡ፅ
 ፅ፡ወኣምዝ፡ሶበ፡
 ኣግብኦመ፡ለኣግ
 ብርቲሁ፡ውስተ፡
 ቢቱ፡ወ፡ኣምኣህ
 መ፡ከልህ፡በዱዱ
 ሁ፡ኣንዘ፡ይብል፡ኦ
 ስብኣ፡ዘቲ፡ቢት፡ኣ
 መ፡ብከመ፡ስዋ፡
 ተሣዩውኒ፡መቀ
 ነተ፡ወወደኦመ፡
 ኣላዝዎ፡ወኣግብኣ
 ዎ፡ሳበ፡ኣግዚኦመ፡
 ወሶበ፡ቅመ፡ቅድ
 መ፡ኣግዚኦ፡ጀንገ
 ፀ፡ወጸልመ፡ገኡ፡
 ወተፈትሐ፡መሊሊ
 ተ፡ሐቋሁ፡ወተጉ
 ድኣብረኪሁ፡ወ

ይቢሉመ፡ኣንኦ፡
 መስለኒ፡ዘኣሠዩ
 ጥ፡ዘንተ፡መቀነተ፡
 ውስተ፡ካልኦ፡ህገ
 ር፡ወዘከመ፡ተመ
 ዩጥኩ፡ውስተ፡ቢ
 ትነ፡ኦደኣመርኩ፡
 ወስሚዎመ፡ዘን
 ተ፡ተኣምረ፡ዐቢ

ዩ፡ስብሕዎ፡ለኣግ
 ዚኣብሒር፡ወኣ
 ስተብፅኣዎ፡ለኣቡ
 ነ፡ተኣለ፡ሃይማኖ
 ት፡ብፀ፡ፅ፡ጸሐ፡ቱ፡
 ወበረከቱ፡የሀሉ፡
 መስለ፡ገብሩ፡ተ
 ኣለ፡ሃይማኖት፡ለ
 ዓለመ፡ዓለም፡ኣት



The Nineteenth Miracle. I. Takla Hāymānōt tells a man of Warab where his servants have hidden the things they have stolen.

The man of Warab finds his goods and his servants where the saint had told him.

(See chapter XIX)

their period when the nine months (Fol. 203*a*. 1) have been fulfilled, even as the angel 'ÛR'ÊL spake unto EZRA the Prophet, (Fol. 203*a*. 2). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XIX.

THE MIRACLE OF THE RESTORATION OF THE POSSESSIONS OF THE MAN OF WARAB.

(Fol. 203*a*. 3) THE NINETEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXIX).

There was a certain man in the city of WARAB who was in the habit of celebrating the commemoration of our father TAKLA HÂYMÂNÔT; now he was exceedingly rich, and he set apart certain animals from his flocks and herds for the commemoration of TAKLA HÂYMÂNÔT, and he ruled over menservants and maidservants. And it came to pass that this man was (Fol. 203*b*. 1) in the church on one of the days of the commemoration of our father, and he was reading the Book of the Contendings of the holy man, when the people came and told him, saying, "Thy menservants and thy maidservants have all run away, and they have carried off all the furniture which was in thy house, and they have left behind nothing, not even the skirt wherein thy wife arrayeth herself." And when the man heard these words he said, "Wherefore hath this thing come upon me? I will continue to read concerning his wonderful acts, and then I shall know what he will do about his menservants, and his maidservants, and the furniture of his house;" so he completed the celebration of the commemoration of our father, and came to his house. (Fol. 203*b*. 2) And as he was about to go to sleep, he said [to the saint], "In respect of thy

“menservants, and thy maidservants, and thy property, which thou thyself hast willed to give him, what is it incumbent on thee [to do]? Who will celebrate thy commemoration [if such things happen to him]? Do thou thyself consider this thing.” And having said these words to our father he fell asleep.

And that very night our father TAKLA HÂYMÂNÔT appeared unto the man and said unto him, “Rise up in the morning, and set out on thy way, and thou shalt find all [thy servants and possessions] under such and such a tree.” And when the morning had come, the man saddled his ass and set out to seek his servants (Fol. 203*b*. 3) in the place where our father had told him, and he found them all gathered together under the tree, and they were carrying his goods on their backs, but they were staggering about and feeling their way by touching the ground, because their eyes had become blind; then having turned themselves round in the direction of his house their eyes were opened, and having counted his servants the man found that not one of them [was wanting]. And he said unto them, “Where hath such and such an one gone?” And they said unto him, “He hath taken the skirt and hath gone to buy some sweet drink for us, and he said unto us, (Fol. 204*a*. 1) ‘Wait ye all here under this tree until I come back’.” And when the master of the house had brought his servants into the house, one of them cried out in the courtyard thereof, saying, “O ye people of this house, if ye have any sweet drink sell me some to the value of a skirt;” then when the servants had gone out, they seized him, and brought him in to their lord. Now when that man stood up before his lord he was greatly frightened, and his face became black, and the muscles (*or*, members) of his loins were relaxed, and his knees trembled; and (Fol. 204*a*. 2) he said unto them, “I thought that I should sell this skirt in some other city, and how I came to return to our house I have no knowledge whatsoever.” And when the men heard this great miracle (Fol. 204*a*. 3) they gave praise [Page 123] to GOD, and they

በአንተ፡ዘባረኮው
ገህደ፡አንዘ፡የዐው
ድ፡ማዕከሉሆመ፡
ዘምስለ፡ማዕጠን

ቶ፡አሎቱ፡ወበረ
ከቱ፡የሀሎ፡ምስለ
ገብሩ፡ተከለ፡ሃይ
ማኅቶ፡ለዓ፡ዓ፡ከቶ

ክፍል ተአምረሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኅቶ፡አሎቱ፡ወ
በረከቱ፡የሀሎ፡ም
ከለ፡ፍቀሩ፡ተክለ፡
ሃይማኅቶ፡ለዓለ
መ፡ዓለም፡አማኅ፡
ወሀሎ፡፩ብክሉ፡
በሀገረ፡አንገቶ፡ወ
ልዩ፡ለአቡነ፡ተክ
ለ፡ሃይማኅቶ፡ዘስ
መ፡አባ፡ዘካርደክ፡
ንደቶ፡ወፈራራ፡
ክግዚክብሐር፡በ
ክሎ፡ምግባረ፡ሠ
ናይ፡ወምንክከና
ሁኒ፡አክ፡በክሐቲ
ዕለቶ፡ምከለ፡አቡ
ነ፡መርሐ፡ከርከቶ
ከቶ፡ወዝኒቱክ፡አቡ
ዘካርደክ፡ወጠነ፡



ascribed blessings unto the blessed man our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XX.

THE MIRACLE OF THE RAINBOW WHICH RESTED FOR THREE HOURS OVER THE CHURCH.

(Fol. 204*b*. 1) THE TWENTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXL).

Now on the day of the commemoration of the death of our father TAKLA HÂYMÂNÔT in the country of GÔYAM, a mighty miracle was made manifest unto the men of the city, who were gathered together to celebrate the commemoration of the holy man, for a rainbow rested itself upon the dome of the church; (Fol. 204*b*. 2); the middle portion thereof surrounded the beam of the church, and on the upper part of the beam the form of a white cloud made itself visible, and it took up its place there. Then the men marvelled at the rainbow and also at the sweet smell which was there, and one of the saints who was looking on with open eyes said, "I see our father TAKLA HÂYMÂNÔT sitting upon the white cloud above the beam of the church, and he is blessing our city with his hands." And he spake unto them again, saying, "Behold, our father was descending from his seat, and he went round (Fol. 204*b*. 3) about us in the form of clouds of incense, and he blessed each one of us." And he spake unto them again, saying, "Behold, our father went up into the heavens after he had made an end of blessing [all] those who were gathered together here this day in the church." And when he had said these words the rainbow, which had been stationary there from the early morning until the third hour of the day, removed itself; and having seen this the men marvelled,

ባሕር፡ወቀዊሞ፡
 በድንጋገ፡ፈለግ፤
 ጸለዩ፡ጸሎተ፡እን
 ዘ፡ይብል፡ኑክባ፡እ
 ቡዩ፡ስክሎ፡ለክግ
 ዚክብሒር፡እም
 ላክክ፤ከመ፡ይከፋ
 ላ፡ለዛቲ፡ፈለግ፡በ
 ከመ፡ከፈሎን፡ለባ
 ሕረ፡ኢርትራ፤ወለ
 ተክዚ፡ዮርዳኖስ፤
 ወበጊዚሃ፡ተከፋ
 ለት፡ባሕር፡ወዓደ
 ው፡ከሎሙ፡ደቂ
 ቁ፡ጸዊርቶሙ፡ለ
 ተዝካረ፡ክቡን፡ወ
 ሶበ፡ክደው፡ከሎ
 ሙ፡ደቂቁ፡ለክባ፡
 ዘካርያስ፡ወወፅ
 ኡ፡እማክክለ፡ፈለ
 ግ፡ወሶቢሃ፡ተጋብ

ክት፡ባሕር፡ወመ
 ልዓት፡እከክ፡ድንጋ
 ግ፡ወሶበ፡ርክዩ፡ተ
 ክመረ፡ዐቢዮ፡እንዘ፡
 ትሁብ፡ባሕር፡ፋ
 ናተ፡ከመ፡ዩዕደው፤
 ቦቱ፡ለተዝካረ፡እ
 ቡን፡ተክለ፡ሃይማ
 ናት፡ስዋ፡ወጥብከ

ተ፡ስብሕዎ፡ለክግዚ
 ክብሒር፤እንዘ፡ይብ
 ሎ፡ንኢብሒ፡ለክግዚ
 ክብሒር፡ስቡሕ፤ዘ
 ተስብሒ፡በከመ፡ሐ
 ብሒ፡ደቂቁ፡እስራ
 ኢል፡ወደኦሙ፡እ
 ምባሕረ፡ኢርትራ፡
 ጸሎቱ፡ይዕቀበን፡ኡ



and were silent with astonishment. Then they glorified GOD and ascribed blessings unto our father TAKLA HÂYMÂNÔT, (Fol. 205*a*. 1) because he had blessed them openly and had gone round about among them in the form of clouds of incense. (Fol. 205*a*. 2) May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXI.

THE MIRACLE OF THE PASSAGE THROUGH THE WATERS OF THE RIVER IN FLOOD.

(Fol. 205*a*. 3) THE TWENTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXLI).

There was in the city of 'ANSÂT a son of our father TAKLA HÂYMÂNÔT whose name was ABBÂ ZAKÂRYÂS, and he was a righteous man, and a fearer of GOD, [and he occupied himself] in every kind of good work; and as for his ascetic life he was not a single day with our father MARAḤ KRĒSTÔS, and it was he who began (Fol. 205*b*. 1) to celebrate the commemoration of our father TAKLA HÂYMÂNÔT in the city of 'ANSÂT. And he made [ready] three bushels [of flour] for the bread, and three large vessels of fruit-wine, of the kind called *meshasha*, and he commanded three men to bake the bread, and three men to draw water, and he said, "Let none come hither except those who are to minister, so that the "blessing of our father TAKLA HÂYMÂNÔT may descend upon you." Now they laboured in this manner from the time of the third hour of the night until (Fol. 205*b*. 2) the ninth hour of the [following] day, and even then the work was not ended. And there descended upon him the blessing of our father TAKLA HÂYMÂNÔT, even as ABBÂ ZAKÂRYÂS said, and the loaves of bread and the wine were without end, and [the people were so

many that] they lacked places whereon to sit. This was the first miracle which our father TAKLA HÂYMÂNÔT wrought [in] the city of 'ANSÂT. And when the men of the city saw this wonderful and miraculous thing, they celebrated his commemoration, and on the day of the commemoration of our father TAKLA HÂYMÂNÔT they slaughtered (Fol. 205*b*. 3) oxen, and sheep, and young goats in commemoration of our father TAKLA HÂYMÂNÔT; now the number of the kids of the goats which were slaughtered was two or three hundred.

And it came to pass on one of the days of the commemoration of our father, that there were there present the sons of ABBÂ ZAKÂRYÂS whom he had begotten in the Spirit, and their house was situated on the other side of the river, [Page 124] and they were not able to carry the bread and wine across the river because it was full of water. And when ABBÂ ZAKÂRYÂS heard [this], he rose up and went to the river that he might see by what means the river (Fol. 206*a*. 1) might take them [over], and standing on the brink of the river he prayed the [following] prayer, and said, "O father, my father, entreat thou thy GOD that He may divide this "river even as He divided the SEA OF ERYTHREA, and the river JORDAN;" and straightway the river was divided, and all his children passed over laden with [the things necessary] for the commemoration of our father. And when all the children of ABBÂ ZAKÂRYÂS had passed over, and had gone forth from the bed of the river, immediately the river (Fol. 206*a*. 2) returned [to its former condition], and filled [its bed] up to the very edge thereof. And when the men of the city saw this great miracle, and how the river had made a way for [the monks] to carry over wine and bread for the celebration of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 206*a*. 3) they glorified GOD, saying, "Let us praise the glorious GOD, "Who is [meet to be] praised, even as the children of ISRAEL praised "[Him] when they had come forth from the SEA OF ERYTHREA." May his prayer protect us! Amen.

እምኑሉ፡እኩዩ፡
ለገብሩ፡ተክለ፡ሃ

ይማኖት ለዓለ
መ፡ዓለም፡አማን፡



በከመ፡እግዚአብ
ሔር፡እግዚአብሔር
መልክ፡ኩሉ፡ለሰ
ማይ፡እምድር፡ከ
መ፡ደብተሩ፡ወከ
መ፡ቀመር፡ለሰተሉ
ዘረከዩ፡ለምድር፡
ድሉተ፡እምሳሌ
ሃ፡ጽልመተ፡አስሐ
ሉ፡፤ እኔሃ፡ረከዩ፡
ፍራዩተ፡ዕፀው፡ዘ
ዘዚአሁ፡ለአብቀ
ሉ፡፤ ወሰብዕተ፡እ
ዲሃ፡ረከዩ፡ለማይ፡
ምዕቃሉ፡፤ ወካዕበ፡
አትክልተ፡ዘዘዚ
አሁ፡ጣዕሙ፡በው
ስተ፡ገነት፡ተክሉ
ለከዳም፡ዘአብሐ
ይብላዕ፡እንበለ፡፤
ዕፅ፡በማክለ፡ገነት

Twenty-second Miracle. I. A vulture carries off a cock which was intended for the festival of Takla Hâymânôt, and brings it back again.

CHAPTER XXII.

THE MIRACLE OF THE HEN OF THE WIDOW OF 'ANGÔT.

(Fol. 206*b*. 1) THE TWENTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXLII).

Hearken, O my beloved, how our father TAKLA HÂYMÂNÔT wrought a great miracle like the APOSTLES and MARTYRS. There was a certain woman who was a widow in the city of 'ANGÔT, and she was a faithful follower of 'ABBÂ ZAKÂRYÂS; now she was a poor woman, and she possessed nothing whatsoever. And it came to pass one day that she went into the (Fol. 206*b*. 2) market to buy a hen wherewith to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and on the very day whereon she bought it, a vulture carried it off. Then she adjured the vulture, saying, "O thou vulture, I adjure thee by our father TAKLA HÂYMÂNÔT not to eat my hen which [I have bought] to present at the commemoration of my father;" and the vulture brought the hen back to the woman on the eighth day, even as she had adjured him [to do], and he had not been able to eat it.

Now that hen produced a great number of chickens, (Fol. 206*b*. 3) and the woman made them ready for the commemoration of our father TAKLA HÂYMÂNÔT. And it came to pass one day that certain of the soldiers of the king took up their abode in that city, and [their] servants carried off some of the chickens of this hen. And the woman said unto them, "My lords, I tell you that ye should not do this thing, for ye will not be able to eat the chickens, because they belong to my father TAKLA HÂYMÂNÔT;" nevertheless, the soldiers took the chickens, and because of their strength they carried them off. Then the woman spake unto them again, saying, (Fol. 207*a*. 1) "I have no strength [to prevent you], but my

“father is a mighty one, and he shall judge betwixt me and you.” And the men took the chickens and set them on the fire to boil in a cooking pot, and they threw in it some salt, and some oil, and made them savoury with condiments, and when the time for supper had arrived, they wished to open the cover of the cooking pot, but it refused to be removed from the vessel; and because of the difficulty of removing it, one of the men put near his hand in order to lift out the carcasses of the chickens, and straightway his fingers (Fol. 207*a*. 2) became fettered (*or*, tied together), and he became helpless, and his whole body was beaten as with blows. Then he cried out with a loud voice, saying, “The woman who owned these chickens hath worked upon me with magic, for she spake to me with many words “when I took away her chickens.” And when some of them had gone they brought the woman [there], and they said unto her, “Speak, and unfetter that which thou hast bound fast by thy magic;” and she said unto them, “I am not one who can bind fast [by magic], but the handmaiden “of him that worketh miracles, namely, TAKLA HÂYMÂNÔT.” (Fol. 207*a*. 3) And when the officer of the king heard her mention the name of the worker of miracles, that is to say, of [our] father, he said unto the woman, “If thy father be a worker of miracles, let him take back for thee thy “chickens which are in this cooking pot,” and at the same time he gave the men orders to beat her, so that she might be made to unbind that which she had fast bound by her magic. Then straightway the woman wept, saying, “O my father TAKLA HÂYMÂNÔT, thou who workest miracles, “what hath become of thee this day? Thou knowest that I am not a “sorceress (Fol. 207*b*. 1). O my father, take away for me these chickens, “[Page 125] so that thine handmaiden may not die.” And when the woman said these words, the chickens rose up alive and came forth out of the cooking pot, and they flapped their wings, and flew up into the air, and departed in the direction of their home; and they uttered cries as much as to say, “Glory be to GOD Who hath raised us up after we were dead.”

Now when the soldiers of the king saw [this], they were afraid, and were in great consternation, and they became like unto dead men (Fol. 207*b*. 2); and the woman went back to her house uttering blessings on her father, and she found the chickens in the place where they lived [before]. And these same chickens produced very many chickens, and their offspring survive until this very day, and the people prepare them for the commemoration of our father TAKLA HÂYMÂNÔT (see Plate CXLII).

O my beloved, do ye not perceive how difficult was the work which our father wrought in raising from the dead chickens which had been boiled? Verily, verily, our father TAKLA HÂYMÂNÔT was a worker of miracles. (Fol. 207*b*. 3) O my beloved, come ye and rejoice in GOD, and cry aloud with words of joy unto our LORD, and let us come before His face in faith, and let us sing a psalm unto Him with gladness. For great is the work of the LORD our GOD, Who hath led us into the light of this our father TAKLA HÂYMÂNÔT, and Who hath protected us by the hand of our good and wise shepherd from the mouth of the ravening wolf. And let us all say together, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, (Fol. 208*a*. 1) Who shall be praised continually, in the East, and in the West, in the North, and in the South, and in every place which the heart can imagine, for ever and ever. Amen."

[Here] endeth the Twenty-second Miracle of our father TAKLA HÂYMÂNÔT, for we count it as the twenty-second in the series [of his miracles]; and had we not done so we should not have written down so many of his numerous miracles.

And now this man, our father, who raised up to life the chickens, which were dead and had been boiled, shall raise us up, (Fol. 208*a*. 2) and shall deliver us from the death of sin, and he hath the power to deliver on this day, which is the day of his birth, those who have gathered together to hear his miracles and to praise him. And on this day, which is the day of his birth, may he grant his own peace unto us who wait upon him, that

is, to each of us whose name hath been proclaimed, and he shall sanctify us, and shall bless us with his right hand which is stretched out. And, moreover, when our soul shall go forth we shall not stand up naked, and he shall wash away our impurity in the water of life, and having made [us] clean, he shall make us to inherit his city, and shall guide us into it, (Fol. 208*a*. 3) even as JOSHUA made the children of ISRAEL to inherit [the promised land], and brought them into JERICHÔ, for ever and ever. Amen.

Here endeth the Book of the Miracles of our father TAKLA HÂYMÂNÔT of Ethiopia, the new Apostle, and it shall be read on the day of his birth, which is the twenty-fourth day of the month TAKHSHÂSH. May his intercession make the ship of our souls to attain to rest and to a harbour of refuge, and may the destroying power of the winds neither make it to toss about nor wreck it; and may his intercession preserve (Fol. 208*b*. 1) from all evil his servant TAKLA (Fol. 208*b*. 2) HÂYMÂNÔT for ever and ever! Amen.

(Fol. 208*b*. 3) In the NAME of GOD ALMIGHTY, the GOD Who is the LORD of the universe, Who hath made the heavens to be a canopy for the earth, and like a tent which He hath suspended over it; Who hath made the earth ready [to be inhabited, and hath removed] the darkness which was over it, and hath divided it into seven parts, and hath made the trees which bear fruit to put forth blossoms and fruit, each according to his kind; Who hath made the seven divisions of the earth to form a trough for the waters; Who planted trees for ADAM in the GARDEN, each [bearing fruit] possessing a taste after its kind; Who gave ADAM permission to eat of all of them except of one tree which was in the midst of the GARDEN, (Fol. 209*a*. 1) but of this one tree he did eat, and having eaten thereof he brought, as it is said, death upon himself and slaughter upon his children. Then, five thousand and five hundred years after man had put on his body, GOD had mercy upon him in abundance, and had

compassion upon him, and because of this come ye, and let us love Him with eager hearts, and let us glorify Him without weariness. And if there be any man who loveth Him, and who doth not praise(?) Him, may the fire of heaven and the fire of earth scorch him and dry him up until he becometh like a shadow, (Fol. 209*a*. 2) and after he hath become like a shadow, may it destroy him, and may the whirlwind carry him away for ever and ever! Amen. And let all the people say, "So be it, so be it." Bless, O LORD, [my] five talents so that I may gain [other] five, and let my profit be such that Thou mayest say unto me, "Be thou over five cities." Bless, O LORD, my way, and give me ten talents that I may gain therewith other five talents, so that Thou mayest say unto me, "Be thou over five [other] cities. Make Thou me, (Fol. 209*a*. 3) O LORD, a good merchant who shall multiply the talents of his LORD, [Page 126] and make Thou me not to be, O LORD, like unto the wicked servant who buried his LORD's talents, and cast Thou me not forth, O LORD, into the outer darkness, and into weeping and gnashing of teeth, but, in the multitude of Thy mercies, associate Thou me with the blessed lambs for ever and ever! Amen (see Plate CXLIII).

Hearken ye, O my beloved, to these parables of our LORD which are written in the Gospel concerning (Fol. 209*b*. 1) those who teach good doctrine, and listen now, also, to a good narrative, so that ye may hear a miracle of our father, which GOD wrought for him. To-day, yea this very day, is the beginning of the festival of the father of all of us who have gathered together [here] from out of every country. On this day, which is the twenty-fourth day of MAGÂBÎT,¹ on this very day, I say, our father TAKLA HÂYMÂNÔT was conceived, and on this day was fulfilled that which MICHAEL spake unto ŞAGÂ ZA'AB, (Fol. 209*b*. 2) saying, "Behold, thy wife shall conceive, and shall bring forth a son, and the odour of his

¹ *I. e.*, March 20.

"beautiful perfume shall fill all the world." In this wise did MICHAEL speak on the day whereon he brought him forth out of the abyss of the sea, after he had remained there hidden for three days and three nights from the murderous spear, when a horseman belonging to the army of MATA-LÔMÊ, the king of DÂMÔT, was pursuing him. To-day, on this very day, a beautiful seed was sown in the earth, (Fol. 209*b*. 3) and it took root and brought forth fruit a hundredfold and a thousandfold, and its fruit can not be counted, for it is as the stars of heaven and as the sands of the sea. On this day was laid the foundation of the temple, which was a glorious structure, and it was completed in nine months, on the twenty-fourth day of the month TAKHSHÂSH;¹ and the beauty of the building was fair, and it was goodly in appearance and beautiful, and among all the edifices which were in the country of ETHIOPIA there was not to be found one which was like unto it. And when the time arrived for (Fol. 210*a*. 1) our father GÊRLÔS (CYRIL) the Bishop to consecrate the temple, he made it a pure temple, and a temple for the HOLY GHOST, a pure temple, wherefore we say, Amen. Amen.

Our father TAKLA HÂYMÂNÔT himself it was who became a temple for the HOLY SPIRIT, even as PAUL the Apostle saith, "Know ye not that 'ye are the abode of the HOLY SPIRIT?'"² For the sake of our father TAKLA HÂYMÂNÔT, who was sanctified from his mother's womb, (Fol. 210*a*. 2) like JEREMIAH and like JOHN THE BAPTIST, cease ye [to pollute the temple], and concerning us he saith, "Pollute not the house of the 'HOLY SPIRIT whereby ye are sealed in the day of salvation.'"³ Let us return now to the praise of our father TAKLA HÂYMÂNÔT. Hearken ye, O my beloved, how should the memorial of his name be exalted? When [the name of] our father TAKLA HÂYMÂNÔT is mentioned the heart is lifted up even as by the playing of an organ, and of the strings of a

¹ *I. e.*, December 20.² I Corinthians iii. 16.³ Ephesians iv. 30.

harp, and the drum and the cymbals [as on] the day when (Fol. 210 *a.* 3) the Prophets prophesied. How sweet is the mention of the name of our father TAKLA HÂYMÂNÔT! Yea, it is like the drinking of wine to the throat, and like the drinking of milk, and the eating of bread. How sweet is the odour of the memorial of the name of our father TAKLA HÂYMÂNÔT! Yea, it is like the smell of galbanum, and the sea-onyx, and aspalathus. And how warming is the memorial of his name to your hearts! It is like unto the sun which a man loveth in the days of winter, and on the day of cloud and darkness, when the clouds have removed themselves (Fol. 210 *b.* 1). And how greatly doth the memorial of his name make a man to rejoice! When the memorial of the name of our father TAKLA HÂYMÂNÔT is uttered, it maketh hearts to rejoice, even as doth the light of the moon in the night, and the light of a lamp in the darkness. And how greatly doth the memorial of the name of our father TAKLA HÂYMÂNÔT make a man to rejoice! It is like unto the ornament of the bridegroom, and the head-attire of the bride, and like the crown which shineth with rays of light on the head of kings. When they adorn the memorial of the name of your father, and (Fol. 210 *b.* 2) when our father TAKLA HÂYMÂNÔT is mentioned, men are adorned as the heavens are adorned with stars, and as the earth is adorned with the beauty of flowers. How shall I ever be able to draw a picture of thee accurately, and how shall I ascribe blessings unto thee adequately, O my blessed lord, who didst fear GOD, and who didst desire His commandment exceedingly? May thy seed become strong in the earth, and may the generations of the righteous be blessed with honour and riches in their houses, and may his righteousness (Fol. 210 *b.* 3) endure for ever! O my lord, blessed art thou, and pure are the way and all thy heart, O thou who didst fear GOD. O my lord, who is able to praise thee? And who is able to enumerate to the end the blessings which are thine, [Page 127] O my lord? And since we are not able to praise thee adequately, let us, for this reason, ascribe praise to

ቂ፡ዘኑ፡ርም፡አ፡
 ወክመዝ፡ዘሂሉ፡
 ወፅኑ፡ገኑ፡ፊወው
 ኑቱ፡ብክሉ፡ፎው
 ይ፡ዘሐይው፡ይዘ፡ክ
 ምድ፡ገረ፡ክው፡ፅኑ፡
 ለገኑ፡ክምኑ፡የ፡ዘ
 በጦ፡ክቡ፡ኑ፡ተክለ
 ሃይማኖት፡በሐይ
 ፊ፡ክሐት፡ወረከዮ፡
 ፪ክፍለ፡ፊወክም
 ይ፡ገረዝ፡ወገሮ፡ው
 ከተ፡ፀድ፡ፍ፡ዐቢይ
 ዘህሉ፡በመተሐተ፡
 ደብር፡ፊወክመዝ፡
 ነገሮ፡ሐረ፡ክንዘ፡
 ይከብሐ፡ለክግዚ
 ክብሐር፡ወደክ
 በጽዮ፡ለክቡ፡ተ
 ክለ፡ሃይማኖት፡ጸ
 ሎቱ፡ወበረክቱ፡የ

ህሉ፡ምክለ፡ፍቁ
 ፋ፡ተክለ፡ሃይማኖት

ትለዓለመ፡ዓለ
 ም፡ክሚን፡ፊ



፪፡፱፡ተክምረሁ፡
 ለክቡ፡ተክለ፡ሃ
 ይማኖት፡ጸሎቱ፡
 ወበረክቱ፡የህሉ፡
 ምክለ፡ፍቁት፡ተ

ክለ፡ሃይማኖት፡
 ለዓለመ፡ዓለም፡ክ
 ሚን፡ፊወክበረክ፡ክ
 ሐቱ፡ብክሉ፡በ
 ህገረ፡ፎምቢ፡ዘ

GOD, saying, "Glory be to GOD, Who purified and sanctified thee from "thy mother's womb, for ever and ever! Amen." And now, (Fol. 211 *a.* 1) after that we have ascribed blessings to the blessed man our father, according to what is ordained in the written law, let us turn to the writing down of certain of the miracles (Fol. 211 *a.* 2) of our father TAKLA HÂYMÂNÔT, whose works were exceedingly abundant. May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXIII.

THE MIRACLE OF THE CASTING OUT OF THE DEVIL BY THE SAINT'S SWORD OF FIRE.

(Fol. 211 *a.* 3) THE TWENTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLIV).

There was a certain man who dwelt in the city of WARAB and who was possessed of a devil, and this devil threw him down on the ground where-soever he found him, and afflicted him grievously. And having continued to suffer from this terrible sickness for many years, the man meditated in his heart, and said, "I will go forthwith to the grave of our father TAKLA HÂYMÂNÔT, the worker of miracles, (Fol. 211 *b.* 1) on the day of his commemoration, and he shall perform a miracle upon me, and he shall cast out him that lieth in wait for me, and him that throweth me down upon the ground wheresoever he findeth me." And having come to his grave, he wept and made supplication, saying, "O my father, who workest miracles, make entreaty on my behalf to thy GOD, so that He may release me from this bond of the Enemy. O my holy father, think not shame of me, but help me, and let not me be put to shame again through the people of WARAB saying unto me, 'TAKLA HÂYMÂNÔT did not heal him

“that went to him, (Fol. 211 *b*. 2) for he was not able to do so.” Then having spoken in this wise to our father, he fell into a sleep on the day of his commemoration; now he had eaten nothing whatsoever, in order that [our father] might heal him. And on that very night our father TAKLA HÂYMÂNÔT came down, and he was holding a sword of fire; and as soon as the devil saw him, he was greatly terrified, and he cast the sick man down on the ground, and made his body to quake violently and his legs to twist about, and he cried out, “O TAKLA HÂYMÂNÔT, do not beat me “with thy sword of fire, for whilst thou wast yet afar off the flame thereof “scorched and burned me.” Then our father (Fol. 211 *b*. 3) made a sign to the devil with his sword to come forth quickly, and the devil cried out, saying, “O TAKLA HÂYMÂNÔT, O TAKLA HÂYMÂNÔT, beat thou “me not with thy sword of fire, and do not hurry me. Behold, I will “go forth, and I will not return. And I swear unto thee if, after I have “gone forth from this house of mine, wherein I have dwelt for such a long “time, I ever return, or if I ever set foot upon the ground of thy shrine, “that the wild beast shall devour my body.” (Fol. 212 *a*. 1) And having said these things unto our father, the devil in the man went forth from him. Now the sick man who was made whole said, “After our father “had made the devil to come forth from me, TAKLA HÂYMÂNÔT beat him “with his sword of fire, and cut him in twain, and after this he cast him “down a mighty precipice which was situated in the lower part of the “mountain.” And having thus spoken the man departed, praising GOD, and ascribing blessings to our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with (Fol. 212 *a*. 2) his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

ታ፡ለ ወለታ፡ኢንዘ፡
 ታ፡በል፡ወሀብክዋ፡
 ለኮቡን፡ተክለ፡ሃይ
 ማኅተ፡ኩን፡ገመ
 ተ፡ተክለ፡ሃይ ማኅ
 ለም፡ከማ. ገ

ታ፡ወሀለ ወት፡ይኢ
 ተ፡ወለት፡ኢከከ፡ዮ
 ም፡ኢሉ፡ቱ፡ወበረ
 ከቱ፡የሀሉ፡ምክለ፡
 ገብሩ፡ተክለ፡ሃይ
 ማኅተ፡ለሃለመ፡ዓ

ጌ ራ ተክምረህ፡ለ
 ክቡን፡ተክለ፡ሃይ
 ማኅተ፡ኢሉ፡ቱ፡ወ
 በረክቱ፡የሀሉ፡ም
 ከለ፡ፍቱ፡ተክለ፡
 ሃይ ማኅተ፡ለሃለ

መ፡ዓለም፡ከሚን፡
 ወኮን፡ከመ፡የሐንጽ
 ዋ፡ለቢተ፡ማርያም፡
 ሐመ፡፩ሐኅኢ፡በተ
 ናተ፡ሰይጣን፡ወኮ
 ነ፡ኢዲሁ፡ዘየማን
 ጽቡሱ፡ወኢተክህ
 ሉ፡ከመ፡የሐንጽ፡
 ወርክዮ፡ክቡን፡መ
 ርሐ፡ክርስቶስ፡ይ
 ቢሉ፡መ፡ለወልዱ፡
 ርክዮ፡ወሉድዮ፡ና
 ሁ፡ሰይጣን፡ይፈቅ
 ድ፡ለዕሊነ፡ይተጌደ
 ገ፡ሐንጽ፡ቢተክር



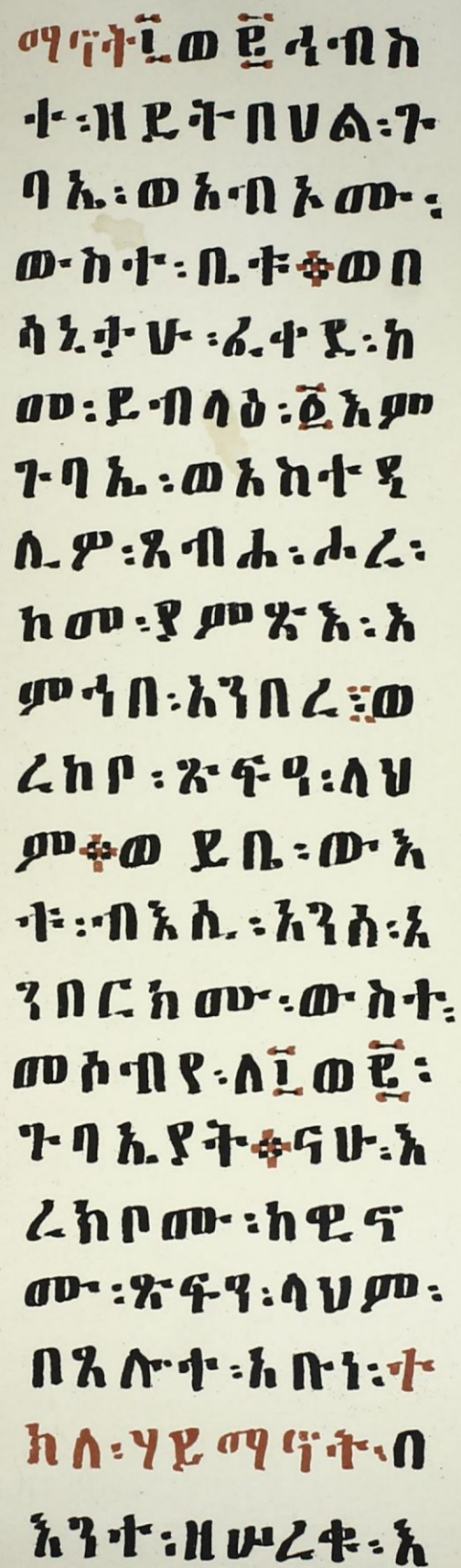
ele. Takla Hāymānōt assisting a woman to bring forth her child.
 (See chapter XXIV).

CHAPTER XXIV.

THE MIRACLE OF THE GIFT OF A DAUGHTER TO THE WOMAN OF DEMBÎ.

THE TWENTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLV).

And there dwelt in the city of DEMBÎ (Fol. 212*b*.1) a certain woman who was always grievously sick and who suffered greatly through the pains of childbirth, and on the day whereon she brought it forth her child always died. And because of this thing, whensoever the time for her to bring forth her child arrived, she would go over to some habitation of the holy men in order that she might give birth to her child within their precincts, and that her child might not die; now she had done this three times, and had gone to the three monasteries in the mountains, and three of her children had died, and wheresoever she went, death followed [her child] after she had brought it forth. [Page 128] Now when she conceived again, she said, "I will go to the grave of our father TAKLA HÂYMÂNÔT, (Fol. 212*b*. 2) so that he may keep alive my child, and that it may not "die as my [other] children have died." And having arrived at the place where the women were, she told all those who came to her [about the matter], and how her children had died. Now whilst she was talking to them, the pains of childbirth took hold upon her, and when they saw that her travail was to be hard, the women said unto her, "What wouldst thou "do in this our abode? No women have ever given birth to children in "this place since the time when our father TAKLA HÂYMÂNÔT entered into "this desert (Fol. 212*b*. 3). Cease then, O sister, for no women who have "understanding may give birth to children here, because even the beasts "who have no understanding do not give birth to their young in this abode "of ours." And when they had spoken in this wise, they seized her and



ሃይማኖት ለሃ
 ሙሉ ለሙሉ ከሚ
 ለፍጅ አብአኩሠ
 ገብተው ተገኝተዋል
 ለሁሉ ሁሉ ለሃይ

thrust her forth [that she might go] to the people who were in the world, and as they were pushing her down the hill of the monastery, the woman gave birth to a beautiful daughter, and our father TAKLA HÂYMÂNÔT appeared on the spot, and he sealed the child with the sign of the CROSS. And having fulfilled the days of her purification the woman went to her own city, and she left (Fol. 213*a*. 1) her daughter behind, saying, "I have "given her to our father TAKLA HÂYMÂNÔT, so that she may be a hand- "maiden to him;" (Fol. 213*a*. 2) and the maiden is a daughter of the place even to this day. May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXV.

THE MIRACLE OF THE HEALING OF THE RIGHT HAND OF A WORKMAN.

(Fol. 213*a*. 3) THE TWENTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLVI).

And it came to pass that when they were building the MARY-Chapel, one of the masons, through the hatred of Satan, fell sick, and his right hand became cramped, and he was unable to take part in the work of building. And when our father MARAḤ KRĚSTÔS saw him, he said unto the men, "Observe, O my children, for behold, Satan hath the desire con- "cerning us that the building of the church shall be stopped. (Fol. 213*b*. 1) "Now go ye, and make the hand which is cramped touch the golden box "of our father TAKLA HÂYMÂNÔT, so that he may heal him by his prayer;" and they did even as our father MARAḤ KRĚSTÔS had commanded them. And on that same day the man with a cramped hand saw a vision, wherein a young man took him and brought him into the church, and made him to stand up in the place where our father TAKLA HÂYMÂNÔT

መኖተዝካት፡
 ከማሁ፡ካልኡ፡ካ
 ህብ፡ሥራቀ፡ሰዋ፡፬
 ቀስተ፡አምተዝካ
 ረ፡አቡነ፡ተክለ፡ሃይ
 ማኖት፡ወውኡቱ፡
 ብኢሉ፡ሰበ፡ራቀደ፡
 ከመ፡ይስተይ፡ረከ
 ቦ፡ለዝንተ፡ከዊና፡

ከመ፡ከንተ፡ከብ
 ክ፡ወከንተ፡ክንከሳ፡
 ወአክመረ፡ከመ፡ለ
 ለሁ፡ዘረከዮ፡መ
 ሉነ፡ኢይስተዮ፡ሠ
 ራቀ፡አቡቱ፡ወበ
 ረከቱ፡የሀሉ፡መከ
 ለ፡ፍቁሩ፡ተክለ፡ሃ
 ይማኖት፡ለዓ፡ዓ፡ኢት

፳፯ ተክመረሁ፡ለ
 አቡነ፡ተክለ፡ሃይ
 ማኖት፡አቡቱ፡ወ
 በረከቱ፡የሀሉ፡መ
 ከለ፡ፍቁሩ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለመ፡አሚን፡
 ወኮነ፡በመድረ፡ከ
 መሐራ፡ሀለወት፡
 አሐቲ፡ብኢት፡
 ራራሂተ፡አግዚኤ
 ብሔር፡ወመሀር
 ቲ፡ይኢቲ፡መጽሐፍ፡
 ነቢያት፡ወሐዋርያ
 ት፡ወተራቅሮ፡ለአ
 ቡነ፡ተክለ፡ሃይማ
 ኖት፡ወትግብር፡ተ
 ዝካር፡ለለወርቲ፡
 ወሀለወ፡ሰቲ፡፬ቀ
 ሲከ፡ኒር፡ብኢሉ፡
 በመድረ፡ካዝ፡መ፡



Miracle. How the sacramental bread which had been stolen by a woman
 was found.

was sitting on his throne, (Fol. 213*b*. 2) and our father said unto the young man, "Where hath the sickness seized him?" And the young man shewed him, saying, "In this place and in that hath it seized him, and he is fettered "with chains, and he hath three nails of iron in him." Then our father TAKLA HÂYMÂNÔT drew out from upon him three chains of fire and three nails, by means of a pair of pincers whereon was [inscribed] the sign of the Cross, and he said unto him, "Go, and perform thy work, (Fol. 213*b*. 3) "for GOD hath unloosed from thee the fetters of the Enemy." And after this the man who had been sick awoke from his slumber, and he found life in his hand, and on that very day he went forth [again] to work at building the church with joy; and when those who were working saw him, they marvelled and held their peace through astonishment, for it was they by whom it was said, "He will die to-day or to-morrow." May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVI.

THE MIRACLE OF THE SACRAMENTAL CAKE WHICH TURNED INTO COW'S DUNG.

(Fol. 214*a*. 1) THE TWENTY-SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT (Fol. 214*a*. 2) for ever and ever! Amen (see Plate CXLVII).

A certain man stole, during the festival of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 214*a*. 3) twelve cakes of bread which were called *gûbâ'ê*, and brought them into his house; and on the morrow, he wished to eat one of the *gûbâ'ê* cakes, [Page 129] and having made himself ready to do so, he went in the morning to the place where he had laid up the bread-cakes to fetch one, but he found that it had become

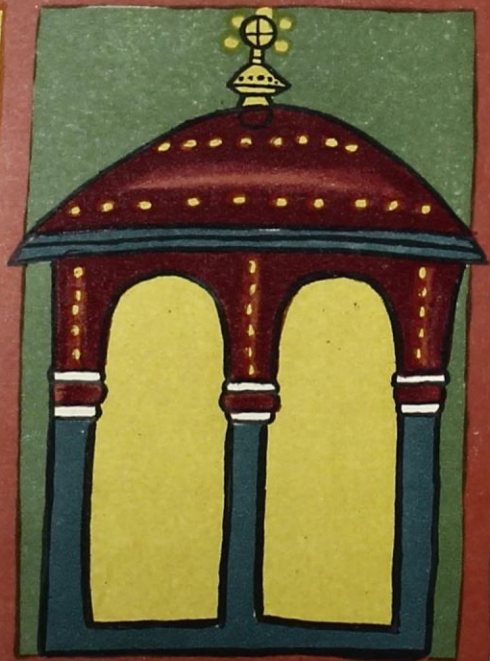
ብፅዕዎ፡ለክቡኑ፡
ተክለ፡ሃይማኖት፡
ጸሎቱ፡ወበረከቱ

የህሉ፡መከለ፡ፋቱ
ኑ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓ፡ክፍ

ጌጌተክምረህ፡
ለክቡኑ፡ተክለ፡ሃ
ይማኖት፡ጸሎቱ፡
ወበረከቱ፡የህሉ፡
መከለ፡ፋቱ፡ተክ
ለ፡ሃይማኖት፡ለዓ
ለመ፡ዓለመ፡ክሚን፡
ወኮነ፡፩ብክሉ፡ድወ
ዶ፡በሀገረ፡ወረብ፡
ወነበረ፡በዓረቱ፡በ
ዙጉ፡ዓመታተ፡ክን
ዘ፡ክ፡ይገነዛክ፡ወ
ክምድ፡ሳረዝ፡ተበ
ህሉ፡በበይናቲህ
ሙ፡ክዝማዲህ፡ን
ዑ፡ንከዶ፡ተበ፡መቃ
ቃብረ፡ክቡኑ፡ተክለ፡
ሃይማኖት፡ገባረ፡
ተክምረ፡ወወክቱ፡
ዩክል፡ፊወሐዮ፡
ወከመዝ፡ብሂሉ



II.



cows' dung. Then he said, "When I placed you in my cupboard ye were "twelve bread-cakes, but behold, I find that ye have turned into cows' dung, "through the prayer of our father TAKLA HÂYMÂNÔT, because ye are the "things which I stole at the festival (Fol. 214 *b.* 1) of his commemoration." And thus also did it happen in the case of another thief in SHAWÂ who stole a vessel of wine at the festival of the commemoration of our father TAKLA HÂYMÂNÔT, for when he wanted to drink it he found that it had become like (Fol. 214 *b.* 2) the urine of men and the urine of cattle, and he knew that it was the saint himself who had brought it into this corruptible state; and the thief was unable to drink it. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVII.

THE MIRACLE OF THE INCENSE WHICH WAS BROUGHT BY A VULTURE.

(Fol. 214 *b.* 3) THE TWENTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLVIII).

And there was in the country of 'AMḤARÂ a certain God-fearing woman, and she was learned in the BOOKS of the PROPHETS and APOSTLES, and she loved our father TAKLA HÂYMÂNÔT, and she was wont to celebrate his commemoration each month; and this woman had a certain good priest, a man in the country of GÔYAM, (Fol. 215 *a.* 1) who ministered unto her in every good work. And it came to pass one day that she said unto him, "Bring me some incense for the commemoration of our "father TAKLA HÂYMÂNÔT, which is to take place on the twenty-fourth day "of the month NAHASÊ,"¹ but he was unable to bring it on that day because

¹ *I. e.*, August 17.

it was the days of rain, and the flood of the river TACAZÊ prevented him from crossing over. Now when the priest did not bring the incense the woman was very sorry, and she wept, saying, "Woe be to me! Woe be to me! Whom can I send to (Fol. 215 *a.* 2) such and such an one in the country of GÔYAM to bring me incense? If only I were able to do so I could wish to send the winds, or the clouds, or the birds of the sky which move swiftly." And since she lacked the means of carrying out her wish she prayed to our father TAKLA HÂYMÂNÔT, saying, "O worker of miracles, my father, send thou to me a messenger who shall make haste to bring me incense from the land of GÔYAM, from such and such an one. The birds of the heavens are servants which have ministered unto (Fol. 215 *a.* 3) the righteous, let them then minister unto thee, and send one unto me, O my father, even as an eagle was sent unto the prophet JEREMIAH from JERUSALEM to BABYLON, and a dove from PHILEMON to LEDYÂ, to the house of ANDREW."

Now when that priest found that he was unable to take the incense to the woman, he decided to go to the church, and he placed in his apparel his cross, saying, "Since I am unable to bring the incense to the woman I will go into the church instead, (Fol. 215 *b.* 1) and this incense shall in this manner be accepted [by GOD]." And having arrived in the church, he laid down his cross on the ground whilst he washed his hands, and at that moment a vulture swooped down and snatched up his cross and his incense, and carried them off unto the country of 'AMHARÂ, and brought them straightway to the place where that woman was standing in prayer, and he laid them down at her feet as much as to say, "Our father TAKLA HÂYMÂNÔT (Fol. 215 *b.* 2) saith unto thee, Accept this incense." Now when the woman saw the incense fall in front of her she was frightened, for she imagined that SATAN had hurled a big stone at her to kill her, but as soon as she saw the cross above it her heart returned to her, and she rejoiced, and she gave the incense to the priests that they

ሙ፡አ ምጽኢ ም፡ፀ
 ዊሮሙ፡ወክከክብ
 ም፡ውከተ፡ፖሚ ሕቱ
 ኅበ፡ነበረ፡ቀዳሚ፡በ
 ሕይወቱ፡ወበህሃኔ
 ነበረ፡አንዘ፡ደታመ
 ነደብ፡በደዊህ፡ኢ
 ከክ፡ትከውን፡ፅሐ
 ተ፡ፍልሐቱ፡ለክቡ
 ነ፡ተክለ፡ሃይማኖት
 ትክመ፡፲ወ፲፭ለወ
 ርቲ፡ገንዞት፡ወበ
 ይክቲ፡ፅሐት፡መጽ
 ክ፡ገቢህ፡አባ፡ተ
 ክለ፡ሃይማኖት፡ኢ
 ንዘ፡ይበርህ፡ገጽ፡
 ምክብዓት፡ወደቀ
 በ፡ሳፅሊህ፡ባሕር
 ምርተ፡መከቀ፡ፊ
 ወይበሉ፡ተ፡ገሥ
 ክ፡ወተ፡ገሥኢ ሕቱ

ንበለ፡መከኖ፡ዘነበ
 ረ፡ቀዳሚ፡ኢንዘ፡፻
 ፲፱፡፻፺፮ ራ፡ጽፍ፡ኢ
 ምኢህ፡ተከሉ፡ወ
 ይወፅኡ፡ፅዊያት፡
 ወመግል፡ወሶበ፡
 ርክሂ፡ተክምረ፡ዐበ
 ዮ፡ውክቱ፡ብክሊ፡
 መሐሉ፡ከመ፡ዘተ
 ንሥክ፡ኢመተ፡ገታወ

ኢሐረ፡ውከተ፡ዘገ
 ጽ፡ወለብሶ፡ልብሐ፡
 ምንክከኖ፡በኢደ፡
 ክባ፡መርሐ፡ክርክ
 ትክ፡ወህለወ፡ኢስ
 ክ፡ዮም፡ጸሎቱ፡ወ
 በረክቱ፡የሀሉ፡ም
 ሐሉ፡ፍቀሩ፡ተክ
 ለ፡ሃይማኖት፡ለዓለ
 መ፡ዓለም፡ኢማን፡ፊ



might offer it up in fulfilment of her vows. And some time afterwards when that woman met the priest, she asked him, "Why didst thou not bring unto me incense for the commemoration (Fol. 215 *b.* 3) of our father TAKLA HÂYMÂNÔT?" Then he told her everything according as it had happened, and how a vulture had carried off the incense, and she told him how the vulture had brought it unto her; and when he had heard her [words] he marvelled and held his peace, and she gave him back his cross. And it came to pass that when he saw his cross he said, "Verily, verily, our father TAKLA HÂYMÂNÔT is a worker of miracles, [Page 130] "and the birds of the heaven minister unto him." And those who heard of this miracle glorified GOD and ascribed praise (Fol. 216 *a.* 1) unto our father TAKLA HÂYMÂNÔT; may his prayer and his blessing (Fol. 216 *a.* 2) be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVIII.

THE MIRACLE OF THE HEALING OF THE CRIPPLE.

(Fol. 216 *a.* 3) THE TWENTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLIX).

Now there was a certain sick man in the city of WARAB who had lain upon his couch for many years without rising therefrom, and some time afterwards his kinsfolk spake together, saying, "Come, let us carry him to the grave of our father TAKLA HÂYMÂNÔT, the worker of miracles, "for he should be able to heal him;" and thus saying (Fol. 216 *b.* 1) they took him up and brought him [there], and they laid him down in the cell wherein the saint had dwelt during his lifetime, and there he remained suffering sorely from his disease until the day of the translation [of the body] of our father TAKLA HÂYMÂNÔT, which took place on the twelfth

ጽፎ ተክምረ ህጻን
 እቡን፡ ተክለ፡ ሃይ
 ማኅተ፡ ጸሎተ፡ ወ
 በረከቱ፡ የህሎ፡ ም
 ስለ፡ ፍቱ፡ ተክለ፡
 ሃይ ማኅተ፡ ለዓለ
 መ፡ ዓለም፡ አማኝ፡
 ወንበረ፡ ፎብክክ፡ በ
 ደብረ፡ ሊባኖክ፡ እን
 ዘደሐምም፡ በሕ
 ማህተ፡ ተክለ፡ ሥጋ፡
 ብዙ፡ ዓመታተ፡
 ወእምዝ፡ ዐርገ፡ በ
 ጽባሕ፡ ውከተ፡ ጸ
 ማዕቱ፡ ለእቡን፡ ተ
 ክለ፡ ሃይ ማኅተ፡ ወ
 በጸሐ፡ ህየ፡ ጸለየ፡
 ወይባ፡ ጸሐክቡን፡ ዘ
 አውግ፡ እኩለዝንተ፡
 ማይ፡ ለቡረኩ፡ እጽ
 ከወ፡ እኩለ፡ ተክ

ቡየ፡ ባርክ፡ ለፅሊ
 የ፡ ከመ፡ እጠመቀ፡
 ወከመዝ፡ በሂሉ፡
 ተጠምቀ፡ በውክ
 ቱ፡ ማይ፡ ወከነ፡ ሕ

የወ፡ ተቤሃ፡ ከመ፡
 ዘኢሐመ፡ ምንተኒ፡
 ግመራ፡ ጸሎቱ፡ ይ
 ዕተቦ፡ ለገብሩ፡ ተክ
 ለ፡ ሃይ ማኅተ፡ አጽ፡



The Twenty-ninth Miracle. A man is healed of a loathsome disease by bathing in the stream which
 Takla Hāymānôt.

(See chapter XXIX).

day of the month GENBÔT.¹ And it came to pass that on that day our father TAKLA HÂYMÂNÔT came to him with his face shining with seven-fold splendour, and he made over him the sign of the CROSS, and said unto him, "Arise," and he rose up (Fol. 216*b*. 2) without [any mark of] disease [in him]. Now formerly his body had been filled with putrefying sores, and small worms and matter used to come forth from his wounds. And when that man saw this great miracle he believed that he had risen from the dead; and he did not (Fol. 216*b*. 3) depart into his city, but he put on the monastic garb by the hands of ABBÂ MARAḤ KRĒSTÔS, and he continueth to be a monk until this day. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXIX.

THE MIRACLE OF THE HEALING OF THE MAN WHO WAS FULL OF SORES.

(Fol. 217*a*. 1) THE TWENTY-NINTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CL).

And there dwelt a certain man in DABRA LÎBÂNÔS who was sick of an evil disease, and his body had been full of wounds for many years. Now one day he went up early in the morning into the cell of our father TAKLA HÂYMÂNÔT, and having arrived there he prayed, saying, "O our father, who didst make to come forth this water by the benediction of thy hand, bless thou me now, (Fol. 217*a*. 2) O my father, and grant that "I may be baptized [in it];" and even as he was saying these words he was baptized in that water, and (Fol. 217*a*. 3) he recovered straightway, and became as one who had suffered from no sickness whatsoever. May his prayer preserve his servant TAKLA HÂYMÂNÔT! Amen.

¹ *I. e.*, May 7.

ማተክምረሁለክ
 ቡኑተክለ፡ሃይማኖት፡
 ጸሎቱ፡ወበረከ
 ቱ፡የሀሉ፡ምስሉ፡ፋ
 ቱ፡ተክለ፡ሃይማ
 ኖት፡ለዓለሙ፡ሃለ
 ም፡ከሚን፡ወከማ
 ሁ፡ካህበ፡ካልኡኒ፡
 ብክኢ፡ከበረ፡በደብ
 ረ፡ሊባኖከ፡ከንዘ፡የ
 ሐምም፡ከዲሁ፡ወ
 ይበልዎ፡ከንከሳሁ፡
 ሐረ፡ከበ፡ከቡኑተ
 ክለ፡ሃይማኖት፡ወ
 ትደ፡ፋን፡ከክምት፡
 ክለ፡ክልሶሙ፡ልብ፡
 ክለ፡በሐሐል፡ወበ
 ልጊም፡ይመደጥም
 ሙ፡መላትሐህሞ፡
 ከመ፡ይትዓወቅ፡ተ
 ክምረ፡ከቡኑተክ

ለ፡ሃይማኖት፡ክለ፡ክል
 ሶሙ፡ልብ፡ክለበወ፡ሉ
 ቱ፡ክግዚኡብሐረ፡
 ወዝንቱ፡በኮነ፡ክኮ፡
 በረ፡ተቅ፡ክለ፡በቅ፡

ብ፡በህገረ፡በደመ
 ኖ፡ወበህበደ፡ጸሎ
 ቱ፡ይህተቦ፡ለገብ፡
 ቱክለ፡ሃይማኖት፡
 ለዓለሙ፡ዓለም፡ክ



ማተክምረሁለ
 ክቡኑተክለ፡ሃይ
 ማኖት፡ጸሎቱ፡ወ
 በረከቱ፡የሀሉ፡ም

ክለ፡ፋቱ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ዓለም፡ከሚን፡
 ወኮነ፡በመደረ፡ግ



ማሳኛት፡ ወኮነ፡
 ፅላት፡ ታደሩ፡ ሐራ፡
 ገገሥ፡ ውከተ፡ ቤ
 ተ፡ እክሉ፡ ለክቡኑ፡
 ወከው፡ ፅኑ፡ እም
 ውክቱ፡ እክል፡ ለእ
 ፍራሲህሙ፡ ወይ
 ቤሉሙ፡ በዐለ፡ ቤ
 ት፡ ኢት፡ ግበሩ፡ እጋ
 እዝት፡ ያ፡ ወኢትህ
 ቡ፡ ዘገተ፡ እክል፡ ለ
 ኢፍራሲክሙ፡ ወ
 ዝገቱ፡ እክል፡ ዘክ
 ቡኑ፡ ተክለ፡ ሃይማ
 ናት፡ ውክቱ፡ ወይቤ
 ልዎ፡ ማሳኛት፡ ወ
 መኑሂ፡ ይኩን፡ ወወ
 ህቡ፡ ለኢፍራሲህ
 ሙ፡ ወኮነ፡ ወህብ
 ዎሙ፡ በዐይ፡ በሊዐ፡
 ወክሐሱ፡ ርክሶሙ

ነ፡ በመድረ፡ ግራር
 ያ፡ በክሐቲ፡ ህገር፡
 ሥርዓትሙ፡ ያከተ
 ጋብኩ፡ እክከ፡ ማክ
 ረር፡ ውከተ፡ ፅቢት፡
 ክመ፡ ይኩን፡ ለተዝ
 ካረ፡ ክቡኑ፡ ተክለ፡ ሃ

ይማናት፡ ወኮነ፡
 ፅላት፡ ታደሩ፡ ሐራ፡
 ገገሥ፡ ውከተ፡ ቤ
 ተ፡ እክሉ፡ ለክቡኑ፡
 ወከው፡ ፅኑ፡ እም
 ውክቱ፡ እክል፡ ለእ
 ፍራሲህሙ፡ ወይ
 ቤሉሙ፡ በዐለ፡ ቤ
 ት፡ ኢት፡ ግበሩ፡ እጋ
 እዝት፡ ያ፡ ወኢትህ
 ቡ፡ ዘገተ፡ እክል፡ ለ
 ኢፍራሲክሙ፡ ወ
 ዝገቱ፡ እክል፡ ዘክ
 ቡኑ፡ ተክለ፡ ሃይማ
 ናት፡ ውክቱ፡ ወይቤ
 ልዎ፡ ማሳኛት፡ ወ
 መኑሂ፡ ይኩን፡ ወወ
 ህቡ፡ ለኢፍራሲህ
 ሙ፡ ወኮነ፡ ወህብ
 ዎሙ፡ በዐይ፡ በሊዐ፡
 ወክሐሱ፡ ርክሶሙ

CHAPTER XXX.

THE MIRACLE OF THE CATTLE WHICH SPAKE.

(Fol. 217*b*. 1) THE THIRTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen (see Plate CLI).

Moreover there was another man who dwelt in DABRA LÎBÂNÔS, and he had a disease in his hand, and his cattle said unto him, "Go thou "to our father TAKLA HÂYMÂNÔT, and thou shalt be made whole." Now these [beasts] which have no understanding, and the mouths of which are moved by muzzle and bridle, had knowledge of the miracles of our father TAKLA (Fol. 217*b*. 2) HÂYMÂNÔT, and by means of these creatures which have no understanding GOD gave understanding to that man, and [what they had said] came to pass not only afar off but near (Fol. 217*b*. 3) in our city May his prayer preserve his servant TAKLA HÂYMÂNÔT for ever and ever! Amen [Page 131].

CHAPTER XXXI.

THE MIRACLE OF THE VULTURE AND THE THREAD.

THE THIRTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen (see Plate CLII).

And it came to pass in the country of (Fol. 218*a*. 1) GĒRÂRYÂ that whilst a certain woman was walking across the market-place, and carrying some thread¹ which she was going to sell, a vulture came and snatched

¹ Probably some woven garment.

ከመ፡ዘይብሉ፡ንሕ
 ነሐ፡ኢንበል፡ፍወ
 ሶበ፡ርኦ፡ዘንታ፡
 ተክምረ፡ዐቢዮ፡ይ
 ቢልዎ፡ዐቀብተ፡ሀ
 ገር፡ወክ፡ፍራስ፡ሥ
 ራዮ፡ገብረ፡ዝንቱ፡
 ብኦሲ፡ከመ፡ኢይ
 ብልዑ፡ክፍራሲ፡
 ወይቢሉ፡ሙ፡ኦን
 ስኢኮንኩ፡መሠ
 ርዮ፡ተዳዳ፡ነገር
 ኩከሙ፡ነሉ፡ፍወ
 ኦምዝ፡ኦም፡ጽኡኦ
 ከለ፡ካልኦ፡ወሶበ፡
 ርክይዎ፡ኦምሮ፡
 ቀ፡ኦገዙ፡ይዕምቁ፡
 ምድረ፡ወነሐቀ፡ከ
 መ፡ዘይብሉ፡ዕንቋ
 ፅ፡ኦንቋ፡ፅ፡ሶቢ፡ሃ፡በ
 ልዕዎ፡ፍጡ፡ነ፡ጸሉ

ቱ፡ወበረኩ፡ፍሀ
 ሉ፡ምስለ፡ፍቱ፡

ተክለ፡ሃይማኖት፡
 ለዓለመ፡ዓለም፡ኦ፡



ሀ፡ተክምረሁ፡ለ
 ከቡነ፡ተክለ፡ሃይማኖት፡
 ጽሉ፡ፍሀ
 ቱ፡ፍሀሉ፡ምስለ፡ፍ
 ቱ፡ተክለ፡ሃይማኖት፡
 ለዓለመ፡ዓለም

ም፡ኦምንቱ፡ወከማ
 ሁ፡በካልኦት፡ኦህ
 ጉር፡ኦምኦከለ፡ኦቡ
 ነ፡ዘመሀብዎ፡በቀል፡
 ከመ፡ይብሉ፡ዐቢዮ
 በሊዐ፡ዕቡብ፡ግብ፡

The Thirty-second Miracle. I. A certain man gives some of the grain which belonged to Takla Hāymānôt to a mule and a horse, but these animals refuse to eat it.

II. Ordinary grain is then given to them, and they eat it with a keen appetite.

(See chapter XXXII.)

it out of her hands, and flew up into the sky with it. Now when the woman saw [what had happened] she lifted up her eyes after the bird, and she adjured him, saying, "By my father TAKLA HÂYMÂNÔT, thou shalt "not carry off my thread." And after this the vulture departed a long way from the city whilst all the men in the market were looking after him, and they saw him holding the thread in his claw, and it appeared to them (Fol. 218 *a.* 2) as a white cloud, and he disappeared from their sight. And afterwards, when the sun was about to set, the vulture came back carrying with him the thread, now the men of the market did not see him as they had seen him at the beginning, and he was looking for the woman. And when he did not find her in the place where she had been at first, he flew up above the market-place, and looked about for her, lest some other person should snatch the thread from him. Then, after a time he saw her selling [her wares] in another place (Fol. 218 *a.* 3), and he dropped the thread down over her apparel, as much as to say, "Take thy thread "because of the adjuration wherewith thou didst adjure me." And when the men of the market saw this great miracle they glorified God, and ascribed blessing to our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen, and with all of us children of baptism for ever and ever! Amen.

CHAPTER XXXII.

THE MIRACLE OF THE HORSES AND THE GRAIN WHICH WAS VOWED TO
TAKLA HÂYMÂNÔT.

(Fol. 218 *b.* 1) THE THIRTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIII).

Now the people who dwelt in a certain city of the (Fol. 218 *b.* 2)

ለእግዚአብሔር፡
 እለ፡ክልሶሙ፡ልብ፡
 ክለበው፡ወበክንተ፡ክ
 ሆሙ፡ይቤ፡ነቢይ፡
 ኢትኩት፡ከመ፡ፈረ
 ከ፡ወበቀል፡እለ፡ክ
 ልሶሙ፡ልብ፡ክሰብ
 ወ፡ወዘቁ፡ከለ፡ሥ
 ጋሁ፡ክምብዝኃ፡ይ
 ዩሁ፡ዘይተረክይ፡ክ

ዕጽምቲሁ፡ወክ
 ሉ፡ዘርክዮ፡ያንሦ
 ጥጥ፡ሥጋሁ፡ክ፡ያ
 ህኒ፡ፈወሰ፡ክቡኑ፡
 ተክለ፡ሃይማኖት፡
 ፈዋኪ፡ጸሎቱ፡ወ
 በረከቱ፡የህሉ፡ም
 ከለ፡ፍቁቶ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ዓለም፡ክሚን፡

ግዕዝ፡ክምረሁ፡ለእ
 ቡን፡ተክለ፡ሃይማኖት፡
 ት፡ጸሎቱ፡ወበረከ
 ቱ፡የህሉ፡ምከለ፡ፍ
 ቁቶ፡ተክለ፡ሃይማ
 ኖት፡ለዓለም፡ዓለ
 ሙ፡ክሚን፡ወከነ፡በ
 ምድረ፡ከተታ፡ተ
 በህሉ፡በበይናቲህ
 ሙ፡ሰብክ፡ይክቲ፡
 ህገር፡ንዑ፡ንግበር፡
 ተዝካረ፡ክቡኑ፡ተ
 ክለ፡ሃይማኖት፡ወ
 ተግባረኑ፡ኢንግበ
 ር፡በዕለተ፡ዕረፍቱ፡
 ወተብቶ፡በዝንቱ፡
 ምክር፡ክሉሙ፡ወ
 መንፈቅሙ፡ፈ፡ጸ
 ሙ፡በክመ፡ተናገሩ፡
 ወመንፈቅሙ፡ወዐ
 ሉ፡ወከተ፡ገራህቶ



The Thirty-third Miracle. Takla Hâymânôt heals a man whose body is covered with sores by means of his cross.

(See chapter XXXIII.)

country of GĒRÂRYÂ were in the habit of gathering themselves together at the season of harvest in a certain house, that they might celebrate the commemoration of our father TAKLA HÂYMÂNÔT (Fol. 218*b*. 3). And it happened one day that there were present with them certain soldiers of the king in the eating chamber of our father, and they took out some of the food which they were eating to their horses. Then the master of the house said unto them, "Do not [this thing], O my masters, and give not ye this food to your horses, for this is the food of our father TAKLA HÂYMÂNÔT." And they said unto him, "What is there upon us to prevent this taking place?" And they gave the food to their horses. Now when they had given the food to the horses, the animals refused to eat it, and they turned aside their heads, (Fol. 219*a*. 1) as much as to say, "We will not eat it." And when they saw this great miracle the keepers of the city and of the horses said, "This man hath worked magic, so that our horses may not eat;" but the master of the house said unto them, "I am not a magician, and I told you the whole matter before it happened." Then they brought out another kind of food, and when the horses saw it some distance off, they began to paw the ground and to whinny, as much as to say, 'Excellent, excellent'; and they ate it up straightway. May his prayer (Fol. 219*a*. 2) and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIII.

THE MIRACLE OF THE MULE WHO REFUSED TO EAT TAKLA HÂYMÂNÔT'S GRAIN.

(Fol. 219*a*. 3) THE THIRTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIV).

ሙ፡ኤንዝ፡ዩትጊበ
 ፋ፡ወበጊዚ፡ዘዩዓ
 ፅዋ፡መጽኦ፡ዝና
 ም፡ዐቢዩ፡ወወረ
 ደ፡ኦብነ፡በረድ፡ላ
 በ፡ኦለ፡ተገብሩ፡በ
 ፅለተ፡ተዝካሩ፡ዘ
 ውኦቱ፡ኦመ፡ጁወ
 ፬ለነሐሴ፡ወሶረዩ፡
 ኦክለ፡ገራውህ፡መ
 ሬተ፡ከመ፡ዘኢበቁ
 ለ፡ላፅሊህ፡ምንት
 ኔ፡ወለኦለ፡ገብሩ፡
 በሀለ፡ሊለዩ፡ኦብነ፡
 በረድ፡ወለኦለኔኑ
 ኑ፡ምድሮ፡ሙ፡ማኦ
 ከለ፡ኦለ፡ሠዓሩ፡በ
 ማፅከል፡ኦትረ፡ፎ፡
 ወፈለጠ፡ምድሮ
 ሙ፡ከመ፡ኤንተ፡ይ
 ፈልጥ፡ናላዊ፡ከባጣ

ዩ፡ኦምዓጣሊ፡ዘከ
 መዝሐ፡ተኦምሮ፡
 ብዙኃ፡ውኦቱ፡ዘ
 ተገብረ፡በበህገሩ፡

ዘኢዩትኃ፡ለቀ፡ፋጸ
 ሎቱ፡ወበረከቱ፡የ
 ሀሎ፡ምከለ፡ፋቱ፡ሩ፡
 ተክለ፡ሃይማኖት፡ኦ፡



፱፡፭ተኦምረህ፡ለ
 ኦቡነ፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበረ
 ከቱ፡የሀሎ፡ምከለ፡
 ፋቱ፡ተክለ፡ሃይ

ማኖት፡ለዓለመ፡ዓለ
 ም፡ኦሚን፡ወኮነ፡በ
 ኦሐቲ፡ህገሮ፡በፅለ
 ተ፡ተዝካሩ፡ለኦቡነ፡
 ተክለ፡ሃይማኖት፡

And similarly in another city they gave of the grain belonging to our father to a certain mule, in order that he might eat a full meal, but the matter was grievous to GOD, Who hath taught us that such animals have no understanding, for (Fol. 219*b*. 1) the Prophet saith concerning them, "Be ye not like unto the horse and mule which are without "understanding."¹ And our father the holy man TAKLA HÂYMÂNÔT, the healer, also healed a man whose body was full of sores by reason of the severity of his disease, (Fol. 219*b*. 2) and whose bones protruded through his skin, and everyone saw that his whole body was a mass of corruption. May the prayer and blessing [of our father] be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIV.

THE MIRACLE OF THE HAIL STORM.

(Fol. 219*b*. 3) THE THIRTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLV).

And it came to pass that the men of the city of KATATÂ said among themselves, "Come ye, and let us celebrate the commemoration of our "father TAKLA HÂYMÂNÔT, and we will perform no labours whatsoever "in the fields on the day on which he went to his rest;" and they were all of one mind in this matter. Now one half of the men did even as they had agreed to do, but the other half passed the day in their fields working (Fol. 220*a*. 1). And it came to pass that at the time when they went out to reap their harvest a mighty rain-storm came, and hailstones fell upon the lands of those who had worked in their fields on the day of the

¹ Psalm xxxii. 9.

እንተ፡ደ እቲ፡ዕለተ፡
 ዕረፍቱ፡ወዐለ፡፩
 ብእኪ፡ውስተ፡ማ
 ጳረከ፡ወበይክቲ፡
 ዕለት፡ቀተለ፡እስኖ
 ሪሁ፡እብነ፡በረድ፡
 ወሐፀግ፡ለይክቲ፡
 ገራህት፡ከመ፡ዓሐ
 ል፡ዘተሐፅበ፡ወከ
 ማሁ፡ካዕበ፡በካል
 ክትኒ፡ህገሮ፡፩ብእ
 ኪ፡ወዐለ፡እንዘ፡ይ
 ጸሐይይ፡ገራህት፡
 መንፈቅ፡ጸሐየዮ፡
 ወመንፈቅ፡ተረፈ፡
 በይክቲ፡ዕለት፡ለእ
 ንተ፡ጸሐየዮ፡ደም
 ሕሳ፡እብነ፡በረድ፡
 ወይክኪኒ፡ኦፍቁ
 ራንዮ፡የሀበነ፡እግ
 ዚክብሐር፡፩ል

በ፡ከመ፡ናብዕላ፡ለ
 ይክቲ፡ዕለት፡በተ
 ጠናቅቆ፡ነጹረነ፡
 ዘወረደ፡መቅሠፍ

ተ፡ሳዕለ፡ካልኢነ፡
 ጸሐቱ፡ወበረክቱ፡
 የሀሉ፡ምስለ፡ፋቁ
 ፋ፡ተክለ፡ሃይማኖት፡



፱፡፱፡ተክምረሁ፡ለ
 ክቡነ፡ተክለ፡ሃይማ
 ኖት፡ጸሐቱ፡ወበረ
 ክቱ፡የሀሉ፡ምስለ፡
 ፋቁ፡ተክለ፡ሃይ

ማኖትለዓለመ፡ዓለ
 ም፡ክሚን፡ወኮነ፡
 በምድረ፡ከተተ፡በ
 ዕለተ፡ተዝካት፡ለ
 ክቡነ፡ተክለ፡ሃይማ

The Thirty-fifth Miracle. Certain men are warned not to plough on the Saint's day, but having persisted in doing so, a violent storm of hail comes, and the oxen are slain, and the earth is washed out of the furrows.

(See chapter XXXV).

commemoration of our father, which is the twenty-fourth day of NAHASÊ, and they beat down the standing corn into the furrows of the fields in such a manner that none of it would ever grow again, but the hailstones made a distinction between the fields of those who had kept the feast of our father. Now the lands of these men were situated in the midst of those of the men who had not kept the feast, and though they were in the very middle of them the hailstones spared them, and their fields were separated as distinctly as the sheep are separated from the goats by the shepherd. (Fol. 220*a*. 2) Now very many miracles of this kind were performed in each city of this district, and they were innumerable. (Fol. 220*a*. 3) May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen.

CHAPTER XXXV.

THE MIRACLE OF THE HAIL STORM.

THE THIRTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVI).

And it came to pass in a certain city that on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 220*b*. 1) which is the day whereon he went to his rest, a certain man went forth into the fields and passed the day in ploughing, and on that very day the hailstones killed his oxen, and the rain washed the fields bare of earth, like a platter which hath been washed. And again from another city a man went out to pass the day [of the commemoration of our father] in weeding his fields; he weeded one half of them, but the other half he left unweeded that day because the hailstones destroyed the half of the crop which he had weeded. And now, O my beloved, may God give us a heart (Fol. 220*b*. 2) to

ረ፡ኤምዶኤተ፡ዕለት፡
 ስብከ፡ሀገር፡ክብዕ
 ሉ፡ዕለተ፡ዕረፍቱ፡
 ጸሎቱ፡ወበረከቱ፡

የሀሉ፡ምስለ፡ፍቱ
 ፋ፡ተክለ፡ሃይማኖት፡
 ሉዓለም፡ከሚ
 ገ፥



ጣጧ፡ተክምረህ፡
 ለክብሩ፡ተክለ፡ሃይ
 ማኖት፡ጸሎቱ፡ወ
 በረከቱ፡የሀሉ፡ም
 ስለ፡ፍቱ፡ተክለ፡

ሃይማኖት፡ለዓለም፡
 ዓለም፡ከሚገ፡ወከ
 ነ፡በምድረ፡ከተታ፡
 በዕለተ፡ተዝኅ፡
 ለክብሩ፡ተክለ፡ሃይ

ማኖት፡ከገበ፡ተክ
 ተ፡ቅብዓ፡ገ፡ገ፡
 ምስለ፡ተክተ፡ማየ፡
 ጸሎት፡ል፡ፋ፡ወ
 ከመ፡የበርህ፡ገ፡
 ፋ፡ከገዘ፡ይቀድሉ፡
 ከማየ፡ጸሎት፡ወ
 ከመ፡ገቱ፡ከ፡ይመከ
 ሉመ፡ከመ፡ዘይቀ
 ድሉ፡ከምቀት፡
 ገ፡ገ፡ወከበ፡ጸብ
 ሐ፡ተረክበ፡ውክቱ፡
 ማየ፡ጸሎት፡ከመ፡
 ፈ፡ጸምዎ፡በክብር
 ሆ፡ወለቀት፡ገ፡
 ገ፡ከመ፡ከቀድሐ
 ም፡ጸሎት፡ወበረከ
 ቱ፡የሀሉ፡ምስለ፡ፍ
 ቱ፡ተክለ፡ሃይማ
 ኖት፡ለዓለም፡ዓለ
 ም፡ከሚገ፡

keep that day as a festival with scrupulous care and attention, and to keep in mind the punishments which (Fol. 220*b*. 3) descended on other folk. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVI.

THE MIRACLE OF THE BROKEN PLOUGH.

THE THIRTY-SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVII).

And it came to pass in the country of KATATÂ, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 221*a*. 1) that a certain husband-man took up his plough to go and work in his fields, and as he was going our father TAKLA HÂYMÂNÔT met him on the road as he was entering into the city. And our father said unto him, "Where goest thou, O ploughman?" [And the man made answer, "I go] to "plough my fields." Then our father said unto him, "If thou plougest "this day thou wilt gain no reward, [Page 133] and if thou forbearst to "plough thou wilt suffer no loss; get thee back into thy house." And the ploughman said unto him, "Master, when the men of my house shall say unto me, (Fol. 221*a*. 2) Why hast thou returned? let me be able to tell "them thy name. Who art thou?" And our father TAKLA HÂYMÂNÔT said unto him, "I am he whose festival of passing to rest is celebrated "this day;" and having said these words unto him he disappeared. So the ploughman turned back, and wondered, and held his peace. And he went into a church and found the priests offering up incense and illuminating the building with lamps, and he asked them, saying, "For whom are "ye lighting up the church in this fashion?" (Fol. 221*a*. 3) And they said



ጊጽ ተክምረ ሁለ
አቡነ፡ተክለ፡ሃይማ
ኖሳ፡ጸሎቱ፡ወበረ
ከተ፡የሀሎ፡ምስሉ፡
ፍቁሩ፡ተክለ፡ሃይ
ማኖሳ፡ለዓለመ፡ዓ
ለም.አሚን፡ወከ
ነ፡በምድረ፡ክንደ፡

ግብጦን፡በዕለተ፡
ታዝካሩ፡ለአቡነ፡
ክንደ፡ደበረህ፡ንሂ
ገ፡ክምቀሱ፡ጌ
ይሩ፡ወዘተረ፡በ
በንስተሩ፡ክስተ
ጋብኡ፡ክምነ፡ስዋ
ስው፡በውክቱ፡ቀከ

ተ፡ዘክምን፡ክዎ፡
ወመልክ፡ክምቡ፡
ፍቁሩን፡ተክምረ፡
ክቡክመ፡ዘታ፡ፈቅ
ሩ፡ስሚዐ፡ለማየ፡ጸ
ሎት፡ክመ፡ረከዮ፡
ቅብዐ፡ወለቀሱ፡ተ፡
ንሂ፡ገ፡ክመ፡ረከዮ፡
ምሉዐ፡ወበክንተ
ዝ፡ንከብሉ፡ለክ፡ግ
ዚክብሉ፡ክም
ለክነ፡ረቱዓ፡ጸሎ
ቱ፡ወበረክቱ፡የሀ
ሎ፡ምስሉ፡ፍቁሩ፡
ተክለ፡ሃይማኖሳ፡
ለዓለመ፡ዓለም፡
አሚን፡ወምስሉ፡
ኹልነ፡ውሉ፡ፂ፡ጥ
ምቀት፡ለዓለመ፡
ዓለም፡አሚን፡ወ
አሚን፡ለዮኩን፡ለዮ

unto him, "Knowest thou not that this is the day of the death of our father TAKLA HÂYMÂNÔT?" Then he said unto them, "In the times which are past I knew it not, but I heard it this very day from his own mouth as he was coming into the city. I was going out to plough, and I met him this very day on [my] way [to the fields]. And he said unto me, 'If thou dost plough thou wilt reap no benefit, and if thou dost not, thou wilt suffer no loss. Get thee back into thy house.' " Now from that day whereon they heard this great and wonderful thing (Fol. 221*b*. 1) the men of the city observed the day of the death of our father as a festival. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OIL.

(Fol. 221*b*. 2) THE THIRTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVIII).

And it came to pass in the country of KATATÂ, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 221*b*. 3) that the people placed an earthenware oil jar which was empty side by side with one containing the water of prayer. And as soon as they had to light the lamps the priests came and drew out some of the water of prayer, but thought as they did so that they were drawing from the empty oil vessel; and when the day dawned the vessel with the water of prayer in it was found to have been emptied for lighting the lamps, whilst the empty oil vessel remained untouched. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.



፲፱ ተክምረ ሁለ
 አቡነ፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበረ
 ከቱ፡የሀሉ፡መክለ፡
 ፍቁሩ፡ተክለ፡ሃይማ
 ኖት፡ለዓለመ፡ዓለ
 ም፡አሚን ቀዳሳስ
 ምድረ፡አንጎት፡ይ

ገብሩ፡ተዝካሮ፡ለ
 አቡነ፡ተክለ፡ሃይማ
 ኖት፡ወይመብሉ፡
 አላህምተ፡ወጠሊ
 ወደዋሮህ፡ክሉ፡ዘ
 ከመ፡ረከበ፡ግዕዕ፡
 ዘከመ፡ብዕሉ፡ወነ
 ዳይ፡ዘከመ፡ጌደቱ

ወበአንተዝ፡ሐረ
 ት፡አሐቲ፡ብአከ
 ት፡ከመ፡ትሳየጥ፡
 ውከተ፡ምሥደጥ፡
 ውትሳየጠት፡ደ
 ርሆ፡ለተዝካረ፡አ
 ቡነ፡ወበዕለት፡ዘ
 ትሳየጠት፡ነሥ
 አ፡ዎፊ፡አውከት፡
 ወኮበ፡ነሥአ፡አም
 ሐለት፡አንዘ፡ትብ
 ል፡በአቡነ፡ተክለ፡
 ሃይማኖት፡ኢትብ
 ልዎ፡ለደረሆዩ፡ዘ
 ትሳየጥክዎ፡ከ
 ሙ፡አግድሉ፡ለተ
 ዝካረ፡ዚአሁተ
 አምድሳረ፡ዝንቱ፡
 በሳምንት፡ዕለት፡
 በዕለት፡ተዝካሩ፡
 ለአቡነ፡ተክለ፡ሃይ
 ማኖት፡ረከብዎ፡

ለጽርህ፡በመድ
 ረክ፡ቤተ፡ክርክተ
 ያን፡እንዘ፡ይቀም
 ል፡ጸገረ፡አክና

ፊህ፡ጸሎቱ፡
 ወበረክቱ፡የህሉ፡
 ምስሉ፡ፍቱ፡ተ
 ክለ፡ሃይማኖት፡ከ

ገር፡ዓቃቢ፡በቅል፡
 ክምጽኦ፡በቅሉ፡ክ
 መ፡ያከቲ፡ማየ፡ወ
 ሀለወት፡አሐቲ፡ብ
 እኩት፡በታሕቲህ፡
 እንዘ፡ትቀድሕ፡ማ
 የወትቢሉ፡እስ
 ከ፡ክቀድሕ፡ተዓገ
 ሠኒ፡ወኢታከቲ፡በቅ
 ለከ፡ወዐበሃወት
 ቢሃ፡ክምሐለቶ፡በ
 ክቡኑ፡ተክለ፡ሃይማ
 ኖት፡ወትበ፡ስም
 ዐ፡በቅል፡ቃለ፡መሐ
 ላ፡ዐበየ፡ሰትየወ
 ክሐስ፡ርእሶ፡ከመ፡
 ዘይብል፡ኢይትከህ
 ለኒ፡በእንተ፡ዘከማ
 ፅኩ፡መሐላ፡ወክላ
 ዘ፡ክፉህ፡ዓቃቢ፡በ
 ቅል፡ከመ፡ያከትድ፡



ሆተክምረህ፡ለክ
 ቡኑ፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበ
 ረክቱ፡የህሉ፡ም

ከለ፡ፍቱ፡ተክለ
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡አሚን
 ወከኑ፡በምድረ፡መ

CHAPTER XXXVIII.

THE MIRACLE OF THE EMPTY OIL JAR.

(Fol. 222*a*. 1) THE THIRTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIX).

And it came to pass in the country of 'ENDAGBĒṬÔN (Fol. 222*a*. 2) that the priests, when it was time for lighting the lamp, on the day of the commemoration of our father, came and found the oil jar well-nigh empty; but the very small quantity which remained on the sides of the jar they collected into the vessel which they had brought, and so filled [the lamp] (Fol. 222*a*. 3). Hearken, O ye my beloved, who love to listen to the story of a miracle of your father, who turned the water of prayer into oil, and made an empty vessel to be a full one. Therefore let us praise the LORD our righteous GOD. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. And with all of us who are children of baptism, for ever and ever! Amen. And Amen. So be it. So be it.

CHAPTER XXXIX.

THE MIRACLE OF THE VULTURE AND THE COCK.

(Fol. 222*b*. 1) THE THIRTY-NINTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLX).

And it came to pass in the country of 'ANGÔT (Fol. 222*b*. 2) that the people were about to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and they slew oxen, and goats, and chickens, every man

ወረገጽ፡በእንተ፡ዘ
ኢ ስምዐ፡ቃለ፡መ
ሐላ፡ወእምዝ፡ተ
ስፅኖ፡ከመ፡ያስቲ፡
ወወረደ፡ጎበ፡ታሕ
ተ፡በእኩሱ፡አሚሃ፡

አትዮ፡በጉጉ፡ዓ ቀ
ጸሎቱ፡ወበረክቱ፡
የህሎ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓ
ለም፡አሚን ቀ

ዓ፡ዓተአምረሁ፡ለኢ
ቡኑተክለ፡ሃይማኖት፡
ጸሎቱ፡ወበረክቱ፡
የህሎ፡ምስለ፡ፍ
ቁሩ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሚን ቀወኮነ፡
በምድረ፡ሙገር፡
፩ብክሉ፡ፀዊር፡
መዐረ፡ቦአ፡ማክከ
ለ፡ዝርክት፡ወአም
ሐሎ፡በዐለ፡አክል፡
በጸሎተ፡አቡነተ
ክለ፡ሃይማኖት፡ወይ
ቢሎ፡ውክቱ፡በእ
ኩ፡ምንት፡ከሎ፡ጊ
ዚ፡ዘትብለኒ፡ተክ
ለ፡ሃይማኖት፡እን
ብዮ፡እበለክቀወክ
መዝ፡ብሂሎ፡ሶበ፡
አንሥኦ፡ምሥጋረ፡



The Fortieth Miracle. A mule which has been brought to the water refuses to drink on being adjured by a woman in the name of Takla Hâymânôt.

(See chapter XL).

according to what he found [in his house], the rich mân [Page 134] according to his riches, and the poor man according to his poverty (Fol. 222 *b.* 3). For this reason a certain woman went to the market to buy [something], and she bought a cock for the commemoration of our father. And on the very day on which she bought him a vulture carried him off, and whilst he was carrying off the bird she adjured him, saying, "By our father TAKLA HÂYMÂNÔT, thou shalt not eat my cock which I have bought to offer up at the commemoration of the saint." And it came to pass on the eighth day after this, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, she found (Fol. 223 *a.* 1) the cock in the porch of the church picking vermin out of his wings. (Fol. 223 *a.* 2) May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT! Amen.

CHAPTER XL.

THE MIRACLE OF THE MULE WHO REFUSED TO DRINK AND TO DEFILE THE STREAM.

THE FORTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXI).

And there was in the country of MÛGAR (Fol. 223 *a.* 3) a certain muleteer who brought his mule to drink water [at a stream], and there was, a little lower down, a woman who was drawing water therefrom; and she said to him, "Wait a little, and do not let thy mule drink until I have filled my water pot," but the man was a fool [and paid no heed to her request]. Then straightway she adjured him by our father TAKLA HÂYMÂNÔT, and immediately the mule heard the words of the adjuration he refused to drink, and he turned aside his head as much as to say, "I cannot drink, because I have heard the adjuration of the woman." Then the muleteer took hold

ክገር፡ከመ፡ክሐ-
ር፡ማክከለ፡ክከል፡
ክዝርክት፡ተዓቅ
ፊ፡ክገር፡ወተሰብ
ረ፡መዐር፡ወውክ
ተ፡ጊዚ፡መጽኡ፡ክ
ጓህብት፡ወገደፍዶ
ወከልክዎ፡ከመ፡ኢ
የገሥክ፡መዐረ፡በ
ክጓተ፡ዘኢሰምዐ፡
ቃለ፡መሐላ፡ወአው-
ፅክዎ፡ዕራቅ፡በገ-
ገዓ፡ክገዘ፡ይገደፍ
ዎ፡ወማፍዎ፡ኅበ፡
ዘመጽኡ፡ፍፍት፡ወ
ኢወህብዎ፡ይሐር፡
ማክከለ፡ክከል፡ዝ
ርክት፡ጸሎቱ፡ወበ
ረክቱ፡የህሉ፡ምከለ፡
ፍቁሩ፡ተክለ፡ሃይማ
ኅት፡ለዓ፡ዓለ፡ክ፡



፲፱፡፱፡ተክምረሁ፡ለ
ክቡነ፡ተክለ፡ሃይማ
ኅት፡ጸሎቱ፡ወበረ
ክቱ፡የህሉ፡ምከለ፡
ፍቁሩ፡ተክለ፡ሃይ
ማኅት፡ለዓ፡ለመ፡ዓለ
ም፡አማገቱ፡ወኮነ፡በ
ምድረ፡መገር፡በክ
ሐቱ፡መካኩ፡ለክቡ

ነ፡ተክለ፡ሃይማኅት፡
ክጓተ፡ትከመይ፡ደት፡
ወበዕለት፡ተዝካሩ፡
መጽኡ፡ክሐቱ፡በ
ክሐት፡መጽገዕት፡
ከመ፡ትከከል፡ምጽ
ዋት፡ወክት፡ዝከሰ
ዓ፡ምከለ፡ክብረኢ
ሃ፡ወኢደት፡ከህላት

of his mouth that he might make him drink, (Fol. 223*b*. 1) whereupon the mule kicked him because he had not listened to the adjuration of the woman. Then the man got on the back of the mule so that he might make him drink, and the animal went to a place on the river bank which was below the woman, and then (Fol. 223*b*. 2) he drank eagerly. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XLI.

THE MIRACLE OF THE BROKEN PLOUGH AND THE MAN WHO WAS STUNG BY BEES.

(Fol. 223*b*. 3) THE FORTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

Now there was a certain man in the country of MÛGAR who was carrying his plough, and he wanted to pass in among the growing crops with it; and the master of the crops adjured him not to do so by the prayer of our father TAKLA HÂYMÂNÔT. Then the man said unto him, "Why is it that thou art always talking to me of TAKLA HÂYMÂNÔT? "I tell thee that I do not wish [to hear of him]." And having said these words to him he took up the rope work (Fol. 224*a*. 1) that he might go on among the standing crops, but his foot was caught in the ropes, and he tripped up and the plough was broken. And at that very moment the bees came, and drove him away, and prevented him from taking up his [broken] plough, because he had not listened to the words of the adjuration [of the farmer]. And the bees made the man to go out naked and in haste, and they drove him along, and forced him back to the place on the road from which he had come, and they did not let him go

ት መየዋ፡ይምና፡
 ወጽግማ፡ወማየኑ
 ኢትሐቲ፡በጽዋ፡
 ዘክንበለ፡በጸሐል፡
 ወክንዘ፡ትሐቲ፡አገ
 ዘ፡ክሳዳ፡ክቡነ፡ተክ
 ለ፡ሃይማኖት፡ወሐ
 ሐሐባ፡ክንተ፡ድገረ
 ሃ፡በክድ፡ተብክት፡
 ወክስተራትዓ፡ወ
 ሶቤሃ፡ክልሀት፡በዐ
 ቢይ፡ቃል፡ክንዘ፡ትብ
 ል፡ወተናተዋ፡ክሉ፡
 ክክጽምትየ፡ክደ፡
 ብክኪ፡ተብክት፡ሐ
 ሐበተኒ፡ክንተ፡ድገ
 ራሃ፡ወክመዝ፡በሂ
 ላ፡ትንሥክት፡ወቐ
 መት፡በክገሪሃ፡ርቱ
 ዓ፡ወሀለወት፡ክስክ
 ይክዚ፡ክንዘ፡ትነብ

ር፡ዘክመ፡ፈወሐ፡ክ
 ግዚክብሐር፡በክ
 ደ፡ክቡነ፡ተክለ፡ሃይ
 ማኖት፡፡ጸሎቱ፡ወ

በረክቱ፡ሃህሉ፡ም
 ከለ፡ፍቱ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡ክሚን፡



ሣ፡፡ ተክምሪሁ፡ለክ
 ቡነ፡ተክለ፡ሃይማኖት፡
 ጸሎቱ፡ወበረክ
 ቱ፡ሃህሉ፡ምከለ፡ፍ
 ቱ፡ተክለ፡ሃይማ

ኖት ለዓለመ፡ዓለ
 ም፡ክሚን፡ወኮነ፡በ
 ምድረ፡መገር፡ክገ
 ዝዋ፡ለክሐቲ፡ብክ
 ኢት፡መበለት፡ክመ

in among the standing crops. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XLII.

THE MIRACLE OF THE HEALING OF THE PARALYTIC WOMAN.

(Fol. 224 *a.* 2) THE FORTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

And there was in the country of MÛGAR a certain place where there was a shrine of our father (Fol. 224 *a.* 3) TAKLA HÂYMÂNÔT, and it was that which was called DAGÔ, and on the day of his commemoration a woman who was a paralytic came there to beg for alms; now her head and neck were bent down to her knees, and she was unable (Fol. 224 *b.* 1) to turn either to the right or to the left. [Page 135] Now she could not drink water from out of a cup, but only from a plate, and as she was drinking, our father TAKLA HÂYMÂNÔT laid hold upon her head and neck, and drew them back behind her with an unseen hand, and her body was made straight. And immediately she cried out with a loud voice, saying, "All my bones gave forth a sound [when] the hidden hand of a man drew my head and neck backwards behind me;" and having said these words she rose and stood upright on her feet in a straight position, and she remaineth until this present as she was (Fol. 224 *b.* 2) when God healed her by the hand of our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

ረ:ውኑቱዘይትው
 ሀብ:ጠጢ፥ውኑ
 ምድላረ:ገዢቱ:ው
 ረድላ፡ፅሐ፡ክሙን
 ቱ:ላክካን፡ፀበ.ይ:
 ሙቅሠፍት:ክም
 ትበ:ክግዚክብሐ.
 ር:ውቀሠፍሙ:ን
 ትሥ:ው፡ሥክ:ኩ

ሎ:ንዋዮሙትው
 በፋ:ክንዚ:ይብሉ:
 ዘንተ:ክሉዘክምፁ
 ክ:ላፅሊን:ክበ:ት:ተ
 ክሉ:ሃይማኖት:በ
 ክንተ:ክላንቱ:ክን
 ክት:ክሉቱ:ይፅቀ
 ቦ:ለገብፋ:ተክሉ
 ሃይማኖት:ክማ፥

፱፻ ተክምረህ:ለ
 ክቡን:ተክሉ:ሃይማ
 ኖት:ክሉቱ:ውበ
 ረክቱ:የሀሉ:ምክ
 ለ:ፍቱፋት:ተክሉ:
 ሃይማኖት:ለዓለ
 ሙ:ዓለም:ክማ፥
 ወኮን:በምድረ:ሙ
 ገር:በቅፋት:ክንኳ
 ፅ:ፀብክሉ:ክንዘ:
 ይገብር:ክትውቶ:
 ክምሐት:ተፅፅ
 ኑ:ላፅሊሁ:ንምር:
 ወክምሐሉ:ክንዘ:
 ይብል:በክገሊ:ው
 ክገሊ:ተንሥክ:ክ
 ምላፅሊዮ:ውክት
 ብልዐኑ:ውዐበዮ:
 ተንሥክተ:ውይበ.
 ሎ:በክቡን:ተክሉ:
 ሃይማኖት:ተንሥ



The Forty-third Miracle. Two men beat a woman with rods, but when she calls upon the name of Takla Hâymânôt the rods break into pieces.

(See chapter XLIII).

CHAPTER XLIII.

THE MIRACLE OF THE WOMAN AND THE BROKEN RODS.

(Fol. 224*b*. 3) THE FORTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXII).

And it came to pass in the country of MÛGAR that the people seized a certain woman who was a widow, (Fol. 225*a*. 1) in order to make her to contribute to the work of the building of the church, and she said unto them, "I have no means whatsoever which I can devote [to the work], "for I am a poor woman;" then the soldiers commanded men to punish her and to beat her with many stripes. And she said unto them, "Ye "shall not do this to me, and ye shall not make me to stand up without "[my] clothes on, and this I swear by our father TAKLA HÂYMÂNÔT, who "worketh miracles." And it came to pass that when the envoys heard her mention the name of the worker of miracles as her father, they said unto her, "If thy father would appear to us (Fol. 225*a*. 2) as a worker of "miracles let him deliver thee from this punishment speedily." And she said unto them, "How is it possible for him to come quickly, for he is "fatigued? How is it possible for him to come quickly, for my father hath "no foot? How is it possible for him to walk quickly, for I have heard "that my father hath broken one leg?" Now when she had said these words unto them the soldiers laid her down on the ground that they might beat her, and the rods [wherewith they beat her broke into] several pieces. And when they saw this wonderful thing the envoys said unto her, (Fol. 225*a*. 3) "Is it thus then? Thy father is indeed one who maketh haste "and runneth." And the woman said unto them, "How can my father "be one who maketh haste and runneth, seeing that his leg is broken?" Then they let go their hold on the woman, and she departed. And the



The Forty-fourth Miracle. I. A panther which had attacked a man, being adjured in the name of Takla Hâymânôt, departs into the desert.

II. The man, being beaten by the command of the governor, who wishes him to desist from the observance of the saint's day, cries to Takla Hâymânôt, and the rods are straightway broken in pieces.

men of MÛGAR seized the woman again, and she said unto them, "Have patience with me until my husband cometh, but if he cometh not my father TAKLA HÂYMÂNÔT is greater than ye are, and he shall deliver me from this punishment." Then they said unto her, "Speak now so that he may deliver thee." And straightway they seized her, and began to beat her, whereupon the rods which were being used to beat her (Fol. 225 *b.* 1) were broken in pieces. And after these things a great punishment came upon these soldiers from GOD, and the king had them beaten with stripes, and he confiscated all their (Fol. 225 *b.* 2) possessions, and they were saying continually, "All these things hath our father TAKLA HÂYMÂNÔT brought upon us because of this woman." May his prayer protect his servant TAKLA HÂYMÂNÔT! Amen.

CHAPTER XLIV.

THE MIRACLE OF THE MAN AND THE PANTHER.

(Fol. 225 *b.* 3) THE FORTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXIII).

And there was a certain man in the country of MÛGAR, in the neighbourhood of SANKHÂ'A, who was journeying homewards from his fields when a panther leaped upon his back, and he adjured the animal by such and such a person, saying, "Get thee off my back, and do not eat me," but the panther refused to remove itself from him. Then the man said, "By TAKLA HÂYMÂNÔT, remove thyself (Fol. 226 *a.* 1) from my back," whereupon the animal became frightened straightway, and came down from off him quickly. Now the wild beast continued to dog the man's steps, and when the man saw that he was doing so, he adjured him again by our father TAKLA HÂYMÂNÔT, saying, "Thou shalt not follow me, and

“thou shalt not draw nigh unto me;” and when the panther heard these words he turned aside to his lair. And when the man [Page 136] saw this great miracle, he celebrated the commemoration of our father TAKLA HÂYMÂNÔT each month, and because of this the people dragged him (Fol. 226 *a.* 2) into the presence of the governor of SANKHÂ‘A so that he might make him to desist from his custom. Then the governor commanded them to beat him with rods, and when they did so, the rods became cut into pieces. Now when the governor of SANKHÂ‘A saw this wonderful thing, he gave orders that the man should do as he pleased in future, for he said, “I am unable to fight against GOD;” so the man continueth to celebrate the commemoration of our father until this day. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT (Fol. 226 *a.* 3) for ever and ever! Amen.

HERE FINISH AND COME TO AN END THE FORTY-FOUR [MIRACLES] OF OUR FATHER TAKLA HÂYMÂNÔT. [MAY] HIS PRAYER [AND BLESSING] BE WITH US! And we have made the number of them to be forty-four in accordance with the number of the generations of the pilgrim, which we have counted and make to be forty-four; and if we had not done this we could have written down a very much larger number of his miracles. And now may this our father TAKLA HÂYMÂNÔT, whom we love, keep us at every hour, and throughout each day for ever and ever! Amen.

(Fol. 226 *b.* 1) Here endeth the BOOK OF THE MIRACLES OF OUR FATHER TAKLA HÂYMÂNÔT, the Apostle of ETHIOPIA, which shall be read on the day of his conception, which is the twenty-fourth day of the month MAGÂBÎT,¹ which precedeth the month MÎYÂZYÂ. May his intercession be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

¹ *I. e.*, March 20.

And may thorns and weeds not sprout and grow up in the furrows of the field of our hearts, and may the wild pig not trample upon our pearl, (Fol. 226*b*. 2) and may our faith be conceived in orthodoxy, and may it deliver his beloved TAKLA HÂYMÂNÔT from the evil of the Robber (*i. e.*, the Devil). And, moreover, let us all say with one accord, "Glory be unto "the LORD our GOD, and the Workman,¹ for ever and ever! Amen. Halle-lujah. May his prayer and blessing come to us, and may his unspeak-able help protect us, and may his intercession compass us round about! "And together with the scribe may he have mercy upon us who are "gathered together in this holy church (Fol. 226*b*. 3) for ever and ever! "Amen. And Amen. So be it! So be it!"

O my father TAKLA HÂYMÂNÔT, curse thou me not because of the omissions which I have made, but correct thou them by thy words. May GOD pardon unto you your transgressions. Amen.

Now at the end [of the book] there was [written] another miracle which I desire to read [to you]; let it not pass you by.

THE FLOOD WHICH WAS STOPPED BY A MIRACLE.

(Fol. 227*b*. 1) A miracle of our father the holy man TAKLA HÂYMÂNÔT, the chief of the Fathers like ANTHONY, the head of the monks, who was girt about with wings like the angels, who understood mysteries like the PROPHETS, who preached the GOSPEL like the APOSTLES, and who was a witness of righteousness like the MARTYRS. May his prayer and his blessing be with all the children of baptism, and may he preserve

¹ *I. e.*, the Worker of miracles.

his servant TAKLA HÂYMÂNÔT from the second death for ever and ever! Amen.

O ye children of Christians who love our father in your hearts, and who are bound together with the rope of the orthodox faith, come ye and look upon the work which was wrought by our father, the holy man TAKLA HÂYMÂNÔT, the worker (Fol. 227 *b.* 2) of miracles, who wrought wonderful things on the earth. Now the manner in which he wrought his miracles was thus:—

There was a certain righteous and God-fearing man who dwelt in the district of MÛLÂDÛ, in the country of 'AMḤARÂ, and he loved our father the holy man TAKLA HÂYMÂNÔT with all his mind, from his earliest childhood even to his mature age, and he ceased not to celebrate his commemoration each year on the twenty-fourth day of the month TAKH-SHÂSH, which was his birthday, and on the twelfth day of GENBÔT, which was the day of the translation of his body, and on the twenty-fourth day of NAHASÊ, which was the day of his holy death, and he gave the hungry food to eat in abundance, and he gave drink (Fol. 227 *b.* 3) in abundance to those who were athirst, and he clothed the naked. Now he was not in the habit of making a festival for the great folk of the city, but for those who were poor and in want, for he remembered the words of the GOSPEL¹, which said, "When thou makest a feast and spreadest a meal, thou shalt invite thereto the poor and the needy, and thou shalt not invite thine own friends, and familiar folk, and the sojourner in thine house, and thy companion, for they are able to invite thee in return, and thou shalt have no reward with them." And after these poor folk had eaten and [Page 137] were filled, this man would invite the priests of the sanctuary of our father, the holy man, TAKLA HÂYMÂNÔT, and all the various kinds of great men of the city to celebrate with him a feast with honour (Fol. 228 *a.* 1) and with

¹ St. Luke xiv. 12—14.

joy, for they were wont to make as much preparation for the festival of the holy man TAKLA HÂYMÂNÔT as for the festival of the holy RESURRECTION of our REDEEMER CHRIST, to Whom be glory! Now we have been obliged to delay and to speak concerning the excellence of this man, which was boundless, but we will now turn to the subject of the miracles and wonderful deeds of our father, the holy man TAKLA HÂYMÂNÔT.

Now a spring of water welled up in the house of this man who was about to keep the feast of the holy man, and it filled the whole house, from the bottom to the top, and the rise of the water was so great and so strong that it was found to be impossible to discover any trace of the furniture, and the grain, and the other necessary articles which were in the house.¹ (Fol. 228 *a.2*) And when the master of the house saw the flood of water, and saw that his possessions were being destroyed, he was exceedingly sad and sorrowful in his heart, and he said, "My sorrow is not for my possessions, but lest the celebration of the festival of my father TAKLA HÂYMÂNÔT should be prevented, for it is his grace which hath preserved me both soul and body." Then his menservants, and maidservants, and those who were with him said unto him, "Let us bring vessels of earthenware and bale out the water, so that thy possessions may not be destroyed." And when the man heard their words he rebuked them, and said unto them, "(Fol. 228 *a. 3*) My father the holy man TAKLA HÂYMÂNÔT knoweth how to deliver [me] both soul and body. Bring ye some water of prayer, and let us sprinkle it about, for he will make his power to work on my behalf. As for you, there is no strength in you." And they said unto him, "We consent," and they went and brought the water of prayer of our father the holy man TAKLA HÂYMÂNÔT; and when the men of his house saw the boldness of his mind, they laughed in the conceit of their

¹ In the text these words follow:—"In the reign of king ÎYÔ'AS DENGEL and the martyr, who finished his testimony in patience;" they appear to be out of place here.

intelligence, and they said "If water be added unto water will 'it not be made more? Will it decrease [in the house] or fill [it]?"

Now these foolish men did not remember the words of the BOOK which say, "If ye have in you faith (Fol. 228*b*. 1) as large as a grain of "mustard seed, and ye say to this mountain, Remove thyself, it shall remove "itself for you."¹ Then the master of the house said unto his servants, "Let us sprinkle the water about, and then we will shut the doors of my "house, and ye shall not look any longer [at the water to-day], but to- "morrow we will look at it [again];" and they did even as he had com- manded them, but his words were hard for them to understand, and even to the man himself they appeared difficult to comprehend, [but he said], "Behold, our father the holy man TAKLA HÂYMÂNÔT hath spoken."

And on the following morning he rose up from his bed and opened the doors of his house, and he looked everywhere, but he could find of the water no trace whatsoever which was as large as a drop of dew, and nothing except dry dust. And he said, "Well did I know the power of "my father the holy man (Fol. 228*b*. 2) TAKLA HÂYMÂNÔT, and also that "he could deliver me from everything of which I am afraid." And when the king and his nobles heard of these things they marvelled at the power of our father the holy man TAKLA HÂYMÂNÔT, and they said, "GOD "[worketh] wonderful things by His saints;" and this story was heard throughout all countries. And after these things the man committed to his son the duty of celebrating the festival of the holy man—now by the grace of baptism he was called TAKLA HÂYMÂNÔT—so that there might be no cessation in the observance of the festival of our father the holy man TAKLA HÂYMÂNÔT, and more than to all his other children did he commit the duty to his daughter WALATTA DENGEL. And he had the history of his contending written down (Fol. 228*b*. 3) [at the cost of] much

¹ St. Matthew xvii. 20.

money, and he gave it to the shrine of our father TAKLA HÂYMÂNÔT, which was called the "place of his bone", and which was built by the king of kings ÎYÂSÛ, so that it might be a memorial from generation to generation. Observe then, O Christian people, that the power of our father the holy man TAKLA HÂYMÂNÔT dwelleth upon those who love him. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

Salutation to thee, O TAKLA HÂYMÂNÔT, who didst find Paradise in the midst of the desert.

Thou hadst nothing to eat therein, O father, and thou hadst To dwell with thee no Eve, who was taken from Adam's bone, and Without and within thou wast a solitary dweller. (Fol. 229 *a.* 1)

Through thy water of prayer do thou make to appear coolness and refreshing of water throughout the world.

THE MIRACLE OF THE WOMAN WHO WAS HEALED OF HER DISEASE.

A MIRACLE OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved [handmaiden] WALATTA TAKLA HÂYMÂNÔT for ever and ever! Amen.

Hearken ye with your spiritual ears, which sin hath stopped up, to [the words of] the book, and after [the following miracle] hath been recited they will be deafened thereby, O holy and blessed ladies of DABRA LÎBÂNÔS! [Here beginneth] the miracle of the water of prayer of our father the holy man [Page 138] TAKLA HÂYMÂNÔT, who was the envoy of our LADY MARY, the God-bearer, and the envoy of the most high kings who were not created [in material form], and whose pre-eminence is remote from the eyes of the men who have been created [in material form], and from the other kinds of beings of the spirit, that is to say, the

angels of high heaven. Now he wrought a mighty deed of power in respect of [the disease] which was in the loins of this woman WALATTA TAKLA HÂYMÂNÔT, even as that which was wrought in respect of the sickness which was in HEZEKIAH, and which he removed through his own prayer (Fol. 229 *a.* 2) and through the anxious care of the chief [prophet] ISAIAH, and the sign of the mercy of Him that said, "My NAME is the "Compassionate and the Merciful", was made known to man by the turning back of brightness of the sun on the dial.

And now, understand ye the matter of the coming of the holy man into the house of this woman one night, at the season of the second watch. And our father the holy man TAKLA HÂYMÂNÔT appeared above her bedside and he sat down by her in the form of a young man, now he was most beautiful to look upon, and the words of his tongue said, "O my sister, (Fol. 229 *a.* 3) perform thou an act of salvation with the water of prayer "on thy loins." Then this woman WALATTA TAKLA HÂYMÂNÔT woke up from her slumber, and when she had heard these words she was filled with great perturbation, and said, "What is [the meaning] of these words?" And having fallen asleep a second time TAKLA HÂYMÂNÔT came unto her quickly on the wings of an angel, and commanded her straitly, saying, "O my sister, perform an act of salvation with the water of prayer on thy "loins." (Fol. 229 *b.* 1) And having heard the words of his LORD which said, "Be not ashamed, and hesitate not," she told the matter to her servants even as our father the holy man TAKLA HÂYMÂNÔT had commanded her. Then she sent two messengers to the holy church wherein the contending of our father the holy man TAKLA HÂYMÂNÔT had taken place, and when the two messengers had arrived therein, in the most bitter grief and with abundant sobs and tears they prayed the prayer of the contending of our father the holy man TAKLA HÂYMÂNÔT over pure water, which they then took to the woman WALATTA TAKLA HÂYMÂNÔT. And for three days she drank the water and bathed her whole body therein, and

on the third day she was healed of her sickness, and she became perfectly sound and well, and she was even as she had been in former times.

And on the fourth day after these things had taken place she departed into a far country, and she was strong and vigorous in her appearance, and was like unto a young man who is full of strength. Then the members of her household and all her friends rejoiced exceedingly in her recovery; (Fol. 229*b*. 2) now for three months her sickness had been exceedingly sore, but in half a month she was able to strip off her apparel of black sorrow through the honourable bones of TAKLA HÂYMÂNÔT, and to cast it aside. And having heard this story, tell ye it unto him that shall come from afar and from near, so that every man shall declare it, and shall not be able to keep silence with [his] tongue. May his prayer and his blessing be with his beloved WALATTA TAKLA HÂYMÂNÔT, and with all of us who have heard [this miracle] for ever and ever! Amen.

He hath made manifest the mark of the mercy [shewn to] thee after [thy] rebuke had passed away, for TAKLA HÂYMÂNÔT hath made to blossom in thee a seed.

THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HÂYMÂNÔT.

[Page 139] (Fol. 230 *a.* 1) IN THE NAME OF THE HOLY TRINITY—THREE NAMES WHICH ARE SEPARATED INTO THREE IN PRAISE (?) BUT ARE UNITED IN GODHEAD, AND ARE INSEPARABLY CONNECTED IN ONE BOND, [WITH] ONE WILL, WITHOUT DIVISION AND DISTINCTION,—BEHOLD WE WRITE THE BOOK WHICH IS CALLED THE “RICHES OF KINGS,” WHICH WAS FOUND IN THE HAND OF OUR FATHER, WHOSE NAME IS HONOURABLE, OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT, WHO IS THE EQUAL OF THE ANGELS, WHO WAS PRE-EMINENT IN MIGHTY WORKS, WHO NEVER TURNED HIS BACK IN FLIGHT BEFORE THE TROUBLING OF THE EVIL ONES, AND WHO HAD THE HABIT OF THE SPIRITS. MAY HIS PRAYER AND HIS BLESSING DELIVER US FROM DANGER FOR EVER AND EVER! AMEN.

There was a certain king who had risen up from among the kings of ZAGUÊ and who was called Z'ĒLMAKNÛN, (Fol. 230 *a.* 2) and the kingdom of him and of those kings who reigned with him [lasted] three hundred and seventy-two years; and concerning him and their kingdom arose the following reasons for his speaking. Now when GOD was angry with the house of DAVID, He gave the kingdom of DAVID unto these kings of

ZAGUÊ. And it came to pass that whilst this man Z'ĒLMAKNÛN was living thus, his cock rose up and crowed in the house, saying, "Whosoever shall eat me shall become king of and inherit the kingdom of DAVID, (Fol. 230*a*. 3) and shall have sovereignty for ever; and [this] kingdom shall not pass away to any other man." In this manner did the cock continue to crow for a space of three months, but none knew the interpretation of the cock-crow, neither among the nobles of Z'ĒLMAKNÛN, nor among his friends the priests, nor among those who were skilled in the knowledge of books, nor any man except the king himself. Then fear laid hold upon Z'ĒLMAKNÛN.

And whilst he was in this state of fear our father TAKLA HÂYMÂNÔT came, and he entered into the king's palace in great majesty, and the men of his house told the king concerning (Fol. 230*b*. 1) the coming of our father TAKLA HÂYMÂNÔT, and they said unto him, "A monk hath gone into thy palace, and the grace of his form is great; his face is awe-inspiring, and his whole appearance maketh one to quake, and thou mayest declare to him all the sorrow of thy heart." And when they had spoken unto him these words, he answered and said unto the men of his house, "Where is this monk concerning whom thou hast told me 'he hath gone into thy palace'?" Then they answered and said unto him, "Behold, he is in the chamber of the angel who is thy might." And having heard the answer which the men of his house had spoken, Z'ĒLMAKNÛN the king rose up, together with his soldiers, and his princes, and his judges, and went to the place wherein was our father TAKLA HÂYMÂNÔT, and he cast himself down before him and saluted his feet and his hands. Then our father TAKLA HÂYMÂNÔT rose up quickly (Fol. 230*b*. 2), and he lifted up the king, and welcomed him with joy and gladness, and they sat down together; and they made the company to withdraw from their presence so that they might be able to narrate their affairs each to the other, and to hold converse together.

And the king Z'ĒLMAKNÛN made known to him the matter of the cock-crow, and [asked for] the interpretation of his words, and he said, "I was lying on my couch at midnight, and I was awakened from my slumber suddenly by hearing the crowing of a cock, and the words of his interpretation thereof, but the others did not hear it. O my father, inform me completely concerning this matter, for I am wholly unable to interpret this thing by myself. What is the occasion for these words? And what will be the result of the utterance of the speech of the bird?" Now when the king Z'ĒLMAKNÛN hath [thus] spoken to the saint with humble words, our father TAKLA HÂYMÂNÔT answered and said unto him, "The matter concerning which thou hast asked me is a difficult one, so difficult indeed is it that there hath never been any like unto it before, and there shall never be any like unto it in times to come." (Fol. 230*b*. 3) Now when he had held his peace for the space of an hour, and had remained in a state of great astonishment and wonder over the matter, he opened his mouth and said unto him, "Hearken, and I will speak unto thee [Page 140] concerning that matter about which thou hast spoken unto me. Rise up, seize the cock, kill and eat him, according to the words of the voice of the bird, which said, 'Whosoever slayeth me, the kingdom shall not depart from his house, and he shall reign for ever'."

Then straightway the king Z'ĒLMAKNÛN rose up and went into his palace, and he called to a certain handmaiden whose name was DALÎ-BÂWÎT, now she was the most honourable of all his handmaidens, and he said unto her, "Rise up, seize that cock, and kill him so that I may eat him quickly, and let not any other woman draw nigh to that cock, but prepare him privily, and let him not be seen by anyone, for the mystery which belongeth to him is a hidden one." And when the king had said these words unto her, she rose up quickly, and seized the cock and killed him, and she put inside him (Fol. 231*a*. 1) a great many sweet-scented herbs so as to make the bird smell sweet, and she threw the

head of the cock into the fire[-place] as she was in the habit of doing [with the heads of birds].

Now at that time there lived a certain youth whose name was YAKÛNÔ 'AMLÂK, who was chosen from his mother's womb to inherit the throne of DAVID his father. And GOD remembered the oath which he had sworn to DAVID, saying, "I will make to be builded thy throne for generation after generation. And if thy children forsake My law, and do not walk in My judgments, or if they defile My ordinances and do not keep My commandments, I will visit with the rod their sins, and with punishment their transgressions; but I will not withhold My loving-kindness from them, and I will not do violence to My righteousness, and I will not defile My covenant,"¹ &c.

But let us return to the former matter. Now this youth continued in the service of king Z'ELMAKNÛN, and there fell to him the work of cutting grass for the king's mules, and sometimes it was his duty to feed the horses with grain, and sometimes to carry sword and spear and to go before the king. And this youth YAKÛNÔ 'AMLÂK found the head of the cock which the woman (Fol. 231*a*. 2) had left by the fire-place, and he took it and ate it, and it filled his belly, and it made him an exalted person and so mighty a man that he was superior to every other man of might, and it made his face to shine like the light of the sun, and his majesty filled all the other servants of the king with awe, and all the people feared him, and they marvelled at him, and they loved him exceedingly, and they placed him in their hearts, and they recognized that the grace of GOD was upon him, and they said, "What is the thing which hath come upon this young man?"

Let us return once more to the subject of this history. Now when the king Z'ELMAKNÛN did not find the head of the cock among the food

¹ Psalm lxxxix. 27—34.

in the dish, he was greatly disturbed, and he was sad, and was much moved, and he wept exceedingly, and he walked round and round on the ground. Then he rose up and departed with his soldiers to our father TAKLA HÂYMÂNÔT, and when they had met together they made the company to withdraw from their presence as they had done before. And when they were left by themselves the king told our father TAKLA HÂYMÂNÔT about the head of the cock which was missing [from the dish], saying, "I did as thou didst command me, and as thou didst counsel me, "but the woman threw away the head of the cock, and I was unable to "find it where she had (Fol. 231*a*. 3) thrown it, because she thought that "I should not eat the head of the cock. Then was I greatly astonished "and dismayed, and behold, I have now come to tell thee the cause of the "destruction of the cock's head, O my father; help thou me so far as thou "art able to do, and give thou me counsel. For in thee there is the power "of GOD, and thy power hath might and it shall have dominion, even as "said JAMES the APOSTLE, the brother of our LORD."

Now when the king ZĚLMAKNÛN had said these words to our father TAKLA HÂYMÂNÔT, and when the blessed and mighty man, the giant our father, had heard these words from the mouth of the king, he rose up, and with his eyes fixed upon heaven he prayed for him a long time, and said, "O GOD, the LORD of lords, the GOD of gods, and KING of kings, hearken "thou unto my prayer and my petition, O Thou Who didst hear the "prayer of all the PROPHETS, and of the APOSTLES, and righteous men, "and martyrs, and virgins, and monks, and the prayer of the watching "angels, and the prayer of the LADY of all of us sinners, thou Image "..... thou Store-house of petitions, reject Thou not me, "Thy sinful servant, because of my transgression, and reveal Thou (Fol. "231*b*. 1) to this man the matter of the disappearance of the head" [Page 141].

Now when our father TAKLA HÂYMÂNÔT had prayed this prayer, an angel came unto him from heaven, and the angel of GOD said unto

him, "Do not pray on behalf of this king of ZAGUÊ, for the multitude of days, even the space of three hundred and seventy-two years, which I have given unto him, is sufficient for him, and he is unworthy, saith the LORD, therefore cease thou to pray [for him]. And moreover, this day have I brought the kingdom of GOD to YAKÛNÔ 'AMLÂK, the son of DAVID, and to his seed for ever. And the bringing of the kingdom to him shall not be the kingdom only, but it shall be accompanied by a horn of oil, according to the ordinances of the kings who were his fathers, and by the fame of having been anointed with unguents, that is to say, with frankincense, and myrrh, and cinnamon, and sweet scents, and mandragoras, and the water of nuts, and apples, and the fruit of the grape, which thou shalt prepare and shalt pound together, and shalt pour into a cup. And then thou shalt take three handfuls of incense, and shalt go into the house of the sanctuary of God, and thou shalt cense the ark (*tâbôt*) of the LAW of GOD for three weeks of days. And when thou goest (Fol. 231^b. 2) forth from this house of the sanctuary, take thou some dry incense in thy hand, and having mixed it with water pour it into the vessel containing the unguents, and recite over it some of the words of DAVID, namely, 'Why have [the heathen] gathered together', 'How have [my enemies] multiplied', 'When I called upon Him', 'He will hear thee', 'O God, in Thy strength oppress them', 'God hath heard us', '[My heart] is boiling over', 'O Lord, have mercy upon me according to Thy great compassion', 'Let God arise', 'Look Thou', 'O Lord, Thy judgment', 'Shew Thy mercy', 'O Lord, incline Thine ear', 'I will praise Thy mercy', 'The Lord is king', 'The nations are dismayed', 'Hear me, O Lord', 'I will lift up my prayer to Thee.' And out of the [BOOKS of the] PROPHETS [thou shalt] recite the Prayer of HANNAH, and the Prayer of our LADY MARY, and the Prayer of ZECHARIAH, and the Canticle, and five WEDDÂSÊ of our LADY MARY, together with the 'Gates of Light', and the Prayer of the Gospel. And when thou hast prayed these twenty-one prayers quickly this oil of

“kings shall boil, and then thou shalt take YAKÛNÔ ’AMLÂK, and anoint him with thy hand, so that he may be king over all kings, and that he alone may reign over the whole world. And not all the kings who shall reign after him shall (Fol. 231^b. 3) be anointed with this oil, but only those who are of the seed of JACOB, the righteous man, and him that shall arise after the seed of JACOB as king in the days of the seven thousand, two hundred, and sixtieth year of the world, and the days of the years of him that shall thus rule as king shall be three and forty years. And unto thee shall YAKÛNÔ ’AMLÂK give from his kingdom a man who shall be unto thee as a son (*or*, servant); and if there be any who shall act deceitfully against this ordinance of thine, and shall attempt to inherit the kingdom, he shall be accursed. And behold, I have revealed the secret things of God to thee, and do thou hesitate not, but anoint YAKÛNÔ ’AMLÂK king.”

And when the angel of God had said these things unto him, he went up into heaven, and our father TAKLA HÂYMÂNÔT, of honourable name, having heard these words from the mouth of the angel, anointed YAKÛNÔ ’AMLÂK king, and sent him off to the war.

THE LIFE OF TAKLA HÂYMÂNÔT.

THE VERSION OF WÂLDEBBÂ.

THE LIFE OF TAKLA HÂYMÂNÔT.¹

TRANSLATION.

[Page 8] In the NAME of the HOLY TRINITY, One GOD, Who hath hung out the heavens like a canopy, and hath made firm the earth on the back of the sea! To Him be praise from the mouth of every being who hath been created, for ever and ever! Amen.

Behold the history of the life of our father TAKLA HÂYMÂNÔT. The country wherein he was born was 'AMḤARÂ, which is called BÂHR KAGÂ, and his family was [called] ḤARB GÂSÊ. From this place there set out a man whose name was YADLÂ for the country of SÊWÂ, and he came to ŞELÂLES, and took up his abode in the land of ZÂRÂRÊ. And he begot ḤEYWATNA BAŞYÔN. ḤEYWATNA BAŞYÔN begot BAKUERA ŞEYÔN. BAKUERA ŞEYÔN begot ḤEZB KADASA. And ḤEZB KADASA begot BERHÂN MASKAL, who begot MASKAL BËNA, who begot ḤEYWATNA BËNA; and ḤEYWATNA BËNA begot ŞAGÂ ZA'AB, the father of TAKLA HÂYMÂNÔT. Now this man feared God, and he married a woman whose name was 'EGZÎË ḤARAYÂ; and they were both righteous, but they had no children, and because of this they grieved. And they gave alms to the poor, and

¹ For the Ethiopic text and an Italian translation see *Il Gadla Takla Hâymanôt*, by CONTI ROSSINI CARLO, Rome, 1896.

they celebrated the commemoration of MICHAEL, and this they continued to do for many years; and they entreated God to give them children.

Now whilst they were living in this manner, there rose up a certain man of the kingdom of ZÂGÂYA whose name was MATALÔMÊ, and he came to ŞELÂLES, and slew the Christians, and carried them off into captivity. And a certain horseman wished to kill ŞAGÂ ZA'AB, but he fled straightway, and went into [a lake of] water, and remained [there for] three days; his wife, however, they carried off captive. And GOD brought ŞAGÂ ZA'AB forth out of the water, and told him of the son which should be born to him, and that his wife should be brought back from her captivity. And when those who had carried off the woman saw her, they marvelled at the beauty of her appearance, and they told their master, saying, "Among the captives there is a [Page 9] woman of beautiful appearance, and she must be thy wife." And he said unto them, "Bring her [hither]," and they did immediately, even as he had commanded; and when he had looked upon the beauty of her form, he commanded them to take care of her, and to give her whatsoever she desired. Now that holy woman neither ate nor drank, and she besought God and Saint Michael to deliver her from living with the man of iniquity. And when MATALÔMÊ arrived in his city he wished to marry her, but when he commanded them to bring her [to him] GOD sent His angel at the third hour, and he plucked her from among those who were leading her [to MATALÔMÊ], and by the ninth hour he had brought her into her city and taken her into her own house. Now the distance which the angel had brought her [in six hours] was equal to a journey of twelve days. And the angel said unto the holy and blessed woman 'EGZÎË HARAYÂ, "Thou shalt bring forth a son, who shall be blessed like JOHN, who baptized the Deity, and who preached repentance, and who saved the souls of many by his doctrine." Then the angel, having said these words unto her, disappeared from her straightway.

And it came to pass on that day that, whilst ŞAGÂ ZA'AB was in the church offering up incense, certain people told the husband of the woman that his wife had come, and as soon as he had ended [his service] he came to his house, and when he saw her he rejoiced and gave praise to his God. And he asked her questions about everything, and she told him how the angel had plucked her away, and how he had spoken to her concerning a son; and they rejoiced together, and praised GOD for having brought them together again.

And it came to pass that after a few days his wife conceived, and she bore to him our father the holy man, and his kinsfolk rejoiced on the day of his birth, which was the twenty-fourth of TÂĤSHÂSH; and they made a feast for the poor, and they called the child FESHÂNA ŞËYÔN, for God had made them to rejoice by his birth. Now his Christian name was ZARA YÔĤANNES. And three days after he was born, he stood up and blessed God, and said, "Holy, Holy, Holy is the Living GOD Who "dieth not."

And it came to pass one year (*or*, four years) after he was born that there came a famine into their country, and his father and his mother were sorrowful because they had nothing to give away on the day of the festival of MICHAEL. And his mother said unto the child, "O light of mine eyes, behold, I have not the means to celebrate the festival of MICHAEL, "who gave thee to me, and I cannot observe his commemoration;" and as his mother said these words she wept. Then the child made a sign with his hand towards a vessel wherein was a little flour, but his mother was wroth with him; and when he urged her further she brought forward the vessel, and immediately the child touched it with his hand it was filled with flour which he began to pour out, and when he had divided it, the flour filled twelve baskets [Page 10]. And again, when he touched the flask of oil it filled every vessel in the house; and those who saw these things rejoiced and marvelled. O thou child, who art as joyful as wine,

and whose wonderful deeds are sweet as incense, thou worker of wonders, after many contendings, and exceedingly long fasts, there shall be done by thee what is done by the saints! And thou, being but a child four years old, wast held worthy to work miracles! May thy prayer and the strength of thy might be with us! Amen.

And after the child had grown up a little they instructed him in doctrine, and he fulfilled the law of the Church, and was appointed deacon; and when he had become a young man, he was appointed priest. And he was mighty in his word and deed, and he was exceedingly diligent in the service of the Church by night and by day, and he fulfilled his ministrations in a holy manner, and there was no thought whatsoever of this world in him. Now whilst he was living in this wise the [people of the] cities which were afar off heard the rumour of him, and they came to be blessed by him, and they brought their sick folk to him, and they were healed in the Name of our LORD JESUS CHRIST; and seeing his miracles, many of the people forsook their worship of idols.

And the people told him that there were idols in the city of KATÂTÂ, and that some men bowed down before a tree, and some before the sun, and some before the river, and that some of them practised divination. And when our father the holy man heard this, he went to the city of KATÂTÂ that he might teach them, and make them to cease from the worship of idols. And when he had come there, he began to teach them the worship of God, but as soon as they heard from him the words of a new [doctrine] they were wroth with him and wished to kill him. Now our father was patient in order that he might convert them to the faith in the Trinity, and he said unto them, "What do ye worship?" And they said unto him, "We worship a large tree." And he said unto them, "I pray you to shew it to me." And when the holy man had come to the tree, the Satan who was therein cried out and said unto the men, "Why have ye brought a man who is an alien to my religion?" Now when

they heard these words, they turned round to stone the blessed and holy man TAKLA HÂYMÂNÔT, and they drove him away from them; and he betook himself to a distance, and prayed to God, and when he had made an end of his prayer, he said, "I command thee, O tree, to be pulled up "by thy roots, in the Name of JESUS CHRIST." Now when the tree heard the Name of JESUS CHRIST, it was uprooted, and it went and drew nigh to the place where was the holy man of God, who worked miracles like the Apostles. And the men saw that as the tree was going along, it scattered stones from its roots, and that Satan was shrieking out above it as he fled from before the face of this man; and the holy man TAKLA HÂYMÂNÔT went in front, and the tree followed [Page 11] behind him, and slew three hundred men as it went. And our father punished Satan, and he fled, and those who saw this believed and were baptized in the Name of our LORD JESUS CHRIST. Then our father ordered them to cut down the tree, and whilst they were doing so the governor of KATÂTÂ came, and on seeing the holy man he became wroth; and as the tree was being hacked at, a splinter of wood flew up, and struck the governor in his eyes and blinded him, and he cried out to our father and asked him to heal him. And our father had compassion upon him, and touched him, saying, "May CHRIST heal thee," and straightway He healed him. And he raised to life those who had died through the hurling of the stones [by the tree] by the NAME of our LORD JESUS CHRIST, now they were three hundred in number—and he baptized them all, saying, "In the NAME of the FATHER, "and of the SON, and of the HOLY SPIRIT." And with the wood [of that tree] he built a church, and he dwelt with them for a long time and made them strong in the life-giving worship [of CHRIST] and in the faith of the TRINITY, and he continued to work many miracles.

And MATALÔMÊ came again to that country, and he slew very many people with the edge of the sword, and he carried off the people into captivity, and the holy man also went with him, being prepared to endure

martyrdom. Now when our father TAKLA HÂYMÂNÔT had arrived in the country of DÂMÔT he found there a certain governor of a city whose name was KÂRÂRA WEDEM, and he held converse with him concerning the faith, and the grace of his words entered into his heart, and he taught him the faith of the Trinity, and caused him to forsake the service of idols, and he baptized him in the Name of Christ, and gave him the name of GABRA WÂHAD. And he also taught the multitudes, and turned their hearts to the faith of our LORD JESUS CHRIST; may his prayer, and his blessing, and the gracious power of his preaching be with us! Amen.

And it came to pass that a certain woman saw him holding a book in his hand, now he was reading in it, and she said unto him, "What is 'this book which is in thy hand?" And our father said unto her, "It is 'the BOOK OF THE LAW of my GOD;" and she said unto him, "Is thy 'GOD greater than mine?" And straightway his heart was inflamed with the fire of the faith, and he said unto her, "Yea, my God is greater than 'thine, for He is the Creator of the whole world, and He killeth and 'maketh alive, He maketh [men] to be poor and to be rich, and His 'existence never had a beginning." And she departed and forthwith told MATALÔMÊ everything which our father had said unto her, and straightway he commanded [his servants] to bring him into his presence, and they set him before him. Then MATALÔMÊ asked him questions concerning his coming, and concerning those who had been carried off into captivity with him, and he asked him also why he held the gods in contempt; and our father said unto him, "Because they are polluted." Now when MATALÔMÊ heard how he hated his gods, in anger he commanded [his servants] to bind him in fetters. And the people told MATALÔMÊ also how our father had made KAFAR WEDEM to cease from the worship of the gods, and he commanded them to bring him to him [Page 12].

And it came to pass that when he had come into his presence MATALÔMÊ was exceedingly angry, and he commanded them to throw

the two men into a basket and to hurl them down a steep precipice, which was called TAMA GERÂR; thereupon six of his guards threw them [into a basket], and then hurled them down the precipice, but before they could touch the earth, the angel of God bore them up and carried them to MATALÔMÊ before the guards came to him. And when he saw this he was sad, and he said, "They have taken bribes, and have let them escape in safety." Then he commanded twelve men to seize our father and GABRA WEDEM, and the six guards also, and to put the eight of them into one basket, and to close [the mouth thereof] with the moist skin of an ox; [and when they had done this] they cast them down the precipice, and the angel of God seized them as he had done before, and laid them before MATALÔMÊ. Now when he saw this, he was angry with our father TAKLA HÂYMÂNÔT, and he commanded them to put a cord round his neck, and to hang him to a tree. And as a man was hanging him, the tree bowed itself and set our father on the ground, and he who was pulling the rope was choked, and died. And MATALÔMÊ commanded them to put our father TAKLA HÂYMÂNÔT in fetters, and the soldiers who were companions of him that was dead besought our father to make him to live [again]. Then he said unto them, "Do ye believe in my God?" and they said unto him, "We do believe;" and he said unto them, "Bring him hither to me quickly." And our father prayed, and when he had ended his prayer, he took the dead man by his hand, and said unto him, "In the NAME of our LORD JESUS CHRIST, arise," and having risen up, the dead man bowed low before our father. Then those who were there cried out, and said unto him, "There is no GOD but this HOLY ONE Who is thy GOD, and we believe in Him." And MATALÔMÊ commanded them to kill those who believed, and they did so, and he ordered them to put our father TAKLA HÂYMÂNÔT in fetters.

Then MATALÔMÊ gathered together the soothsayers, and took counsel with them how he should act, and the soothsayers said unto him,

“Command that the people collect wood, and make a fire, and we will “enter therein first, and he shall come in after us; if he conquer us, follow “him, and if we conquer him we will kill him.” And the people did this, and when the soothsayers had come they leaped into the middle of the fire, and our father prayed with [all] his power that God would make manifest His wonderful deeds; and immediately he had made a sign over the water in the NAME of the HOLY TRINITY, he looked up, saying, “Let “GOD arise, and let His enemies be scattered,”¹ and before the words were ended in his mouth, the soothsayers were burned up, and consumed, and become ashes. Then this blessed and holy worker of miracles, the man who preached like the APOSTLES, the man who bore testimony and was the companion of the martyrs, our father ABBÂ TAKLA HÂYMÂNÔT, sang psalms in the midst of the blazing fire, and he sang twelve psalms of David, and then went forth from the fire without the smell thereof being upon him. And when MATALÔMÊ saw him, he believed, together with his hosts, and he commanded them to dance about and to cry out, “The “staff² hath conquered, and the soothsayers have been vanquished.” Then MATALÔMÊ said unto our father [Page 13], “Baptize me in [the Name of] “thy God,” and he baptized him in the Name of our LORD JESUS CHRIST; and he built many churches, and he made all the people of DÂMÔT to believe by the sweetness of his doctrine. May his prayer and blessing be with us all! Amen.

And it came to pass that, whilst our father was living during the days of fasting in the desert which is called ZĒBÂ FATAN, our LORD JESUS CHRIST came unto him in the glory of His kingdom, which is meet for His adorable PERSON, and He said unto him, “Peace be unto thee, O “My beloved, henceforward thy name shall be TAKLA HÂYMÂNÔT; behold,

¹ Psalm lxviii. 1.

² Probably in allusion to the materials of which the fire was made.

“I have named thee with a new name, even as I have named ABRAHAM
 “My friend, and I will make thee to be a father unto many, and as thou
 “hast fasted for My NAME’s sake, so will I reward thee abundantly for
 “My NAME’s sake in My kingdom. And now, depart thou to other cities,
 “and preach unto them in My Name, and I will be with thee continually.”
 Then the holy man said unto Him, “O my GOD, be Thou with me in
 “every place whithersoever I go;” and our LORD answered and said unto
 him, “My peace be with thee,” and having said this unto him, the LORD
 went up [from him] with glory.

Then this holy man went to the country of SHÊWÂ, and strengthened
 the men of KATÂTÂ with his doctrine, and after a few days he returned
 again to the land of DÂMÔT; and as he was journeying along he went
 up the mountain which is called WÎFÂT, and he found [there] an altar of
 the gods, and he rooted up the altar, and slew a serpent, and he made
 the men of the city to believe in the NAME of our LORD.

Then he departed from that place, and came to the land of ŞĖĖĖĖĖĖ,
 and rooted up therein the place where divination was practised; and he
 departed from that place and came again to the country of DÂMÔT, and
 he found the people thereof firm [in the faith], even as he had taught them,
 and he tarried with them for a few days, teaching them and working
 many miracles. After this he returned to the country of SHÊWÂ, and
 dwelt there, teaching them. May his prayer and the deliverance of the
 power of his teaching be with us! Amen. And our father once again
 meditated taking the yoke of the monastic life upon him, and he departed
 to the country of ’ANGÔT, and he arrived at LAKE HAYK, near the Mo-
 nastery of SAINT STEPHEN the Proto-martyr. And he found our father
 SAINT ÎYASÛS MÔ’A, and he held converse with him about the ascetic life,
 and the Saint said unto him, “Dwell here a little, O my son.” Then our
 father ÎYASÛS MÔ’A put on him the garb of the ascetic life, and he dwelt
 with him and ministered unto him for nine years; then, having been blessed

by his master, our father ABBÂ ÎYASÛS MÔ'A, he set out for the country of TĔGRÂY, and he arrived at the Monastery of DÂMMÔ, the Monastery of ABBÂ 'ARAGÂWÎ, and he received there the hood and garb of the Monastery of DÂMMÔ. And in the country of TĔGRÂY he turned many to the monastic life, and he built monasteries wherein they offered up the reasonable OFFERING of the LAMB, and until this day they are called after his name, for he was the father of all the victorious monks who have made their names to be renowned throughout ETHIOPIA [Page 14]. As it is said in the Psalm, "He hath spread abroad his branches unto the "sea, and his roots unto the streams of water,"¹ even so did our father ABBÂ TAKLA HÂYMÂNÔT his branches from sea to sea, and his fruits were like unto the cedars of LEBANON;² for our father TAKLA HÂYMÂNÔT was born of a noble house, and he begot noble children who were as numerous as the stars of heaven, whose light was as that of the sun, and whose purity was as that of the pearl, from the border of the land of DÂMÔT and SHÊWÂ even unto that of the land of TĔGRÂY. And his children were filled and nourished from the table of their father TAKLA HÂYMÂNÔT with the flour of wheat, that is to say, with doctrine old and new. May his prayer and his supplication deliver us from the death of sin and error! Amen.

After this our father dwelt in the land of TĔGRÂY, and by the command of God he returned to the country of SHÊWÂ; and as he was on his way thither he came to LAKE HAYK, to the place where was his teacher ABBÂ ÎYASÛS MÔ'A. And it came to pass that when they had met, our father ÎYASÛS MÔ'A said unto him, "O my son, what is this which "is on thy head, and which is on thy neck? Where didst thou find [them]?" And he told him how he was perfect in the laws of the monastic life, and how he had adopted the rule according to the Monastery of DÂMMÔ; and

¹ Psalm lxxx. 11.² Psalm xcii. 12.

he also told him how he had begotten monks in the country of TĔGRÂÏ. Then ABBÂ ÎYASÛS MÔ'A said unto him, "Explain to me what this rule is, so that I may see if it be good." And our father TAKLA HÂYMÂNÔT said unto him, "O ABBÂ, how is it possible for me to give thee this, seeing "that thou art my father?" Then ABBÂ ÎYASÛS MÔ'A said unto him, "Thou art my son, but in this thing be thou to me a father;" and as he urged him, ABBÂ TAKLA HÂYMÂNÔT gave unto his father ABBÂ ÎYASÛS MÔ'A the cowl and the garb, and thus they made agreement together. May their prayer be with us! Amen.

And after a few days our father ÎYASÛS MÔ'A said unto him, "Depart "to the country of SHÊWÂ, for it is the command of GOD that thou "must go there;" and when he heard this he agreed to do so with humility. So he departed and came to the country of WAYLAKÂ, and from there he passed over to MÛGAR, and he went up into a mighty mountain which was called KUÂ'ÂT, where there was an altar of devils, and Satan used to appear there; and he dwelt there for a few days and fasted and prayed. And immediately Satan observed the praying of this holy man, and how it was about to drive him away, he departed and fled, saying, "Woe be "to me! Alas! Whither shall I go from this man?" And when our father heard him, he cursed him so that he might never return to that place. And our father TAKLA HÂYMÂNÔT rose up and went to ZĔMÂ, and he heard of a certain man there who was a magician, and he enquired of him concerning his [method of] work; and the magician [Page 15] told him how he performed it. And having heard him, our father commanded them to give him some food which was prohibited, and he ate it immediately; and our father marvelled. Then the magician said unto our father, "Hearken "unto what I shall say unto thee. One day the being whom I worship "said unto me, I am going to GUAZÂM, for there is coming a man whose "form shall be thus, and whose apparel shall be thus, and he shall take "thee from me." And when our father TAKLA HÂYMÂNÔT heard him,

he glorified God, and baptized the magician, and he taught him the law of our LORD JESUS CHRIST. May his prayer be with us! Amen.

And he departed from this place to GERÂRYÂ, and he came to a man who was the governor as he was sitting in council; and when the governor saw him, he said, "What similitude is this?" Then some of them said, "This is a man," but others said, "It is not," and others said, "This must be he of whose report we have heard in ZĚMÂ and in MÛGÂR." Then straightway, by the command of GOD, the governor rose up and embraced our father, who blessed him, for he knew in his spirit that he was to be a son to him. And the governor asked our father to come into his house, and he tarried there for that night, and spake to him of righteousness; and the governor hearkened to his words with joy, and he entreated him to dwell with him, and the governor became perfect in the faith of Christ. And one day he told our father that there was there a certain man who worked enchantments, and who dwelt under a tree and lived by a great rock. Then our father rose up, and as soon as he had come there, he cried out, saying, "In the NAME of the FATHER, and the SON, and the HOLY SPIRIT, One GOD!" And as soon as the man of error heard these words, the diviner forsook his habitation and fled. And we saw the habitation of this man when it was despoiled of the object of iron and brass from which he was wont to eat and to drink; and of the vessels of iron they made the hooks by which the altar canopy was suspended when the church was built.

Then the governor took our father TAKLA HÂYMÂNÔT to a great rock, and he dwelt therein by himself with fasting and with prayer; and the governor used to visit him, for he had been begotten by him in the faith, and our father called his name ZAMÎKÂÊL. And one day ZAMÎKÂÊL told our father that there was a magician in ZĚMÂ, and our father rose up and departed thither, and when the magician knew of his coming, he forsook his wife and fled; and our father took her, and made her a

believer in the NAME of CHRIST, and she became a believer. And again the governor took him into a mountain where was a cedar tree which could be seen a long way off, and the people who lived there used to worship it; and the governor, having come to cut it down, commanded his soldiers, and they cut it down. And whilst they were cutting it down, more than three hundred serpents came out of it, and they killed the people who were there; and after them there came out a mighty serpent, which was of a golden colour, and which had two awful horns, [Page 16] and was exceedingly terrible, and when those who were there saw it they took to flight. Then our father said unto them, "My children, be not "afraid, and be not of little faith;" and after our father TAKLA HÂYMÂNÔT had said these things, he did not take up a sword, or a spear, or a staff wherewith to smite it to death, or a stone wherewith to crush it, but he turned towards the monster, and made the sign of the CROSS over it in the NAME of JESUS CHRIST, and it became like a fish which hath been cast up by the waters, and they laid it in the sun, so feeble was its strength. And a certain God-fearing woman took up a staff, and beat upon its head therewith, and it died straightway. Blessed be God Who wrought the miracle by the hand of His saints. Then the peoples believed in our LORD, and our father confirmed their hearts in the faith, and he built them a church out of the wood of that tree in the name of MICHAEL. May his prayer and blessing be with us! Amen.

And one day the people were gathered together in the church, and our father came to burn incense therein, and whilst the offering to be burned was in his hand, Satan came in the form of a fire, and he began to fight with him, and he took the form in his eyes of one who was about to thrust an arrow into him and to crush him with a stone. Now our father TAKLA HÂYMÂNÔT was not in any way disturbed by this thing, but his prayer, which was like unto the smoke of his incense, went up before the MOST HIGH, and straightway Satan was put to shame, and he

was vanquished, and was scattered in the form of smoke. And when this man, our father, the new apostle, the preacher of repentance like John, the beloved one of Jesus, the follower of the doctrine of Peter, the sweet of tongue like PAUL, who had renounced the pleasure of this world, and was arrayed in the purity of the angels, and was sealed with the Holy Spirit, when, I say, this man our father TAKLA HÂYMÂNÔT wished to depart, he gathered together those who believed, and exhorted them with the word of God to be strong in the right faith. And once again the governor told him of the existence of an altar of devils, and our holy father said unto him, "O my son, bring me thither;" and the governor said, "I will do so." And when, by the will of God, he came [there], he found the people worshipping stocks and stones, and having overthrown the altar, he taught them the faith of the TRINITY; then he departed from that place, and many men set him off upon his way, and the governor accompanied him and set him on his way in peace.

And as he was going on his way, a certain blind man heard the noise of the people, and he asked those who were leading him, "Is it the governor of this country, or of another?" And they said unto him, "It is not the governor of this country, for he is a fearer of GOD." Now whilst they were talking to him, our father TAKLA HÂYMÂNÔT arrived, and straightway that blind man worshipped him, [Page 17] and said unto him, "Heal me by thy prayer." And when the holy man heard him, he had compassion upon him, and he said unto him, "For how many days hast thou not had thy sight?" And the blind man said unto him, "It is five and twenty years since I have seen the sun." Then our father said unto him, "Dost thou believe in God?" And the blind man said unto him, "Yea, I believe." And the aged man said, "Speak, so that I may hear from thee [what thy faith is]." And the blind man said, "I believe in one LORD GOD, the Sustainer of the whole world." Thereupon our father prayed to his God, saying, "As Thou hast given the light to this

“blind man, so let there be born to me the gift of light, for Thou art the “Merciful One, O Lord, and to Thee be glory for ever;” and having said these words unto him, he made over him the sign of the HOLY CROSS in the NAME of our LORD JESUS CHRIST, and the blind man received his sight straightway. And those who were there believed in our LORD, and our father baptized them in the NAME of the FATHER, SON, and HOLY GHOST, One GOD, and he remained with them a few days teaching them the religion of faith. May his prayer and the sweet words of his doctrine be with us! Amen. And once again as our holy father was going forth, a multitude of men followed him, and the governor also went with them; and our father said unto him, “Get thee back to thy habitation,” but the governor refused, saying unto him, “I will not leave thee alone.” Then our father said unto him, “O my son, it is not right for thee to dwell with “me; go to thy house as I tell thee;” and the governor said unto him, “Thy will be done, O my father, but bless thou me.” And our father blessed him and his son, and he said unto him, “May He in Whom thou “hast believed make thee a chosen vessel;” so the governor departed even as our father had said to him.

And our father TAKLA HÂYMÂNÔT asked the people of the city if there was [near] a desert wherein no man lived, and they said unto him, “There is a desert [here] the like of which existeth not;” and he said unto them, “Blessed be GOD! I beseech you to shew it unto me.” And they went with him, and immediately he saw that desert he loved it, and he found [therein] exceedingly good caves and hollows, but water was a long way off. And his disciples said unto him, “The place is good, but water “is a long way off.” Then our father said unto his sons, “Trouble not ye “yourselves concerning the water, for the GOD Whom we serve is able “to give it unto us.” And our father TAKLA HÂYMÂNÔT prayed, saying, “O my GOD, the LORD of Lords, and KING of kings, Who didst hearken “unto the prayer of SAMSON when he was thirsty, and didst give him to

“drink out of the jaw-bone of an ass, and to Thy people ISRAEL also when “Thou didst make to spring up twelve wells for the Twelve Tribes of “JACOB Thy holy one and didst make the people to drink therefrom, “grant Thou at this present a little water to Thy servants who serve Thee, “for Thou art our GOD.” And whilst he was saying these words, he heard a voice above his head [Page 18] which said, “Thy prayer hath “been heard, O servant of GOD, pronounce a blessing before the rock “which is before thy face, and the water shall gush forth.” Then straight-way he made the sign of the blessed CROSS [over the rock], pronouncing as he did so the NAME of CHRIST, and the rock was split asunder immediately, and there flowed forth therefrom water which was exceedingly clear and sweet. And this man whose name was sweet, TAKLA HÂYMÂNÔT, gave praise unto God, and his disciples rejoiced with him; and he remained there fasting for five days at a time, but on the Sabbath day and on the first day of the week he used to eat of the wild fruit which he found on the trees and of the herbs which grew wild in the desert.

And when Satan saw the life of labour which he lived patiently, he cried out from the top of the hill above the place where the abode of the old man was, saying, “Come forth from my habitation, and if thou dost “refuse to do so I will roll down upon thee a mighty stone, and I will kill “thee with thy sons.” Now when our father heard this, he was in no wise afraid of the threatenings of the Enemy, for he was clothed with the HOLY GHOST, but his disciples were afraid, and they said unto him, “O father, “let us depart from this place, so that this Deceiver may not wage war “against us.” And the old man said unto them, “This creature possesseth “no strength whatsoever, for dominion and strength belong unto our “God. Have ye never heard that which the Prophet of GOD saith, ‘He “‘shall give me light and He shall deliver me; what then can make me “‘to be afraid? GOD is the confidence of my life, what then can terrify

“me? Mine enemies are exhausted and have fallen, and even though a whole company make war upon me my heart shall not make me to be afraid, for I have put my trust in Him.”¹ Thus he exhorted them with many passages from the Scriptures, and made their hearts to be strong in our LORD JESUS CHRIST. Then he closed the door of his cell, and entreated his GOD with vows, and with fasting, and with much prayer that He would enable him to put to shame the Adversary.

And whilst he was living under these vows, he heard a voice which said, “O My beloved, to-morrow, at the season of the third hour, that Evil One, the Enemy of righteousness shall come unto thee in the form of a young man;” and on the morrow, at the time of which the voice had told him, the Evil One came, and when he had arrived at the threshold of the door he said, according to the custom of the monks, “AWË-GLÔSÔN ’AWËGSÔN,”² twice. And our father having made the sign of the CROSS before his face, said unto him, “Who art thou?” And this spirit of falsehood said unto him, “I am the judge of all cities.” And the old man said unto him, “What wantest thou in this desert?” Then Satan said unto him, “I am a judge, but those over whom I have rule have departed, and I am left alone, and I have therefore come to this desert, being ashamed to dwell in the city by myself, lest those who were subject unto me make a mock of me.” Then our holy father, who was well acquainted with his guile, said, “How is it possible for thee to dwell in this desert seeing that there is nothing for thee to eat therein? We who live here subsist on wild fruits, but thou art not able to bear [Page 19] the fast of the desert with the monks.” And Satan, who was in the form of a young man, said unto him, “I am trained in all this matter, and am accustomed both to be filled with food and to do without it; therefore have no anxiety on my account. Come now, let us depart together, and

¹ Psalm xxvii. 1—3. •

² አውግሎሶን : አውግሶን :

“I will shew thee a place which is remote from men, and which containeth many trees, and caves and hollows in the ground; the country is spacious and suitable for crops, and the water is plentiful and is well adapted for watering them. And I will be under thine authority, and I will bear thy government, for I am a young man.”

And whilst Satan was conversing with him in this wise, our father went into his cell to pray, and he began to say, “O Lord, have regard unto my help, O LORD, make haste to help me;”¹ and he prayed this prayer even to the end thereof. Then straightway the father of lies became enraged by the might of the power of the prayer of the man of GOD, and he was filled with the mad desire to choke our father, and he opened his mouth, and there came forth from his throat as it were flames of fire which terrified [those who saw them]. And straightway the help of our God had regard unto the holy old man, and as soon as he had made the sign of the honourable Cross, and had called upon the Name of Christ, Satan was immediately scattered, even as is chaff before the face of the wind. Then our father heard the impotent creature weeping and saying, “Behold, woe is me, for this man hath entreated me grievously. Formerly when I was dwelling in the tree this man came to me, and, calling upon the Name of his God, drove me out therefrom; next he carried off out of my hand those who used to worship me. Then he ordered them to cut down the tree wherein I was wont to dwell, and having been vanquished I departed, being greatly grieved because he had made me to forsake my habitation. And having found other peoples who were yoked to me with all my law, whom I loved, and whilst I was rejoicing with my children, this old man mine enemy came, and as soon as I saw him I was moved, and especially so when he pronounced the Name of his God, of Whom I am afraid, and I am unable to bear it, and I fled from

¹ Psalm xxii. 19.

“the place, for I was falling down and rising up again because of the terror which was caused to me through the pronouncing of the NAME. And, moreover, when I had come into my habitation, he took away my seat from me, and he made my house to be a dwelling for the NAME of his GOD, and he carried off as spoil that which was mine by making the sign of the Cross with the cross which is in his hand, and He Whom he serveth bringeth power nigh [to him]. Then I found him in this place, and when I wished to terrify him, he pronounced the NAME of CHRIST, and straightway my heart was poured out like water, and the sign which he made with his hand drove me away, and I became too feeble to kill the old man. And [now] I will go that I may find a resting-place for my fatigue.”

And our father the holy man TAKLA HÂYMÂNÔT rejoiced in hearing of the discomfiture of Satan, and he glorified GOD; and he called unto his disciples and told them how he had witnessed the overthrow of Satan, and how he had heard him lamenting because he had been overthrown. And when his sons heard this, [Page 20] they rejoiced exceedingly, and they glorified God, saying, “Blessed be GOD our LORD Who hath delivered us out of the hand of our enemy! To Him be praise for ever and ever! Amen.”

And after this our father continued with his sons in fasting and prayer, and in the service of his GOD. Now three panthers used to come and lie down at his feet, and they used to prowl about in the desert and hunt for other wild animals for food, and having caught them they would take them and bring them to our father, the prophet of the MOST HIGH, ABBÂ TAKLA HÂYMÂNÔT, and lay them down at his feet. And when the three panthers were eating together, and two of them would steal away the food of the third, our father would take the meat out of the mouths of the two stronger animals and give it to the panther which his companions had overcome. And when his disciples saw this, they marvelled, and they said unto him,

“Father, we are afraid of these panthers;” and the blessed man said unto them, “If we keep the commandments of God we shall be able to keep them in awe [of us], and they will become as gentle as lambs before the servants of CHRIST; but if we are the servants of sin, we shall be afraid of them, and shall tremble at the hearing of the sound of them.” And when his disciples heard these things, they marvelled, and they glorified God; may His prayer and blessing be with us! Amen.

And again, on a certain day, the disciples of our father told him that a certain nun was sick, and he enquired of them the causes of her illness; and they said unto him, “Whensoever she goeth to draw water she cometh back ill, but we do not know what hath happened to her.” Then the blessed man our father, the worker of wonders, said unto them, “Bring ye her here to me,” and they brought her to him, and the holy man of God saw straightway that her heart had lost its power, and he commanded those who had brought her to him to leave her there. And immediately he began to say a psalm of DAVID, and after that the GOSPEL [for the day], and he made the sign of the HOLY CROSS over [some] water, saying, “In the NAME of the FATHER, and of the SON, and of the HOLY GHOST,” and he ordered them to baptize her therein. And when they had baptized her, the being who had made her ill appeared trembling, and our father said unto him, “Whence comest thou? What is thy work that thou [thus] makest to be ill the handmaiden of CHRIST?” And he who had caused her to be ill said unto our father, “Master, I cannot describe it, for my strength hath left me, but thy holiness will make me to declare it; hearken unto me, O master. The place where I lived was near the water, and wheresoever there was a sick person, and when I saw thy daughter drawing water, I seized her immediately, and I imagined that I should have dominion over her. And when thou didst make the sign of the CROSS over her, and didst call upon the NAME of CHRIST, the might of His NAME oppressed me, and separated me from her, and

“it made me to melt like wax, and I lost my senses, and I became one who trembled, even as thou seest me [Page 21] as I stand before thee, and I am fettered by the chain of thy prayer.” And our father said unto him, “Depart thou to thy habitation, and do not cause illness to come upon the servants of CHRIST;” and the young man said unto him, “O my lord, whither can I go when I have left thee, O thou who bringest to nought the strength of the mighty? Nay, let me take refuge in thy holiness so that I may become a minister and servant of thine.” And as soon as our father heard his words he knew that he spake through the Holy Ghost, and he made over him the sign of the CROSS three times, whereupon his madness was restrained, and trembling left him, and straightway he baptized him in the NAME of the FATHER, and the SON, and the HOLY SPIRIT. Then immediately afterwards his face shone and was joyful, and he sealed him with the oil of faith, and called his name ZAĤARAYÔ KRĚSTÔS; and after a few days he made him a monk, and the man pleased GOD, and he continued to minister unto the brethren who were monks in the commandment of his teacher, until he died and entered into everlasting life by the power of this blessed and chosen man, our father TAKLA HÂYMÂNÔT, the worker of miracles. May the blessing of his prayer be with us! Amen.

And it came to pass that, when the men who dwelt in the cities which were afar off heard the rumour of him, they came to our father TAKLA HÂYMÂNÔT and received the yoke of the monastic life from his hand, and they dwelt with our father the holy man, and they bound themselves to their GOD with a good heart, in fasting and in prayer with great zeal. Now when our father ABBÂ TAKLA HÂYMÂNÔT saw that there gathered together to him many of those who served God, he made for them a monastery where they were in the desert, and he built a church in the name of our LADY MARY. Then the brethren said unto their father, “O father, behold thou seest that [thy] sons have become many through thy

“holy prayer, and that the produce of the trees which are in the desert diminisheth, and that it is insufficient for the food of the brethren, therefore we desire to cultivate the ground.” And their father the old man said unto them, “It is good, O my children, but let it be in the fear of God;” and having obtained authority from their holy father they began to sow seed, but they employed neither oxen nor any other cattle, and they toiled with their own hands, for there was none who murmured among them, for they all agreed together in the fellowship of the HOLY SPIRIT, and they chose one man from among themselves, and appointed him to minister unto the business of the monastery. May their prayer be with us! Amen.

And again hearken, O fathers, and brethren, and monks, there were women who dwelt together with the monks, and they went out to work together with the men in the fields, and they came back [with them]; and they were not separated from each other at the table, for men and women sat down to eat in one company. And moreover, a man and a woman would sleep together in one bed, [Page 22] even as a child [sleepeth] with his mother, and when they rose up to pray [during the night], if the man rose up first he would call the woman to prayer, and similarly the woman would call the man to prayer [if she rose first]; for they had no thought concerning what was in the earth, and they thought nothing but heavenly thoughts, for Satan was bound by the might of the prayer of our father, the blessed man, whose counsel was good, MÂR TAKLA HÂYMÂNÛT. And the arm of their father, who was renowned for his works, the doer of wonderful things, protected them in purity. May his prayer and blessing be with us! Amen.

And it came to pass that whilst they were [living] the life of angels there came unto our father the holy old man the Angel of GOD, and he said unto him, “Choose out from among thy sons twelve men who shall instruct souls, and send them one by one into twelve great cities, so that they may preach to the [people thereof], and may make them to believe

“in the NAME of the TRINITY, for there are many who have no knowledge of the NAME of the LORD;” and when the old man heard the words of the angel, he said, “Let God’s will be done.” Then our father chose out twelve men of learning and understanding, and sent them to twelve cities, and said unto them, “My children, God hath chosen you to teach His NAME to those people who know Him not, and when ye have come to the cities whereto the HOLY SPIRIT hath sent you, cast forth the net of the Gospel into the sea of the world, and teach them the law of faith, and pilot them into the port of salvation; and now, O my children, depart, and the God of peace be with you! Amen.” And having received the blessing of the righteous and blessed man, our father ABBÂ TAKLA HÂYMÂNÔT, they departed each on his own way. May their blessing and prayer come to us! Amen.

And again it came to pass on a certain day that the steward of the monastery sent a brother to another place, and as he was going along the road he found there a woman whose heart was sorrowful, and she had a child at her breast. And he said unto her, “Wherefore do I see thee sad?” And she said unto him, “Yea, I am sad.” Then the brother said unto her, “What hath happened to thee?” And the woman said unto him, “I am unfortunate of days. Formerly I was a barren woman, but after a long period of waiting and delay, the compassion of God visited me, and I got this child, which is now in my bosom, now this happened two years ago, but he is deaf and dumb, and for this reason I am sorrowful.” Then the monk said unto her, “Wait thou here until the day whereon I shall return, so that I may take thee to my teacher, and may God give healing to thy son by the prayer of my father;” and having said these words he departed on his way. And when that monk returned, he found the woman there with her child, and straightway she departed with him. And when they had arrived at the monastery, the monk left the woman outside, and he went alone and came unto the old

man, and bowed down before him, and embraced his hands, [Page 23] and his feet; and our father said unto him, "Art thou well, O my son?" And he said, "Through thy prayer I am well, O father. Now whilst I "was journeying on my way, I found a woman who was weeping, and "she was carrying a child at her breast, and having enquired of her she "told me what had befallen her in the matter of her child; and I have "brought her unto thee that mayest heal her child for her, and she is now "at the gates of the monastery." Then our father, the blessed man, the worker of miracles, said unto him, "Go and call her," and the monk brought her to the court of the abode of our father, and he said unto her, "Stand "thou here, for it is the habitation of my father." And the old man said unto that brother, "Go and take the child from her, and give him to me;" and the monk did as his master had told him. Then our father TAKLA HÂYMÂNÔT, who was adorned with holiness, having prayed to his GOD took some water over which he had prayed, and sprinkled it in the face of the child, and his mouth was opened immediately. And our father said unto him, "Art thou well, O child?" and the child said in a hesitating manner, "I saw a man of foul appearance who came toward my head, "and he took hold of my head, and straightway I found it difficult to speak, "and I became dumb. And as we were coming along, when [the monk] "made us to come to the gates of the monastery, I heard that man saying, "Is not this the monastery of the monk who put me to shame, and who "drove me forth from the cities and from the deserts? I will not come "to him and so he shall not be able to brand me with the mark of his "hand';" and having said these words he departed. Now when our father had heard the child speak thus, he ascribed glory to his God. And the sickness left the child, and he recovered from his dumbness, and the holy man sent him and his mother away that they might go to their home in peace. May the prayer and blessing of this our father ABBÂ TAKLA HÂYMÂNÔT be with all those who have heard [these things]! Amen. And Amen.

And whilst our father was in his habitation on that day, there came unto him a voice from heaven which said, "Peace be unto thee, O man of GOD! There shall come unto thee a certain man, who belongeth to noble folk, and whose name is 'ABÊL, the son of ZÊB DAKHÂR, and he is the descendant of a great tribe. And thou shalt receive him with righteousness because he is a man chosen by God." And a few days afterwards 'ABÊL came to our father ABBÂ TAKLA HÂYMÂNÔT, and the monks found him sitting at the gates of the monastery, and they embraced him, and enquired of him concerning his coming, and he said unto them, "Tell ye our father concerning me" (*i. e.*, concerning my arrival). And when the brethren had departed they told our father ABBÂ TAKLA HÂYMÂNÔT, who said unto them, "Bring ye him hither to me," for he knew by the HOLY SPIRIT that it was the man on account of whom the HOLY SPIRIT had made His appearance to him. And 'ABÊL came to the place where our father was, and he bowed low and embraced his hands and his feet, and our father ABBÂ TAKLA HÂYMÂNÔT asked 'ABÊL concerning his coming, [Page 24] and 'ABÊL told him all his mind, and how he had come [to enquire] concerning the monastic life. And our father answered, "How canst thou bear the yoke of the self-denial of the monastic life? For thou art a nobleman, and canst thou reject the world and the golden mark of thy rank which is on thy neck? Canst thou cast aside thy costly apparel and array thyself in garments of rags, or even ox-skin?" And the nobleman said unto him, "Thy prayer will enable me to do all this;" and when the holy man heard that his words were good he allowed him to mingle with and to live among the brethren, and after a few days he made him a monk, and on the same day he took the garb of holiness. And when he had come to his habitation, he said unto his companion, "Perform an act of love on my account, O my brother, and do not force me to eat this night;" and his companion said unto him, "Do according to thy desire." And on the second day he acted in like manner, and on

the third day also he refused to eat. Then the brethren went and told our father TAKLA HÂYMÂNÔT, and our father called 'ABÊL his son, and said unto him, "O my son, make thou thyself like unto thy brethren in every respect, and give up thine abstinence, and partake of food with the brethren at eventide;" and 'ABÊL said unto him, "Good, O father, nevertheless from this time forward my food shall be that which the desert beareth, for I have sworn that I will not taste food [which hath been prepared by hand]." Now our father knew that it was through the Holy Spirit that he had set aside his counsel. And 'ABÊL dwelt at the feet of his teacher leading a life of the sternest and most strenuous contending, and after a time he said to his teacher, "O Abbâ, I would depart into the desert;" and his teacher said unto him, "Depart then, O my son," and he blessed him and sent him away according to his desire. So 'ABÊL departed, and he strove by means of fasting, and prayer, and wanderings over the deserts until he was fit to hear the sounds of the angels of heaven, and until he was able to shed tears during his prayers. Now he never tasted food which had been prepared by hand from the time when he received the garb of the angels. And after he had fought a long and strenuous fight this blessed man 'ABÊL departed from this world, and entered into the kingdom of heaven. May his prayer make us to arrive there! Amen.

Then our father TAKLA HÂYMÂNÔT gathered together all his sons, and he began to lay down rules for their life, and he said unto them, "O my sons, it is not through being called "monk" that a man will enter into the kingdom of heaven, but by the rejection of the world. O my children, desire ye not eagerly meat and raiment, but before everything seek ye the righteousness and the kingdom of CHRIST, and all these things shall be added unto you. O my children, observe ye fasting and prayer, and eat ye nothing wherefrom blood goeth, and especially have ye love each towards the other; keep ye these things as a deposit which

“hath been committed to you.” And on that day he exhorted them, with many [words] from the Scriptures, to keep their souls from the lust of the world. And his sons said unto him, “O our father, let thy prayer aid us to keep pure and to do that which is good;” then he blessed them, and gave unto them the salutation [Page 25] of peace. May his prayer and blessing be with us! Amen.

And after he had preached and had made many cities to believe, he delivered the souls of men, even whilst they inflicted punishment upon him like a martyr, for by reason of his preaching they considered him to be an Apostle. And when his strength had been worn out through excessive preaching, he undertook a work of great severity, and he went into his cell, and blocked up the door thereof with a stone, and he stood there for seven years, until his legs swelled by reason of the torture of the pain of standing up, and at length one foot came away and was separated from his body.

And whilst he was in this state, our LORD JESUS CHRIST came to him in great glory, and said unto him, “Peace be unto thee, O My chosen one TAKLA HÂYMÂNÔT, fear thou not, for I will be with thee in thy weakness in this place wherein, for My sake, thou hast stood upright until thy foot hath become separated from thy body, and in the heavens I will give unto thee that which the eye hath not seen nor the ear heard. Whosoever shall build a shrine for thee, or shall celebrate thy commemoration, whether it be in much or in little, or who shall call his son by thy name, or shall invoke thee, or shall write down an account of thy labour and fatigue, or shall receive thee for My sake with a pure heart, I will grant to thee that [those who do these things] shall be children in My kingdom. And since thou didst not taste water for four years because of [thy] love for Me, I will give to drink freely from the fountain of life in the kingdom of heaven all those who have loved thee and who have believed in thy prayer.” And when He had said these things unto him, our Lord

gave him the salutation of peace and went up into heaven with great glory. Then because of [his] exhaustion there was no sound whatsoever in him, for his body was dried up like the grass of summer. Now when his children were unable [to hear] the voice of their father the old man, they spake unto him through the window, and they wept; but when our father heard the voice of his children, he answered them with a weary voice. Then, as soon as they heard his voice, they said unto him, "O Abbâ, "when we could not hear any sound coming from thee as in times past, "we came here." And the old man called one of them and commanded him to come in, and when he had opened the door he went in, and when that brother looked at him, and saw that one of his feet was not on him he wept with a bitter weeping. Now the old man had dried and shrivelled up in the place where he stood, and there was on him no trace of flesh whatsoever, and as for his various members it was impossible to say where they were, for they had withered and dried up into the bones. Then straightway the holy man commanded his son to take up the foot which had become separated from him, and to go to his brethren therewith—now the name of this brother was 'ELSÂ'A, who was held worthy to be the heir of the throne after our father,—and having taken up the foot of his father which had been separated [from his body], he went to his brethren and gave it unto them. Now when the brethren and monks saw [this], their hearts were troubled, and they wept, and they all saluted it; and they brought a cloth, and they wrapped it up therein, [Page 26] and they placed it in a marble coffer, and set it in a beautiful place to rest. May his prayer and blessing be with his son, our father TAKLA ÎYÂSÛ, and with all [our] hearers! Amen.

And it came to pass that when the departure of the soul of our father, our holy and blessed ABBÂ TAKLA HÂYMÂNÔT, from his body drew nigh, our LORD JESUS CHRIST came unto him a second time in great glory, and spake unto him, and gave him the salutation of peace, and our

father bowed down before Him. Then our REDEEMER said unto him, "O My chosen one, I have come to take thee up with Me into My holy city, for which thou hast toiled, and I will perform for thee any desire whatsoever for which thy heart craveth." And he said unto Him, "O GOD, my Father, if I have found grace before Thee, do Thou bless my children;" and the REDEEMER said unto him, "With My blessing, where-with the Twelve Sons of Jacob were blessed, blessed shall they be, and no adversary shall gain the mastery over them. And the names of each and all of them shall be heard in all cities, and they shall pervade all the regions of the world like the flower of the desert." And in addition to all these things He made a covenant with His servant at great length. Then straightway our father, the honourable old man, wept, and as He made himself to rest above his head our Lord said unto him, "What hath happened to thee, O My beloved?" And our father, the holy man, said unto Him, "I am afraid of the time of the departure of my soul from its body." Then our Lord, to Whom be glory, said unto him, "Fear thou not, for I will be with thee. And I will send My ANGELS, and My PROPHETS, and My APOSTLES, and all My SAINTS, to come to meet thee. And I, and My FATHER, the Merciful, and My HOLY SPIRIT will rejoice in thy coming to Us with great honour." And after our LORD had said these things unto him, He went up into heaven in great glory.

And it came to pass that when he was nigh unto death, our father gathered together all the brethren, and he exhorted them concerning the salvation of their souls, and especially admonished them to love their companions as themselves. And his children said unto our father, "Loose everything which thou hast fettered by the word (*or*, voice);" and our father said, "Let everything which hath been fettered by my word (*or*, voice) be unloosed." Then straightway, by reason of these words, all the wild beasts and serpents which had remained bound by the mouth of the holy man were loosed, and they were sent away to lay waste the fields,

and trees, and plants, which were cultivated by the brethren. Now the quantity of broad beans which were destroyed in the tillage of the brethren alone amounted to three hundred bushels, which had been planted. And those who cultivated the fields and plants of the brethren and monks made loud lamentation, and then they told our father everything, and how the wild beasts had ravaged their grounds. [Page 27] Then our father said unto them, "Go ye, and call them in my voice (*or*, with my word)," and they did as he had commanded them, and they called them in his voice, and all the wild beasts which had laid waste the fields came to our father as he had commanded them, and he said unto them, "Why do ye invade the tilled lands of the saints? ye shall not depart from your custom;" and when our father the holy man had said these words unto them, he sent them away into their desert, and from that same day they remained there, even as he had commanded them. And again our father said unto them, "Ye shall not oppress those animals, for they dwelt in this desert long before we did, and ye shall not exterminate them; but have ye no anxiety, O my children, for they shall not damage the results of your labours." In this wise did our father exhort his children.

And when they heard his wonderful [words] they marvelled that the power of death and life had been given to the tongue of our father TAKLA HÂYMÂNÔT, even as it had been given to MOSES. Hearken ye, moreover, O our fathers, for he was a prophet, like the prophets, who knew everything which was going to take place; and he was a preacher of the NAME of the TRINITY among the wicked like the APOSTLES; and he was the bearer of toil like the MARTYRS; and he completed the labour of his contending like our Fathers ANTHONY, and MACARIUS, the stars. And this man our father TAKLA HÂYMÂNÔT was like ABRAHAM the son of TÂRÂ, the friend of GOD, whose name was formerly ABRÂM, and to whom, when GOD loved him, He gave the name of ABRAHAM, for our father's name by which he was formerly known to his father and mother was FESHËÂ

ŞĒYÔN, and the priest also called him ZARA YÔHANNES. And our LORD said unto him with His holy mouth, "Henceforward thy name shall not be "ZARA YÔHANNES, but TAKLA HÂYMÂNÔT;" this was the new name which our LORD JESUS CHRIST gave to the blessed and chosen man TAKLA HÂYMÂNÔT. Glory be unto our GOD Who giveth honour unto those who love Him for ever and ever! Amen.

And now let us return to our former subject of discourse. And it came to pass that when he was worn out through the toil of his strenuous strife, he gathered together the brethren, and he gave unto them 'ELSÂ'A (ELIJAH) that he might be unto them a father in place of himself, and they all consented to the words of their father. Then having become exhausted he held his peace, and he emitted a beautiful odour, and as the brethren were all standing round him, his body expanded, and he delivered up his soul into the hand of his Creator in peace. Then straightway his soul ascended into heaven with great honour and glory, and the PROPHETS, and the APOSTLES, and all the angels received it, and they brought it into the heavenly JERUSALEM, the city of the great KING, with great joy; and as the angels were bearing his soul up to heaven, many of his children heard their hymns. And as for his honourable body, they made it ready for burial with great pomp and ceremony, and they laid it in a new coffin, and buried it in the church with great honour and glory, and with singing. Then straightway there was much lamentation and crying, and the report of his death was heard in all the country of ETHIOPIA, and there was great wailing and grief, for the pillar of pearl which was planted in the midst [Page 28] of ETHIOPIA had fallen, and he disappeared into the heart of the earth like his fathers. Now it was not the monks only who made lamentation for him, but the governors and judges, and every one, both small and great, and male and female, wept for him, and those whom he had converted and who, during his lifetime had scourged him whilst he taught them, believed after [his death] and held him as their father and

mother. His preaching was like unto that of our fathers the APOSTLES. His grace was far richer (*or*, more abundant) after he was dead than when he was in this life of the flesh, and from sea to sea his fruit filled [the country], and it increased from morning to morning, and the works which were produced by his own hands, and by those of his sons, and by those of his sons' sons multiplied after his death. May he not separate us from himself in his prayer, and may he make us to participate in his joy, that is to say, the writer, and him that had the book written, and the readers thereof, and the interpreters thereof, and those who hear it read, for ever and ever! Amen and Amen.

Thanksgiving be to the FATHER, and to the SON, and to the HOLY SPIRIT, One GOD. [Here begin] the miracles and wonders which God wrought by the prayer of our father TAKLA HÂYMÂNÔT, the blessed one, the wonderful star which rose in our country, through the following of whom we have arrived at the Sun of righteousness, that is to say, JESUS CHRIST our LORD, to Whom be praise and glorifying, Who chose this man, for ever and ever. Amen.

THE FIRST MIRACLE.

Three days before the death of our blessed father ELSÂ'A, the son of the sister of this holy man died, now his name was GABRA MASKAL, and he was a monk and a deacon, and his spiritual excellence was exceedingly fair; and they made him ready for burial, and they buried him. And after the ending of the prayer for the dead he moved, and they opened his grave-clothes, and asked him what had happened to him. And he said unto them, "I died, even as ye saw, and they set me in the presence of God. And from that place they took me into the inheritance of our father TAKLA HÂYMÂNÔT, and I saw him with mine own eyes in great and indescribable honour. And for brightness there is nothing which

“may be compared with it, neither the sun nor the lightning, and a voice spake unto me, saying, ‘Go, say to my sons, ELSÂ‘A, who was appointed “[over you] in my stead, shall come to me, and PHILIP shall sit on the “throne in his stead.’ And of some of the monks he declared the names “of each one of those who shall depart this life, and the day of his departure in due order. Thus spake the lord of righteousness, and I myself “rose up whilst he was speaking.” And GABRA MASKAL, having made an end of his message, died. Now after three months [had passed] that which he spake was fulfilled, and his disciples did as he had commanded them, and they appointed PHILIP in the stead of ELSÂ‘A, and he was perfect in the life of spiritual excellence, even as were the Fathers who preceded him. In his day came affliction and persecution, and at length he died. May his blessing come to us! Amen.

And after him our father HEZEKIAH was appointed [archimandrite], [Page 29] and he was a man who led a strenuous life. And our father TAKLA HÂYMÂNÔT appeared unto him in a vision by night, [and said], “The time for the translation of my bones hath arrived, according to the “will of God; therefore fulfil thou it, and carry away my bones, in order “that thou mayest obtain my blessing;” then he disappeared from him. Then our father HEZEKIAH gathered together many people, and they began to remove the bones of the righteous man, and they made a festival on that day. And as they were bearing along the body of our father TAKLA HÂYMÂNÔT with praise, and with singing, and with loud cries of joy, the people trampled upon a certain man and broke his leg, but when they made the man to touch the bones of our father the holy man, they healed him straightway, and all those who saw this glorified GOD. And it came to pass that, when they had brought the dead body of our father into the holy church, his cell fell into ruins.

And after many years, when YESHAK the beloved of GOD was reigning, the king was pleased to hearken to the history of the blessed

man TAKLA HÂYMÂNÔT, and he ordered a church to be built with great honour, and, when the building was completed, to remove his body thither; and multitudes of sick folk gathered together there, and on that day a mighty miracle was made manifest through touching his grave. And a certain paralytic came who was unable to see the sky, and he sat with his back bent, and he could not drink water from a pot, but only out of a flat plate, and he could not lift up his head, and he continued in very sore pain for many days. And on that day, having embraced the coffin of our father TAKLA HÂYMÂNÔT, he made supplications unto God and for the intercession of our holy father, and straightway his bones gave forth a sound, and he was healed and stood upright, and he walked to his house and blessed the GOD of mercy, and there was in him no trace of sickness whatsoever until the day of his death, and the multitudes who saw the miracle marvelled.

And a certain woman who was a widow came there; now she was in great pain, and she could not be healed because the source of her illness was unknown; and when she sat down they would prepare four supports so that she might not fall on the ground; and her eyes were sightless, and every one who saw her marvelled at the serious tribulations which she endured in all parts of her body. And on the day when they were removing the body of our father, she heard of the miracle which he had wrought, and she asked the people to give her some of the dust from inside the grave wherein the brethren had laid him, as something which would be advantageous to her and as a blessing; and also a piece of the hem of the apparel in which they had wrapped him before burial, and they gave them to her. And immediately she touched the piece of the cloth which had been cut off from the funeral apparel she was healed through the intercession of the holy man, and by the purity and holiness which adorned the apparel of our father ABBÂ TAKLA HÂYMÂNÔT. And in like manner he will heal all of us who are the children of baptism by the writer of his

history, and by him that had it written, and by the readers thereof, and by those who hearken thereunto, for ever and ever. [Page 30] Amen. And Amen. And with our father TAKLA ÎYÂSÛS who had this blessed book of his contendings written, and the history of his father, may he divide his grade, with all his children who were brought forth through him and by the word of his mouth, and with all the pilgrims whom Christ hath bought with the blood of His side, for ever and ever. Amen. And Amen. And remember me the scribe TAKLA ŞĖYÔN, the wretched one, the son of ABBÂ SÂMÛÊL, of the desert of WÂLDEBBÂ, and forget me not, nor my father TAKLA ÎYÂSÛS, nor my brother PETER, nor TAKLA SHELÛS, nor PÂWLÔS, nor SHEREŞ-MARYÂM, O pilgrims, our fathers, forget us not for ever and ever. Amen. And Amen. Through the Body and Blood of CHRIST, and through MARY OUR LADY, and by CALVARY, and by GOLGOTHA, we have confidence that our LORD will have mercy upon us for ever and ever. Amen.

INDEX.

- Aaron, brother of Moses, 4
 Aaron, a priest 134
 Abbâ Adkhânî 218
 Abbâ 'Afdê 12
 Abbâ 'Alêf 12
 Abbâ Anthony 188, 189
 Abbâ 'Aragâwî, or Michael, 12, 177, 189
 Abbâ 'Arayâna .Sagâhu 193
 Abbâ Başalôta Mikâ'el 155
 Abbâ Benjamin 52
 Abbâ Elisha 218
 Abbâ Eustathius 218
 Abbâ Garimâ 12
 Abbâ Gêrlôs 52, 53, 68, 69
 Abbâ Gûbbâ 12
 Abbâ Honorius 218
 Abbâ Iyâsûs Mô'a 167, 170 171
 Abbâ Jesus 218
 Abbâ Joseph 189
 Abbâ Krêstôs Bêzâna 189, 218
 Abbâ Krêstôs Mô'a 218
 Abba Likânôs 12
 Abbâ Macarius 187, 189
 Abbâ Madkhaninâ 'Ēgzi'ê 189
 Abbâ Mark 218
 Abbâ Masḳal Mô'a 218
 Abbâ Matthias 189
 Abbâ Michael, Archbishop of Alexandria, 183, 184, 187
 Abbâ Mizân 189
 Abbâ Pachomius 189
 Abbâ Panṭalêwôn 12
 Abbâ Phil-Ammon 189
 Abbâ (*or*, Abbûna) Philip 216, 218
 Abbâ Salâma, introducer of Christianity into Ethiopia, 6, 7, 8, 11, 12, 133
 Abbâ Şehmâ 12
 Abbâ Simon 218
 Abbâ Tasfa Hêdân 218
 Abbâ Tasfe Shalûse 218
 Abbâ Thaddaeus 218
 Abbâ Theodore 189
 Abbâ Thomas 218
 Abbâ Yadlâ 9
 Abbâ Yam'atâ 12
 Abbâ Yatbâarak 218
 Abbâ Yôḥannî 178, 180, 187, 189, 206, 207
 Abbâ Zênâ 218
 'Abbâwî 294
 'Abêl 378, 379
 'Abêmêlêk 4
 Abiathar 4
 Abimelech 4, 27
 Abiram 15, 104
 'Abna Ḥakîm 4
 Abraham 3, 5, 15, 362, 383
 'Abrazyûs 11
 'Abrêhâ 8, 9
 'Abrehâm 3
 'Abyâtâr 4
 Acts of the Apostles 201
 Adam, the first man, 3, 4, 13, 14, 86, 87, 205, 312, 343
 'Adâmô 83, 108, 109, 111
 'Adkhânî of Dâmôt 218, 258
 'Adlemakôs 251
 'Adônâya 237
 Adowa 12
 Adreaz 12
 'Afde, Abbâ 12
 'Agba'a Şeyôn 74
 'Agdûr 11
 'Aglêbûl 11
 'Akabîna 'Ēgzi'ê 10
 'Akîn 6
 'Akrôsyâ 91
 'Aksûm 5, 11, founded 12
 'Aksûmâya 10
 Al-'Adam 203
 'Al'amêdâ 12, 177
 'Al-'Âzâr 4
 'Alêf (Alêp), Abbâ 12, 177
 Alexander the soldier 280
 Alexandria 52, 183, 238
 'Ambûsha 197
 'Amda Masḳal 234
 'Amḥara 8, 9, 21, 52, 54, 144, 148, 149, 158, 160, 164, 165, 168, 190, 237, 296, 297, 298, 299, 301, 302, 321, 322, 340, 354
 'Aminâdâb 5
 Ammonius 229
 Amos 201
 Amram 4
 'Anbasa Weddem 13
 Andrew the priest 134
 Andrew of Dabra Libânôs 277, 278
 Andrew of Ledyâ 322
 'Angôt 8, 309, 332, 362

'Anôrêwôs 258, 260, 261
 'Ansât 307, 308
 Anthony, Saint, the Great, 188,
 189, 229, 262, 339, 383
 Antichrist 202
 'Apdê, Abbâ 177
 Apes, devils in form of, 100
 Apocalypse 202
 Apostles, the Twelve, 72, 81, 143,
 179, 223; twelve priests named
 after 134
 Apostles, the Seventy-two, 81
 Apostles, Fast of, 92
 'Aragâwî, Abbâ, or Michael, 12,
 177, 189, 363; Monastery of, 178
 'Arâm 5
 'Arayâna Sagâhû 186, 190, 193
 'Arfêd 12
 'Arbêhâ 11, 12, 83, 133
 Ark, the, 5
 'Armâkha 13
 Arpaksed 3
 Arphaxad 3, 5
 Arsenius 229
 'Asbâ rocks, 197
 'Aşbeha 8, 9, 11, 12, 83
 'Aşbô 237
 Ascension, the, 7
 'Asfâ-Mâhel 12
 'Asfâh 74
 'Asfêha 12
 'Aşka Lêwî 9
 'Asguômguêm 13
 'Astarâ'ayô, Festival of, 259
 Athanasius, Archbishop of Jeru-
 salem 8
 Aubsyo 10
 August 231
 'Awësya 11
 'Awsâbyôs 10
 'Awţêţ 11
 'Ayzûr 13
 Azarias 4, 5, 6
 'Azâryâs 4, 5, 14, 15
 Azyâgue 6

Ba'amîn Krêstôs 91
 Babnûdâ (Paphnuti) 229
 Babylon 27, 322
 Bagdûr 10

Bag'û 6
 Bâhar 'Asgad 11, 74
 Bâhar 'Eklâ 13
 Baħr 'Aķem 200
 Baħr Kağâ 9, 354
 Baķuera Şeyôn 10, 354
 Balance of hearts 185
 Baptism, 7, 12; received by 615,
 387 persons, 91; by 102,099 per-
 sons 132; by 3000 persons 192
 Barâked 10
 Baryâ 142
 Başalôta Maşkal 165
 Başalôta Mikâ'êl 148, 149, 155, 157,
 158, 159, 160, 161, 162, 164, 165,
 166, 168
 Basâya, Abbâ 229
 Basenda, Abbâ 229
 Baskets of torture 115
 Basset, M. René 5, 10, 11, 12, 13, 74
 Basyô 11
 Bath, a measure, 156
 Bawarês 11
 Bawâwêl 11
 Bâzên 6, 11
 Beħzâ, Monastery of, 12
 Benjamin, Abbâ 52
 Benjamin, son of Dar'â 'Asgad, 91
 Bêrâ, Mount 216
 Berhâna Maşkal 10, 14, 354
 Bêt 'Amhara 9
 Bilât 101
 Boaz 5
 Bôêz 5
 Book of Chronicles 15
 Book of Life 224
 Book of the Prophets 72
 Book of Psalms 72; Commentary
 on, 12
 Books of the Apostles 137, 175
 Books of the Church 51, 206
 Books of Kings 15
 Books of the Law 5
 Books of Moses 11, 15
 Books of the Prophets 137, 175

Cainan 3, 4, 5
 Calvary 388
 Candace 7
 Canons of the Fathers 15

Canticles, the Fifteen, 219
 Carlo, Conti Rossini, 10
 Chariot of light 146, 150
 Christianity introduced 11
 Circumcision 7
 Constantine 12
 Corinthians 202
 Country of the Free 8
 Cretans 202
 Cross, sign of, used to work mira-
 cles, 96, 97, 106, 110, 190, 197,
 209, 213, 214, 216, 281, 368, 369,
 370, 371, 373, 374
 Cyril, Bishop, 52, 68, 314
 Dâbôt 195
 Dabra Dâmô 12
 Dabra Libânôs 75, 273, 275, 276,
 277, 282, 284, 301, 324, 325, 343
 Dabra Quenâşel 12
 Dâdâ 190
 Dagô 335
 Dâgue, Monastery of, 182
 Daka Madabâya 6
 Dammô 363
 Dâmô, founded by Gabra Maşkal 12
 Dâmô, Mount, 176, 177, 180, 187,
 189, 237, 273
 Dâmôt 21, 31, 33, 39, 93, 107, 110,
 131, 132, 135, 137, 141, 142, 207,
 236, 237, 258, 269, 273, 314, 359,
 361, 362, 363
 Daniel the Prophet 27, 201
 Dar'â Asgad 88, blinded 89, heal-
 ed 90
 Dar'az 12
 David 5, 164, 232, 254, 347, 349,
 351, 361, 373
 Dawârô 8, 205
 Dâwent 9
 Deddem 13
 Deg'azân 13
 Degna Mikâ'êl 13
 Degnâzân 9, 10, 13
 Delna'ad 10, 13, 74
 Dembe 258
 Dembî 318
 Dove = Holy Ghost 91
 Eber 3, 5
 Ebôr 3

- 'Ībna Ḥakīm 5, 10, 74
 'Ēbni Ḥakīm 13
 'Edēgen 91
 'Edem 'Asgad 74
 Eden 144
 Egypt 4, 6, 12, 27, 81, 177
 Egyptians 231
 'Egzê-Mahar 6
 'Egzi'abehêr 97, 109, 129
 'Egzi'ê Hārayâ, mother of Takla
 Hāymânôt, 16, 17, 26-29, 32-36,
 39, 40, 42, 44, 45, 48, 55, 61, 64,
 69, 70, death of 71, 147, 273, 355
 'Ekla Wedem 13
 Ela-Adobâ 12
 Ela-Asfêḥa 12
 'Ēlalyôn 11
 Eleazar 4
 Elisabeth 16
 Elisha, Abbâ, 218, 230, 234, 235,
 237, 263
 'Ēlsâ'a 381, 384-386
 'Enâr'at 258
 'Enâre'et 101
 Enbaram 4, 6, 7, 8, 14
 'Endagbêtôn 332
 Enoch 3, 4, 201
 Enos 3, 4
 'Ēnsedsetê 96
 Ephesians 202
 'Eskender (Alexander) 280
 'Eskêtês 184
 'Eslândanê 29, 130
 Eslandani 21
 Esrôm 5
 Ethiopia 5, 6, 7, 8, 11, 12, 133, 178,
 184, 185, 189, 207, 239, 269, 312,
 314, 338, 363; History of Kings
 of, 10
 Eucharist 7
 Eustathius, Abbâ 218
 Eve 343
 Ezra the Prophet 304
 Fast of the Apostles 92
 Fêrê Shanâya 12
 Feshḥa Šëyôn 42, 44, 45, 47, 48,
 51, 53, 54, 56, 57, 58, 60-62,
 67, 109, 127, 356, 384
 Feshḥa Šëyôn (Matalômê) 141, 144
 Forty Days' Fast 92, 188
 Four Beasts 192
 Frumentius 7, 8
 Gabra Krêstôs of Dembê 258
 Gabra Maškāl, founder of Dâmô, 12
 Gabra Maškāl, writer of the Life
 of Takla Hāymânôt 242, 385, 386
 Gabra Waḥad 110, 111, 113, 115,
 118, 119, 122, 124, 142, 145, 359
 Gabra Wedem 360
 Gabriel the Archangel 91, 143, 231
 Galilee 6, 81, 185, 267, 269
 Gar'alta 12
 Garden of Eden 144
 Garîmâ, Abbâ 12, 177
 Gates of Light 351
 Gêdêwôn 4
 Gehenna 219, 251
 Genbôt 246, 256, 259, 324, 340
 George of Lydda 143
 Gerâr 31, 109, 111
 Gêrârâ 27
 Gerârâ 195-197, 208, 211, 216,
 241, 284, 286, 287, 325, 327, 365
 Gêrlôs (Cyril) 52, 68, 69, 314
 Germâ 'Asfarê 9, 11
 Germâ Sâfar 13
 Germâ Sôfar 11
 Germâ Sôr 11
 Gesha 144, 154
 Gêyôn (Nile) 142, 294
 Gideon 4
 Golgotha 388
 Gôyam 294, 306, 321, 322
 Guazâm 364
 Gûbbâ, Abbâ 12, 177
 Guidi, Prof. I., 12
 Gûm 13
 Guôyân 210, 211
 Habakkuk 201
 Habta Maškāl 91
 Halévy 10
 Hallelujah Monastery 177
 Ḥandôr 11
 Ḥandû 11
 Ḥandûr 11
 Ḥandys 11
 Hannah 351
 Harb-Gâsê 9, 354
 Ḥarba-Geshê 10
 Harlot of Zôrârê 147
 Ḥawzên, Mount, 182
 Ḥayaḳ 167, 177, 237
 Ḥayḳ, Lake, 362, 363
 Ḥaywat-bena 14, 16, 354
 Ḥaywatna-Ba-Šëyôn 10, 354
 Heaven, the Five Kingdoms of,
 225, 233
 Hendeyda 11
 Hênôkh 3
 Henôs 3
 Hêpâsâ 74
 Herod 6
 Ḥezb-Ḳadâsa 354
 Ḥezba-Ḳades 8, 9
 Ḥezba-Bârêk 9
 Ḥezba-Ra'aya 6
 Ḥezba-Wâhî 6
 Hezekiah, the Abbot, 256, 258, 259,
 261, 386
 Hezekiah, the king, 344
 Holy Mysteries 92, 206
 Honorius of Sêgâyâ 258
 Honorius of Wareb 218, 260, 261
 Honorius 106
 Hosea 201
 Hûmâl 142
 Idols broken by Takla Hāymânôt
 105
 Isaiah 3, 5
 Isaiah, the Prophet, 201, 344
 Isaiah, the priest, 134
 Israel 4, 6, 10, 13, 37, 45, 74, 75,
 268, 308, 369
 Ithamar 4
 Iyâsû 4
 Iyâsûs Mô'a 167, 170, 171, 176,
 177, 178, 188, 189, 190, 263, 362,
 363, 364
 Iyô'as Dengel 341
 Iyûbêd 5
 Jacob the Patriarch 3, 4, 5, 222,
 352, 382
 Jacob, son of 'Asfâh 74
 Jairus 139
 Jared 3, 4

Jeremiah 65, 246, 314, 322
 Jerusalem 4, 5, 7, 8, 81, 183, 186,
 187, 193, 225, 232, 233, 239, 267,
 322, 384
 Jesse 5
 Jesus, Abbâ 218
 Jews 201
 Job, the priest, 134
 Joel 201
 John, Abbâ 229
 John, the Baptist, 201, 246, 248,
 254, 269, 314, 355
 John, the disciple, 87, 367
 John of Khal'at 258
 Jonah 92
 Jordan 185, 308
 Joseph, Abbâ 189
 Joseph of 'Enâr'at 258
 Joseph of Waya 258
 Joshua 4
 Judah 5
 Judas Iscariot 200, 201

 Ka'at 4
 Kadesh Barnea 45
 Kafar Wedem 108, 113, 115, 123
 Kâlêb 12, 281
 Kantôrâr 188
 Kârâra Wedem 359
 Kassala 142
 Katatâ 76, 77, 82, 86, 91, 92, 93,
 94, 99, 164, 199, 237, 288, 328,
 330, 331, 357, 358, 362
 Kâwêstôs, of Maḥgel, 258
 Kâynâ 3
 Kâynân 3
 Kel'at 91
 Keren 142
 Khal'at 258
 Khâmsî 12
 Khêpadâ 10
 Kîrkôs 206
 Khârayô Krêstôs 271
 Kô'at, Mount, 194
 Kohath 4
 Korah 104
 Krêstôs Bêzâna 189, 218
 Krêstôs Kaşabâ 277
 Krêstôs Khârayô 200, 203, 277
 Krêstôs Mô'a 218

Ku'ât 364
 Kuêtâ 8

 Laksa 284
 Lâneh 3
 Lamech 3, 4
 Law, the, *i. e.*, the Five Books of
 Moses 6, 11, 15, 87
 Law of Christianity 11
 Law of the Christians 191
 Law of the Gospel 15
 Lazarus 82
 Lebanon 363
 Leb Dakhrî 9
 Ledyâ 322
 Lent 92
 Letem 13
 Levi, Lêwî 4, 6
 Levites 4, 6, 7, 9
 Liḳânôs, Abbâ, 12, 177
 Locusts 201
 Lord of Souls 174
 Lydda 143

 Ma'at, stream of, 86
 Macarius, the Great, 187, 189, 229,
 383
 Madara 12
 Madkhanîna' 'Ēgzi'ê 189
 Madkhârê 91
 Magabî 22, 33, 38, 48, 313
 Magicians burned 130
 Magdalâ 167
 Mahalaleel 3, 4
 Maḥasî 11
 Maḥgal 91
 Maḥgel 258
 Maḥdalâ 9
 Mâkhbara Wedem 74
 Malâlêl 3
 Mâlbardî 29, 30, 31, 32, 128, 139
 Mamhêrân, the Twelve, 258, 260
 Manzekh 9
 Marâ Bêtê 9
 Mârat 199
 Maraḥ Krêstôs 278, 280, 281, 307,
 319, 324
 Mareb 12
 Marḥabêtê 258
 Mark, Abbâ, 218

Mark, Saint, 184
 Markôzêwôs 298
 Martyrs 179, 223
 Mary, the Virgin, 6, 53, 87, 129,
 205, 224, 231, 264, 343, 351, 388
 Mary-Chapel 319
 Maşkal Bena 354
 Maşkal Mô'a 189, 218
 Matalômê, king of Dâmôt, 21, 22,
 25, 30, 32, 33, 34, 35, 109, 113,
 114, 115, 118—120, 122, 124—127,
 128, 129, 130—133, 136, 138, 269,
 355, 358—360
 Matthew, the Archbishop, 238
 Matthias 189
 Mâtûsâlâ 3
 Mâtûân of Paṭgâr 258
 Melchisedek 216
 Mercurius 298
 Mêrôn, oil of, 134, 207
 Meshasha wine 307
 Methuselah 3, 4
 Michael, the Archangel, 16, 17, 19,
 20—24, 27, 28, 30, 33, 36, 39,
 40—45, 48, 52, 54, 56, 63, 64,
 69, 70, 71, 78—81, 84, 91, 93,
 100, 102, 103, 105, 114, 115, 118,
 134, 135, 141, 143, 144, 161, 165,
 167, 170, 172, 177, 231, 246, 251,
 256, 257, 259, 260, 261, 269, 270,
 313, 314, 355, 356, 366
 Michael='Aragâwî 177 &c.
 Michael of Gesha 144
 Michael, Abbâ, 183, 187
 Minâs 9
 Miracles of Feshḥa Şeyôn 49
 Miracles of Takla Hâymanôt 266ff.
 Miyâzyâ 338
 Mizân, Abbâ, 189
 Monastery of Dâgue 182
 Monastery, the Hallelujah 177
 Monastery of Hawzên 182
 Môrât 258
 Moses, the Lawgiver, 4, 11, 14,
 252, 253, 268, 383
 Môtakêl (Mutawakkil) 130
 Mount of Olives 185
 Mûgar 194, 290, 294, 333, 334,
 335—337, 364, 365
 Mûlâdû 340

- Na'ason 5
 Nagâsha Zârê 74
 Nagda 'Egzi'ê 10
 Nâgrân 8
 Nahasî 321, 329, 340
 Nahor 3, 5
 Nain 139
 Nâkôr 3
 Nâlkê 11
 Nâtân 4
 Nathan 4
 Nebuchadnezzar 34
 Negshet-Hezbâ 9
 Nêwâya Krêstôs 240
 Nile (Geyôn) 142
 Nine Saints 12
 Noah 3, 4, 5
 Nôbâ 8
 Nôkha 3
 Nôlawî 'Egzi'ê 14
 Nubia 8
 Nuḥassê 2
 'Odâ Gôsha 13
 'Odâ Sâsa 13
 Obed 5
 Oil of Mêrôn 207
 Pachomius 189, 229
 Pakimôs, Abbâ, 229
 Pâlek 3
 Panṭalêwôn, Abbâ, 12, 177, 281
 Paraclete 41, 87, 98
 Paradise 87, 283, 343; the Fifteen
 Cities of, 225, 233
 Passover 143
 Patgâr 91, 205, 258
 Patriarch, the Twelve, 4
 Paul, Saint, 156, 179, 254, 255, 257,
 269, 301, 314, 367
 Pawle, Abbâ 229
 Pâwlôs 388
 Peleg 3, 5
 Pentecost 259
 Perê Menâtôs 7
 Peter, the Apostle, 201, 236, 367
 Peter, a priest, 134
 Peter, a monk, 388
 Peter, the Abbot, 242
 Peter, the author, 275
 Pharaoh 27
 Phârês 5
 Phil-Ammôn 189
 Philemon 322
 Philip, the Abbôt, 216, 218, 235,
 236, 237, 259, 261, 386
 Philippians 202
 Pilate 87
 Pilpôs, Abbâ, 263
 Place of Jesus 136
 Place of Takla Hâymanôt 136
 Pontius Pilate 227
 Pontus 87
 Prayer of the Gospel 183
 Prayers, the Twenty-one, 351
 Priests, the Twenty-four of heaven,
 231
 Prophets, the Fifteen, 143, 223
 Prostrations of Takla Hâymanôt,
 3750 by day, 3750 by night, 156;
 39,050, and 500,000 per day, 171
 Psalms of David 18, 51, 156, 171, 175
 Râgwe 3
 Rakeb, Festival of, 259
 Ramḥaya 11
 Rebecca 27
 Red Sea 183
 Resurrection 137ff.
 Reu 3, 5
 Riches of Kings, Book of, 346
 Rôh 303
 Romans 231
 Rome 6, 12, 81, 177
 Rômyâ 177
 Rosweyde 253
 Sa'al Dôbâ 12
 Sâba 8, 281
 Saba 'Asgad 11
 Şabla Takla 302
 Sâdôk 4, 6
 Safalyâ 11
 Şagâ Za'ab 14, 16—18, 20—24,
 34—38, 40—42, 44, 45, 48, 52,
 55, 56, 60, 64, 69, 71, 147, 269,
 273, 313, 355, 356
 Sâlâ 3
 Saladôbâ 177
 Salah 3, 5
 Salalesha 99
 Salâmâ, Abbâ, 8, 133
 Salmon 5
 Samên 216
 Samên Sagad 196
 Samson 368
 Samuel, Abbâ, 388
 Samuel, of Dar'â 'Asgad 91
 Samuel, of Wâli 276
 Samuel, of Wegag 259
 Sankhâ'a 337, 338
 Sârâ, wife of Abraham, 27
 Sârâ='Egzi'ê Hârâyâ 16
 Sarah 16
 Sarmât 91
 Satâl 101
 Satan, in a tree, 177; black, with
 red hair, 164; in form of an ape
 159; in form of a serpent 271
 Sawa, a drink, 287
 Sayafa 'Ar'âd 11
 Sayfa 'Ar'âd 240
 Sayfâya 11
 Scete Desert 184
 Sea of Erythrea 308
 Sedengâ 12
 Şegâgâ 258, 362
 Şehgâ 91
 Şehmâ, Abbâ, 12, 177
 Selâles 354, 355
 Şelâlesha 9, 10, 21, 79, 258
 Sêm 3
 Senfa 'Ar'âd 11, 74
 Sennacherib 268
 Sêrôh 3
 Serpent, worship of, 12; 60 cubits
 long, 214; 172 cubits long, 190
 Serug 3, 5
 Sêt 3, 14
 Seth 3, 4
 Seven Archangels 175
 Sêwâ 354
 Şeyôn Gaza 11
 Shargâya 11
 Shawâ 9, 21, 138, 149, 153, 154,
 158, 164, 188, 192, 194, 197, 198,
 204, 214, 236, 241, 262, 263,
 286, 321
 Shem 3, 5
 Sheol 87, 105, 117, 140, 166, 201,
 217, 252

- Shereṣ-Maryām 388
 Shêwâ 68, 75, 81, 96, 112, 362—364
 Shoa 75
 Shrines of devils uprooted 108
 Sîdrâkôs 6, 7
 Sign of Christ 107
 Sîhet 184, 185
 Simeon 6
 Simon, Abbâ, 218
 Sînâ 45
 Sînôdâ 229
 Solomon 4, 5, 41
 Stephen, Monastery of, 167, 362
 Susanna 27

 Tâbôt 68, 91, 133
 Tâbôt of Jesus 136
 Tâbôt of Mary 198
 Tâbôt of the Four Beasts 192
 Tacaze 323
 Takhshâsh 40, 281, 298, 312, 314, 340
 Takla 'Ab-wa-Weled-wa-Manfas
 Kêdûs 127
 Takla Hâymanôt, *see passim*
 Takla îyâsûs 388
 Takla Ka'ât 9
 Takla Şeyôn 388
 Takla Shelûs 388
 Takla Waḥad 110
 Taḥawâsyâ 10
 Talâtem 13
 Tâma Gerâr 360
 Tamâryô 195
 Tamâyâ 10
 Târâ 3, 383
 Tasfa Hêdân 205, 206, 218
 Tasfa Shalûse 218
 Tâzên 177
 Tâzênâ 12
 Tegrây 363, 364
 Tegrâyâ 182
 Tegrê 5, 8, 9, 176, 177, 180, 186, 237
 Terah 3, 5
 Têwôdrôs, Abbâ, 263
 Thaddeus of Sêlâlesha 94, 218, 258
 Theodore 189, 263
 Thomas, the Apostle, 259
 Thomas, Abbâ 134, 218
 Thôrâh 6
 Three Children, the, 27, 32, 131

 Thurible 217
 Tiberius 6
 Tigrê 12
 Timâ 21
 Timothy 202
 Titus 202
 Tômâ Gêrâr 115, 126, 132
 Tômâ Şeyôn 11
 Tôrâh 87
 Translation of body of Takla Hây-
 manôt 244ff.
 Tree-Satan 77—80
 Twenty-four priests, the, 174
 Ūr'êl 304

 Valley of Mareb 12
 Vision of Şagâ Za'ab 38

 Wagdâ, land of, 91, 199
 Wahabna 'Egzi'ê 10
 Walakâ 9, 194
 Walatta Dengel 342
 Walatta Takla Hâymanôt 343—345
 Walatta Waḥad 110
 Waldebbâ 353, 388
 Wâlî, Desert of, 181, 276
 Warab, Wareb, 260, 304, 316, 323,
 Warada Daḥaya 11
 Warada Mehṛat 14
 Warada Nagâsha 11
 Wasna Sagad 12
 Waya 258
 Waylakâ 364
 Wayrâgê 101
 Weddâsê of Mary 351
 Weddem 13
 Weddem 'Asfarê 13
 Wegag 239
 Wid, river, 101
 Wifât 96, 237, 362
 Wings, three pairs, 187
 Wolf, devil in form of, 98

 Yabrâkya 210
 Yabsa, the Dry Desert 92
 Yadlâ 9, 10, 354
 Yadfênâ 286
 Yagnâh Maskal 9
 Yahâ 12
 Yakatît 256
 Yaknâ' Dâwît 9

 Yâ'kôb 3
 Yakûnô 'Amlâk 13, 74, 75, 348, 349,
 351, 352
 Yakwêsâ 288
 Yamâ 194, 196, 197, 213
 Yamatâ, Abbâ, 12, 177
 Yared 3, 9, 12
 Yâsâya, Abbâ, 229
 Yatâmer 4
 Yatbâarak, Abbâ, 218
 Yâtber 91
 Yesḥaḳ 3
 Yesḥaḳ, king, 386
 Yôhanni 176, 178, 180, 187, 189,
 206, 207
 Yôhannes Kāmâ 263

 Za-Mikâ'êl 12, 365
 Za-Handadya 11
 Zabagdûr 10
 Zabâguêdâr 8
 Zacharias 16, 254
 Zadok 4, 5, 6
 Zâgâ 52
 Zâgâya 355
 Zagdûr 10
 Zâguê 10, 13, 346, 351
 Zaḥarayô Krêstôs 374
 Zakâryâs 14, 307—309
 Zâlân 188
 Zal'ûl 9
 Zârârê 354
 Zar'aya 11
 Zara Mikâ'êl 216
 Zara Yôhannes 356, 384
 Zara Yûhânes 14
 Zawârê Nebrat 11
 Zêb Dakhâr 378
 Zebâ Fatan 107, 143, 361
 Zechariah 201, 351
 Z'êlmaknûn 346—350
 Zêmâ 364, 365
 Zênâ, Abbâ, 218
 Zênâ Markôs 199, 258
 Zergâz 13
 Zêwâ Wangêl 277
 Zion 9, 183, 267, 268
 Zôḥa River 192
 Zôrârê 10, 15, 21, 23, 44, 92, 147

PASSAGES QUOTED FROM THE HOLY SCRIPTURES.

Page		Page		Page	
Genesis		Proverbs		St. Matthew	
i. 28.	62	vi. 4, 5.	222	iii. 7.	201, 254
xii. 19.	27	x. 7.	273	vi. 24.	136
xx. 14.	27	Isaiah		vi. 25.	54
xxvi. 11.	27	vii. 18, 20.	201	x. 42.	270
Job		lxiv. 4.	249	xiii. 31.	78
viii. 20, 21.	41	lxix. 9—12.	201	xiv. 8.	269
Psalms		Jeremiah		xvi. 23.	200
vi. 5.	19	i. 5.	246	xvi. 24, 25.	172
xviii. 2.	197	Daniel		xvii. 20.	342
xviii. 17.	197	i. 12.	32	xviii. 22.	149
xxii. 9.	246	iii. 26.	27	xx. 28.	156
xxii. 10.	246	iv. 22, 23.	34	xxv. 34.	249
xxii. 19.	371	vi. 23.	27	xxv. 35.	59, 270
xxv. 7.	275	vii. 3.	201	St. Mark	
xxvii. 1—3.	370	Hosea		i. 15.	73
xxvii. 8, 9, 11.	75	xiii. 7, 8.	201	viii. 34.	172
xxxii. 9.	328	Joel		viii. 36, 37.	73
xl. 17.	275	i. 4.	201	x. 45.	156
lxx. 5.	275	Habakkuk		St. Luke	
lxviii. 1.	361	ii. 5.	201	vi. 26.	167
lxxiii. 9.	249	Zechariah		ix. 23.	172
lxxx. 11.	363	v. 9.	201	ix. 62.	172
lxxxix. 27—34.	349	Ecclesiasticus		xii. 22, 29.	55
xc. 3.	222	xliv. 1.	270	xiv. 12—14.	340
xcii. 12.	363	l. 8.	268	xvi. 13.	136
cxviii. 8.	254	II Esdras		St. John	
cxviii. 4.	222	iv. 40.	304	i. 5.	221
cxlv. 10.	198	Susanna		vi. 70.	200
cxlix. 2.	268	v. 57.	27	viii. 44.	201
Proverbs		St. Matthew		xii. 25.	73
iv. 18.	170	iii. 2.	73, 194	xii. 26.	172

Acts of the Apostles	Page	I Corinthians	Page	II Timothy
viii. 27.	7	xv. 32.	202	iv. 17.
ix. 3, 4.	301	II Corinthians		Titus
x. 11. 12.	201	xiii. 1.	242	i. 12.
xiii. 10.	202	Galatians		Hebrew
Romans		iii. 11.	254	iii. 12.
i. 17.	254	v. 22.	179	x. 38.
xiii. 1.	269	v. 26.	167	xi. 6. .
xiv. 20—25.	255	Ephesians		Revelation
I Corinthians		iv. 30.	314	xii. 3. .
ii. 9.	249	Philippians		xii. 16.
iii. 16.	314	ii. 7.	156	xvii. 3. .
vii. 33.	300	iii. 2.	202	xx. 10.
x. 24.	156	iii. 13.	179	xxii. 15.
xiii. 2—13.	179			

THE LIFE AND WORKS OF TAKLA HAYMÂNÔT.

ገድለ : ተክለ : ሃይማኖት : ዘቅዱስ : መድኃኔ : ዓለም ።

።

። ዘእሑድ ።

።

(Fol. 9 a. 1.) በስመ : እግዚአብሔር : ሥሉስ : በኢ-
ተሌልዮ ፤ ወዋሕድ : በኢተፋልዮ : ክዱነ : መለክ
ት : እምተሐልዮ ። ወኅሩመ : ሥልጣን : እምተመ
ኳስዮ ። ኅቡረ : መንግሥት : በኢተባርዮ : ወዕሩዮ :
አካል : ዘበተአይዮ ። ዘሎቱ : ለባሕቲቲቱ : ይደሉ :
ሰጊድ : ወተጋንዮ : ንጽሕፍ : ገድለ : ጸማሁ : ለአቡ-
ነ : ቅዱስ : ብፁዓዊ : ተክለ : አብ ። ተክለ : ወልድ ።

ተክለ : (Fol. 9 a. 2.) መንፈስ : ቅዱስ : ዘውእቱ : አባ :
ተክለ : ሃይማኖት ፤ ፀዋሬ : ስመ : ሥላሴ : ዘይትነበ
ብ : አመ : ፳ወ፬ለነሐሴ ። ኃይለ : ጸሎቱ : ያድኅነነ :
እምዝልጋሴ ። ወያሰስል : እምሀገርነ : ድምሳሴ : ሊ-
ተኒ : ለወልዱ : ወፍቀሩ : ተክለ : ሃይማኖት : ዘኮን
ኩ : ጊጉዩ : ወአባሴ ። እምነ : ብእሲ : ብሉይ : ያልብ
ሰኒ : ሐዲሰ : ብእሲ : ለዓለመ : ዓለም : አሚን ።

CHAPTER I.

መዕራፍ : ፩ ። ንቀድም : በረድኤ (Fol. 9 a. 3.) ተ :
እግዚአብሔር : መጽሐፈ : ልደቱ : ለአቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ወልድ : እግዚአብሔር : በጸጋ :
ወወልድ : አዳም : በሥጋ ። አዳም : ወለዶ : ለሴት ።
ወሴት : ወለዶ : ለሄኖስ : ወሄኖስ : ወለዶ : ለቃይና
ን : ወቃይናን : ወለዶ : ለመላልኤል ፤ ወመላልኤል :
ወለዶ : ለያሬድ ። ወያሬድ : ወለዶ : ለሄኖክ : ወሄኖ
ክ : ወለዶ : ለማቱሳላ ። ወማቱሳላ : ወለዶ : ለላሚ
ሀ ። ወሳሚሀ : ወለዶ : (Fol. 9 b. 1.) ለኖኅ : ትውልድ
ድ : ፲ ። ወኖኅ : ወለዶ : ለሴም ። ወሴም : ወለዶ : ለ
አርፋክስድ : ወአርፋክስድ : ወለዶ : ለቃይና ። ወቃ-
ይና : ወለዶ : ለሳላ ። ወሳላ : ወለዶ : ለኤቦር ። ወኤ-
ቦር : ወለዶ : ለፋሌቅ : ወፋሌቅ : ወለዶ : ለራግው ።
ወራግው : ወለዶ : ለሴሮሕ ። ወሴሮሕ : ወለዶ : ለ

ናኮር ። ወናኮር : ወለዶ : ለታራ : ትውልድ : ፳ ። ወ
ታራ : ወ[ለዶ : ለ]አብርሃም ። ወአብርሃም : ወለዶ :
ለይስሐቅ ። ወይስሐ (Fol. 9 b. 2.) ቅ : ወለዶ : ለያዕቆብ
ብ ። ወያዕቆብ : ወለዶ : ለሌዊ : ወለ፲ወ፩አኃዊሁ :
ዘውእቶሙ : አርእስተ : አበው ። ወሌዊ : ወለዶ
ለቀዓት ። ወቀዓት : ወለዶ : ለእንበረም ። ወእንበረ
ም : ወለዶሙ : ለሙሴ : መስፍን : ወለአሮን : ካህ
ን ። ወበመዋዕሊሆሙ : ወዕኡ : እስራኤል : እምግ
ብጽ ። ወአሮን : ወለዶ : ለይታምር ። ወይታምር :
ወለዶ : ለጊዴዎን ። ወጊዴዎን : ወለዶ : ለአልዓዛር ።
ትው (Fol. 9 b. 3.) ልድ : ፵ ። ወአልዓዛር : ወለዶ : ለ
አቢሚሌክ ። ወአቢሚሌክ : ወለዶ : ለናታን ። ወና
ታን : ወለዶ : ለአብያታር ። ወአብያታር : ወለዶ :
ለሳዶቅ ።

ቃይናን ፡ ወለዶ ፡ ለሳላ ፡ ወሳላ ፡ ወለዶ ፡ ለኤቦር ።
 ወኤቦር ፡ ወለዶ ፡ ለፋሴቅ ፡ ወፋሴቅ ፡ ወለዶ ፡ ለፊ
 ግው ፡ ወፊግው ፡ ወለዶ ፡ ለሴሮሕ ፡ ወሴሮሃ ፡ ወለ
 ዶ ፡ ለናኮር ፡ ወናኮ (Fol. 10a. 3.) ሮ ፡ ወለዶ ፡ ለታራ ፡
 ትውልድ ፡ ፳ ፡ ወታራ ፡ ወለዶ ፡ ለአብርሃም ፡ ወአብ
 ሮ ፡ ወለዶ ፡ ለይስሐቅ ፡ ወይስሐቅ ፡ ወለዶ ፡ ለያ
 ስቆብ ፤ ወያዕቆብ ፡ ወለዶ ፡ ለይሁዳ ፡ ወይሁዳ ፡ ወለ
 ዶ ፡ ለፋሬስ ፡ ወፋሬስ ፡ ወለዶ ፡ ለኤስሮም ፡ ወኤስ
 ሮም ፡ ወለዶ ፡ ለአራም ፤ ወአራም ፡ ወለዶ ፡ ለአሚ
 ናዳብ ፡ ወአሚናዳብ ፡ ወለዶ ፡ ለነአሶን ፡ ወነአሶን ፡
 ወለዶ ፡ ለሰልሞን ፡ ትውልድ ፡ ፵ ፡ ወሰልሞን ፡ ወለ
 ዶ ፡ ለቦኤዝ ፡ ወቦኤ (Fol. 10b. 1.) ዝ ፡ ወለዶ ፡ ለኢዮ
 ቤድ ፡ ወኢዮቤድ ፡ ወለዶ ፡ ለዕሴይ ፡ ወዕሴይ ፡ ወ
 ለዶ ፡ ለዳዊት ፡ ንጉሥ ፡ ወዳዊት ፡ ወለዶ ፡ ለሰሎሞ
 ን ፡ ወሰሎሞን ፡ ወለዶ ፡ ለእብነ ፡ ሐኪም ፡ ትውል
 ድ ፡ ፱ ወ፱ ፡ እምአዳም ።

ምዕራፍ ፡ ፫ ። ወአንገሥ ፡ ሰሎሞን ፡ ለወልዱ ፡
 ዕብነ ፡ ሐኪም ፡ ወፊኒዎ ፡ ብሔረ ፡ ኢትዮጵያ ፡ ከመ ፡
 ይንግሥ ፡ ላዕለ ፡ ነጉሉ ፡ በሐውርቲሃ ። ወለወልዱ ፡
 ሳዶቅሂ ፡ አዛርያስ ፡ ፈኒዎ ፡ ምስሌሁ (Fol. 10 b. 2.) ከ
 መ ፡ ይኩን ፡ ከህነ ፡ ከመ ፡ አቡሁ ። ወወዕኡ ፡ ፪ሆ
 ሙ ፡ ኅቡረ ፡ እምኢየሩሳሌም ፡ ምስለ ፡ ብዙኅ ፡ ሕ
 ግ ፡ ወሥርሃት ፤ ጽዮንሂ ፡ ታቦተ ፡ አምላክ ፡ እስራኤ
 ል ፡ ወዕኡት ፡ ምስሌሆሙ ፡ ብሔረ ፡ ኢትዮጵያ ። ወ
 ዲበ ፡ ነጉሉ ፡ ንዋያ ፡ ወመጋብርቲሃ ፡ ስሉጥ ፤ ውእቱ ፡
 አዛርያስ ፡ በከመ ፡ ሕጎሙ ፡ ለአበዊሁ ፡ ሌዋውያን ፤
 ወበጽሑ ፡ ፪ሆሙ ፡ ምድረ ፡ ትግሬእንተ ፡ ይእቲ ፡
 አኩሱም ። ወነቢሮሙ ፡ (Fol. 10 b. 3.) ውስቲታ ፡ ኅዳ
 ጠ ፡ መዋዕለ ፡ አውሰበ ፡ አዛርያስ ፡ ወለተ ፡ ፩እምክ
 ቡራነ ፡ ሀገር ፡ እለ ፡ ይብልዎሙ ፡ ደቀ ፡ መደባይ ፤ ወ
 ወለደ ፡ ወልደ ፡ ወሰመየ ፡ ስሞ ፡ ሳዶቅ ፡ በስመ ፡ አ

በሁ ። ወካልእ ፡ ስሙ ፡ እግዚእ ፡ መሐር ። ወሳዶቅ ፡
 ወለዶ ፡ ለሌዊ ፤ ወሌዊ ፡ ወለዶ ፡ ለሕዝበ ፡ ረአይ ፡ ዘ
 ውእቱ ፡ በግዑ ። ወሕዝበ ፡ ረአይ ፡ ወለዶ ፡ ለሕዝበ ፡
 ዋሂ ። ወሕዝበ ፡ ዋሂ ፡ ወለዶ ፡ ለአኳን ፡ ትውልድ ፡
 ፵ ። ወንበሩ ፡ እሉ ፡ ከህና (Fol. 11a. 1.) ት ፡ እንዘ ፡ ይ
 ሜህሩ ፡ ሕገ ፡ ኦሪቶሙ ፤ ለኩሎሙ ፡ ሰብአ ፡ ኢትዮ
 ጵያ ። እለ ፡ ይትጋብኡ ፡ ኅበ ፡ ንጉሥ ፡ በከመ ፡ ግብ
 ሮሙ ፡ ለካህናተ ፡ ደብተራ ፡ ወእስከ ፡ አሜሃ ፡ ኢተ
 ወልደ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወበ፲፱ወ፳
 ፻ወ፸ዓመት ፡ እምዐዓተ ፡ እስራኤል ፡ እምግብጽ ።
 እንዘ ፡ ጢባርዮስ ፡ ንጉሠ ፡ ሮሜ ። ወእንዘ ፡ ሄሮድ
 ስ ፡ ንጉሠ ፡ ገሊላ ። ወእንዘ ፡ ባዜን ፡ ንጉሠ ፡ ኢትዮ
 ጵያ ፡ ወአኳን ፡ ካህን ፡ በ (Fol. 11a. 2.) ውስቴታ ። አ
 ሜሃ ፡ ተወልደ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘ
 ለዘከሮቱ ፡ ይደሉ ፡ ሰጊድ ። ልደተ ፡ ሥጋዊተ ፡ እ

ምቅድስት : ድንግል ። ማርያም : በቤተ : ልሔ
ም : ዘይሁዳ : ንግባእ : ኅበ : ነገርን : ዘቀዳሚ ። ወ
አኪን : ካህእ : ወለዶ : ለስምዖን ። ወስምዖን : ወ

ለዶ : ለእንበረም : ዘበመዋዕሊሁ : ወዕአ : አባ :
ሰላማ ፤ ከሳቱ : ብርሃን : አመ : መንግሥተ : አገ
ንጉ ።

CHAPTER IV.

ምዕራፍ : ፬ ። ወዝ : ውእቱ : ዜናሁ : (Fol. 11a. 3.)
ለአባ : ሰላማ : ተብህለ : እምድኅረ : ዐርገ : እግዚእ
ነ : ኢየሱስ : ክርስቶስ : በ፪፻፶፬ ዓመት : መጽአ :
፩ነጋዲ : እምኢየሩሳሌም : ወምስሌሁ : ፪ ደቂቅ : ስ
መ : ለ፩ፍሬ : ምናጦስ ። ወለካልኡ : ሲድራኮስ :
ወኃደሩ : ውስተ : ቤቱ : ለእንበረም : ካህን ። ወበይ
እቲ : ሌሊት : ሐመ : ውእቱ : ነጋዲ : ወእምድኅረ :
ኅዳጥ : መዋዕል : ሞተ ፤ ወእመንቱስ : ደቂቅ : ልህ
ቁ : በቤቱ : ለእንበረም ። ወአሐተ (Fol. 11b. 1.) ዕለ
ተ : ይቤሎ : ፍሬምናጦስ : ለእንበረም ፤ አእግዚእየ :
አንስ : አነክር : ግዕዝክመ : ለሰብአ : ኢትዮጵያ ፤ እ
ስመ : ግዝረት : ወእምነተ : ክርስቶስ : ሀሎ : ኅቤክ
መ ። ጥምቀትስ : ወቀሪበ : ቍርባን : ኢህሎ ። ወይ
ቤሎ : እንበረም : ለፍሬ : ምናጦስ : ግዝረተስ : አም
ጽኡ : ለሌዋውያን : አበውየ ። ወእምነተኒ : አምጽ

አ : ሕዕዋ : ለህንደኬ : ንግሥት : ወለነሢአ : ጥምቀ
ትስ : ወለቀሪበ : ቍርባንስ : ኢተፈነ (Fol. 11b. 2.) ወ :
ሐዋርያ : ኅቤን ፤ ባሕቱ : ነፃ : አንተ : ሐር : ኅበ :
ሊቀ : ጳጳሳት : ወንሣእ ፤ መባሕተ : እምኒሁ : ከመ :
ትኩነነ : ሐዋርያ ። ወይቤሎ : ፍሬ : ምናጦስ : አሆ :
ለቃልክ : እግዚእየ ፤ ወወሀቦ : እንበረም : ለፍሬ :
ምናጦስ : ወርቀ : ውብሩረ ፤ ከመ : ይኩኖ : ስንቀ : ለ
ፍኖት ። ወሐረ : ፍሬ : ምናጦስ : ኢየሩሳሌም ። ወ
በጽሐ : ኅበ : ሊቀ : ጳጳሳት : አባ : አትናቱዎስ ። ወ
ነገሮ : ኩሎ : ግዕዝ : ብሔር ። ወሰሚ (Fol. 11b. 3.) ዶ :
ሊቀ : ጳጳሳት : ተፈሥሐ : ጥቀ ። ወሢሞ : ሎቱ : ከ
መ : ይኩን : ጳጳስ : በኩሎ : ብሔረ : ኢትዮጵያ ፤ ወ
ሰመዮ : ስሞ : ሰላማ ። ዘበትርንሚሁ : ሰላማዊ : ማ
ዕክለ : እግዚአብሔር : ወሰብእ : ብሂል : ወአስተፋን
ዎ : በሰላም ።

CHAPTER V.

ምዕራፍ : ፭ ። ወእምዝ : ወዕአ : አባ : ሰላማ : ብ
ሔረ : አግዓዚ : እንተ : ይእቲ : ሀገርን : ኢትዮጵያ ፤
በመዋዕሊሆመ : ለአብርሃ : ወአጽብሐ : ነገሥታት :
በ፫፻፱ ዓመት : (Fol. 12a. 1.) እምልደተ : እግዚ
እነ : ኢየሱስ : ክርስቶስ ። ወበጽሐ : አባ : ሰላማ : ኅ
በ : እንበረም : ቅድመ ። ወአጥመቆ : ወሢሞ : ሢመ
ተ : ዲቁና : ወበሳኒታ : ረሰዮ : ቀሲስ ። ወወለጠ :
ስሞ : ወሰመዮ : ሕዝበ : ቀድስ ። ወይቤሎ : አጥም
ቅ : ኩሎ : ሰብአ ። ወእምታሕቲየ : ይኩን : ሥልጣ
ንክ : ወይብሉክ : ኤጲስ : ቆጶስ ። ወነሢአ : እንበረ
ም : ሥልጣን : መባሕት : እምኒሁ : አጥመቀ : ኩሎ :
ሰብአ ፤ ወመሀ (Fol. 12a. 2.) ሮመ : ሃይማኖተ : ክርስ
ቶስ ። ወአሚሃ : ተጠምቁ : ሰብአኖባ : ወሳባ ። ሰብ
አ : ናግራን : ወትግሬ : ሰብአ : አንጎት : ወአምሐራ ።

ሰብአ : ቋታ : ወዘባጉደር : ወኮኑ : ኩሎመ : ዐቢየ :
ክርስቲያን ፤ በእደዊሁ : ለሕዝበ : ቀድስ : በመዋዕሊ
ሆመ : ለነገሥት : ኄራን : አርብሃ : ወአጽብሐ ። ወ
ሕዝበ : ቀድስ : ወለደመ : ለንግሥት : ሕዝባ : ወለ
ያሬድ : ካህን ። ወንግሥት : ሕዝባ : ወለደቶ : ለሕ
ዝበ : ባርክ : ዘውእቱ : (Fol. 12a. 3.) ልብ : ደኅሪ :
እምንጉሥ ፤ ግርማ : አስፈሬ ። ወውእቱ : ሕዝበ :
ባርክ : መጽአ : እምትግሬ ። ወነበረ : ብሔረ : ዳው
ንት : እንተ : ትሰመይ : ባሕር : ቀጋ ። ወነሥአ : ብ
እሲተ : እምሀየ ፤ ወወለዶ : ለተክለ : ቀዓት ። ወተ
ክለ : ቀዓት : ነሥአ : ብእሲተ : እምነ : አምሐራ :
እንተ : ትሰመይ : መቅደላ ። ወወለደ : ፯ ደቂቀ : ወ
ልህቁ : በውስቲታ ። ወእስከ : ይእኬ : ይእቲ : ርስ
ቶመ : ወይትበህሎ : በ፯አብያተዝ : ዲያቆናት :

(Fol. 12b. 1) ካህናተ : ደብተራ : እሙንቱ : ዘሀገረ :
 ጽዮን ። ወ፩እምኔሆሙ : ዘስሙ : ዓጽቀ : ሌዊ : ዘአ
 ጥመቆሙ : ለሰብአ : ወለቃ ፤ ወለቤተ : አምሐራ :
 ወለሰብአ : መራ : ቤቱ : ወለመንዝ ። ወውእቱ : ዓ
 ጽቀ : ሌዊ : ነሥአ : ብእሲተ : እምሐርብ : ጎሽ ፤ ወ
 ወለዶ : ለሐርብ : ጎሽ ። ወሐርብ : ጎሽ : ወለዶ : ለይ
 ግናሕ : መስቀል : ወለዶ : ለይቅናዕ : ዳዊት ። ወይ
 ቅናዕ : ዳዊት : ወለዶ : ለዘልዑል ፤ ወዘልዑል : ወለ
 ዶ : (Fol. 12b. 2.) ለሚናስ : ትውልድ : ሂ ። ወሚናስ :
 ወለዶ : ለአባ : ይድላ ፤ ዘበትርንሚሁ : ይሐር ፤ ከ
 መ : ይኩን : አባ : ለብሔረ : ሸዋ : ብሂል ። እስመ :
 መንፈስ : ትንቢት : ይነብብ : ውስተ : አፋሆሙ : ለ
 ሰብአ : አምሐራ ። ወዘተናገሩ : ነገር : ይከውን : በ
 ጊዜሁ ፤ ወለአባ : ይድላ : ፈነዎ : ድግናዛን : ንጉሥ ፤
 ብሔረ : ሸዋ : ምስለ : ፪ወ፶ካህናት : ክቡራን : ሌዋ
 ውያን : እለ : ይነብሩ : በመናብርት : ከመ : ያጥም
 ቁ : (Fol. 12b. 3) ከሎ : ሰብአ : እለ : ይነብሩ : ውስ
 ቲታ : ሊቆሙስ : አባ : ይድላ : ውእቱ ። ወበጸሐ
 ሙ : ሸዋ : ነበረ : አባ : ይድላ : ብሔረ : ጽላልሸ ።

ወአጥመቀ : ብዙኃን : ሰብአ : በውስቲታ : በበ፲፱
 ወበበ : ፳፱በአሐቲ : ዕለት ። ወተሐንጸ : አብያተ :
 ክርስቲያናት : ብዙኃት ፤ በምድረ : ሸዋ : በመዋዕሊ
 ሆሙ : ለእሙንቱ : ካህናት ፤ እስመ : ታቦታት : ወ
 ንዋየ : ቅድሳት ። ወከሎን : መጻሕፍተ : (Fol. 13a. 1.)
 ቤተ : ክርስቲያን : መጽአ : እምአምሐራ : በትእዛ
 ዘ : ድግናዛን ፤ ንጉሥ : ምስለ : እሉ : ካህናት ፤ ወ
 ውእቱ : አባ : ይድላ : ኃረየ : ምድረ : እምነ : ጽላል
 ሸ ፤ ዘስማ : ዞረሬ ። ወነበረ : ውስቲታ : ወነሥአ :
 ብእሲተ : እምክቡራን : ሀገር : ወወለዶ : ለሐርብግ
 ሸ : ዘውእቱ : ሕይወትን : በጽዮን ። ወሕይወትን :
 በጽዮን : ወለዶ : ለበኩረ : ጽዮን : ዘውእቱ : ወሀበ
 ነ : እግዚእ ፤ ወበኩረ : ጽዮን : ወ (Fol. 13a. 2.) ለዶ :
 ለሕዝበ : ቀድስ : ዘውእቱ : ነገዶ : እግዚእ ። ወሕዝ
 በ : ቀድስ : ወለዶ : ለብርሃን : መስቀል : ዘውእቱ :
 ዐቃቢን : እግዚእ ። ወበውእቱ : መዋዕል : አመ :
 መንግሥቱ : ለድል : ነዓድ : ፈለሰ : መንግሥት : እ
 ምእስራኤል ፤ ኀበ : ነገዶ : ጌጳፃ : ዘውእቶሙ :
 ዛጌ ።

CHAPTER VI.

ምዕራፍ : ፯ ። ወዝ : ውእቱ : ዜና : ልደቶሙ : ለ
 ነገሥታተ : ኢትዮጵያ : ዕብን : ሃኪም : ወለዶ : ለተ
 ማይ ። ወተማይ : ወለዶ : ለዘግዱር ። (Fol. 13a. 3.) ወ
 ዘግዱር : ወለዶ : ለአክሱማይ ። ወአክሱማይ : ወለ
 ዶ : ለአውሳብዮስ : ትውልድ : ፱ ። ወአውሳብዮስ :
 ወለዶ : ለተሐዋስያ ። ወተሐዋስያ : ወለዶ : ለአብራ
 ልዩስ ። ወአብራልዩስ : ወለዶ : ለወረደ : ፀሐይ ።
 ወወረደ : ፀሐይ : ወለዶ : ለሐንዶር ። ወሐንዶር : ወ
 ለዶ : ለወረደ : ነጋሽ : ወወረደ : ነጋሽ ፤ ወለዶ : ለአ
 ውስያ ። ወአውስያ : ወለዶ : ለኤላልዮን ። ወኤላል
 ዮን : ወለዶ : ለቶማ : ጽዮን ። ወቶማ : ጽዮን : ወ
 (Fol. 13b. 1.) ለዶ : ለባስዮ : ወባስዮ : ወለዶ : ለአው
 ጥጥ : ትውልድ : ፶ ። ወአውጥጥ : ወለዶ : ለዘዋሬ : ን
 ብረት ። ወዘዋሬ : ንብረት : ወለዶ : ለሰይፋይ ። ወሰ
 ይፋይ : ወለዶ : ለረምሐይ ። ወረምሐይ : ወለዶ : ለ
 ሐንዴ ። ወሐንዴ : ወለዶ : ለሰፌልያ ። ወሰፌልያ :

ወለዶ : ለአግልቡል ። ወአግልቡል : ወለዶ : ለበዋ
 ውል ። ወበዋውል : ወለዶ : ለበወሬስ ። ወበወሬስ :
 ወለዶ : ለመሐሴ : ወመሐሴ : ወለዶ : ለናልኬ : ት
 ውልድ : ፳ ። (Fol. 13b. 2.) ወናልኬ : ወለዶ : ለባዜ
 ን : ዘበመዋዕሊሁ : ተወልደ : እግዚእነ : ኢየሱስ :
 ክርስቶስ ፤ ሎቱ : ስብሐት : በ፳ዓመተ : መንግሥ
 ቱ : ለዝኩ : ንጉሥ ። ወባዜን : ወለዶ : ለጽንፈ : አ
 ርዕድ ። ወጽንፈ : አርዕድ : ወለዶ : ለባሕረ : አስግ
 ድ ። ወባሕረ : አስግድ : ወለዶ : ለግርማ : ሶር ። ወ
 ግርማሶር : ወለዶ : ለግርማ : ስፈር ። ወግርማ : ስፈ
 ር : ወለዶ : ለሠርጓይ ። ወሰርጓይ : ወለዶ : ለዘርአ
 ይ : ወዘርአይ : ወለዶ : ለ (Fol. 13b. 3.) ሰብአ : አስግ
 ድ ። ወሰብአ : አስግድ : ወለዶ : ለጽዮን : ግዛ ። ወ
 ጽዮን : ግዛ : ወለዶ : ለአግዱር : ትውልድ : ፳፩ ። ወ
 አግዱር : ወለዶ : ለሰይፈ : አርዓድ ። ወሰይፈ : አር
 እዮ : ወለዶሙ : ለአርብሀ : ወአጽብሐ ፤ ዘበመዋዕ

ሊሆሙ፡ መጽአ፡ ክርስትና ፤ እንዘ፡ ሀለው፡ በአክ
 ሱም፡ ዘአምጽአስ፡ ሕገ፡ ክርስትና ፤ አባ፡ ሰላማ፡
 ውእቱ፡ ዜናሁስ፡ ነገርነ፡ ቅድመ፡ ሕዝብ፡ ኢትዮጵ
 ያስ፡ እስከ፡ አሜሃስ፡ ቦአለ፡ ሀለው፡ (Fol. 14 a. 1.) በ
 ሕገ፡ አሪት ። ወቦ፡ እለ፡ ነበሩ፡ እንዘ፡ ያመልኩ፡ በ
 አርዌ ። ወእምዝ፡ መሀሮሙ፡ አባ፡ ሰላማ ፤ ዜናሁ፡
 ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ ፤ ወገብረ፡ ተአምራ-
 ተ፡ ወመንክራተ፡ በቅድሚያሁሙ ። ወእሙንቱኒ፡
 አምኑ፡ ወተጠምቁ፡ ጥምቀተ፡ ክርስትና ፤ እምነቶ
 ሙስ፡ ኮነ፡ እምልደተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶ-
 ስ፡ በ፫፻ወ፵ዓመት ። ወሐነጽዋ፡ ለ[አ]ክሱም፡ አርብ
 ሃ፡ ወአጽብሐ፡ አርብሀ ፤ ወ (Fol. 14 a. 2.) ለዶ፡ ለአስ
 ፍሕ፡ ወአስፍሕ፡ ወለዶ፡ ለአርፍድ ፤ ወአርፍድ፡ ወ
 ለዶ፡ ለኃሞሴ ፤ ወኃሞሴ፡ ወለዶ፡ ለሰአል፡ ዶባ ። ወ
 ሰአል፡ ዶባ፡ ወለዶ፡ ለአልአሜዳ ። ዘወፅኡ፡ በመን
 ግሥቱ፡ ፱ቅዱሳን፡ እምሮምያ፡ ወግብጽ ። ወአስተ-
 ራትዑ፡ ሃይማኖተ ። ዘውእቶሙ፡ አባ፡ አሌፍ፡ ወ
 አባ፡ ጽሕማ ። ወአባ፡ አረጋዊ፡ ዘውእቱ፡ ዘሚካኤ
 ል ። ወአባ፡ አፍዌ፡ ወአባ፡ ገሪማ፡ ወአባ፡ ጳንጠሌ
 ምን ። ወአባ፡ ሊቃኖስ፡ ወአባ፡ ጉባ፡ (Fol. 14 a. 3.) ወ
 አባ፡ ይምአታ ። እሉ፡ እሙንቱ፡ ከዋከብት፡ ብሩሃ
 ን፡ ዘአውከዩ፡ ነሎ፡ አድያማተ፡ ኢትዮጵያ ። ወ
 አልአሜዳ፡ ወለዶ፡ ለታዜና ፤ ወታዜና፡ ወለዶ፡ ለካ
 ሌብ ፤ ዘሠጠቀ፡ ምድረ ። ወካሌብ፡ ወለዶ፡ ለገብረ፡
 መስቀል ፤ ወበመዋዕሊሁ፡ ለዝንቱ፡ ንጉሥ፡ ደረሰ፡
 ያራድ፡ መጽሐፈ፡ መዝሙር ። ወውእቱ፡ ንጉሥ፡
 ገብረ፡ መስቀል፡ ሐነፃ፡ ለዳሞ፡ እንተ፡ ይእቲ፡ መካ
 ነ፡ አረጋዊ፡ አቡነ ፡ ትውልድ፡ ፹ ። ወገብ (Fol. 14 b. 1.)
 ረ፡ መስቀል፡ ወለዶ፡ ለቂስጠንጢኖስ ፤ ወቂስጠን

ጢኖስ፡ ወለዶ፡ ለወሰን፡ ሰገድ ። ወወሰን፡ ሰገድ፡
 ወለዶ፡ ለፍሬ፡ ሠናይ፡ ወፍሬ፡ ሠናይ፡ ወለዶ፡ ለድ-
 ርአዝ ። ወድርአዝ፡ ወለዶ፡ ለእክለ፡ ውድም ። ወእ
 ክለ፡ ውድም፡ ወለዶ፡ ለግርማ፡ ሶፈር ። ወግርማ፡ ሶ
 ፈር፡ ወለዶ፡ ለዝርጋዝ ፤ ወዝ[ር]ጋዝ፡ ወለዶ፡ ለድግ
 ና፡ ሚካኤል ። ወድግና፡ ሚካኤል፡ ወለዶ፡ ለባሕር፡
 ኤክላ፡ ወባሕር፡ ኤክላ፡ ወለዶ፡ ለጉም፡ ትውልድ
 (Fol. 14 b. 2.) ድ፡ ፶ ። ወጉም፡ ወለዶ፡ ለአስገምጉ-
 ም፡ ወአስገምጉም፡ ወለዶ፡ ለልትም፡ ወልትም፡
 ወለዶ፡ ለተላትም ። ወተላትም፡ ወለዶ፡ ለዶደ፡ ጎ
 ሽ ። ወዶደ፡ ጎሽ፡ ወለዶ፡ ለአይዙር፡ ዘነግሠ፡ መን
 ፈቀ፡ ዕለት ፤ ወአይዙር፡ ወለዶ፡ ለድድም ። ወድድ-
 ም፡ ወለዶ፡ ለውድም ። ወውድም፡ ወለዶ፡ ለውድ-
 ም፡ አስፈሬ፡ ዘመዋዕሊሁ፡ ፻ወ፶ዓመታት ። ወውድ-
 ም፡ አስፈሬ፡ ወለዶ፡ ለአርማኅ ። ወአርማኅ፡ ወለዶ፡
 ለድግናገርን፡ ትውልድ፡ ፻ ። ወድግናገርን፡ (Fol.
 14 b. 3.) ወለዶ፡ ለድግኦገርን ። ወድግኦገርን፡ ወለዶ፡
 ለአንበሳ፡ ውድም ። ወአንበሳ፡ ውድም፡ ወለዶ፡ ለ
 ድልነዓደ፡ ትውልድ፡ ፻ወ፫ ። እምአዳም፡ ወእምዕብ
 ነ፡ ሐኪም፡ ፳ወ፳ወእምኔሁ፡ ተሐይደት፡ መንግሥ
 ት ፤ ወተውሀበት፡ ለካልአን፡ እለ፡ ኢኮነ፡ እምሕ
 ዝብ፡ እስራኤል ። ዘውእቶሙ፡ ዛጌ፡ ወነግሡ፡ ፫፻
 ወ፵አመታተ፡ ወከመስ፡ ተመደጠት፡ መንግሥቶ
 ሙ፡ ለእስራኤል ፤ በዘመነ፡ ለይኩኖ፡ (Fol. 15 a. 1.)
 አምላክ ። እምድኅረ፡ እሉ፡ ዓመታት፡ ለአቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ በጸሎቱ፡ ድኅረ፡ ንትናገ
 ሮ፡ አመ፡ አብጽሐነ፡ እግዚአብሔር፡ በሥምረቱ ፤
 ኀበ፡ ገጸ፡ ነገር፡ ዘንትናገር፡ ቦቱ ።

CHAPTER VII.

ምዕራፍ፡ ፯ ። እምይእዜስ፡ ንግባእ፡ ኀበ፡ ነገር
 ነ፡ ዘቀዳሚ፡ ዘውእቱ፡ ጉልቄ፡ ልደቱ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወብርሃነ፡ መስቀል፡ ወ
 ለዶ፡ ለሕይወት፡ ብነ ። ዘውእቱ፡ ኖላዊ (Fol. 15 a. 2.)
 ነ፡ እግዚእ ። ወሕይወት፡ ብነ፡ ወለዶ፡ ለሌት ። ወሌ
 ት፡ ወለዶ፡ ለወረደ፡ ምሕረት ፤ ወወረደ፡ ምሕረት፡

ወለዶ፡ ለዘክርያስ ፤ ወዘክርያስ፡ ወለዶ፡ ለዘርአ፡ ዮ-
 ሐንስ፡ ዘውእቱ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ውእቱኒ፡ ወለ
 ዶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትውልድ፡
 ፳ወ፩፡ እምአዳም፡ ወእምአዛርያስ፡ ፳ወ፯ ። ወከመ
 ዝ፡ ውእቱ፡ ልደቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ ቅድመስ፡ ዘጸዋዕናሆሙ፡ ለአበዊሁ፡ ዕ

(Fol. 15 a. 3.) ደው ፡ ስሙያን ፡ እለ ፡ ዐብዩ ፡ በመዋዕሊ ፡
ሆሙ ፡ ወተሠይሙ ፡ ሊቃነ ፡ ካህናት ፡ በከመ ፡ ነሥ
አ ፡ ሙሴ ፡ መላህቅተ ፡ ሕዝብ ፤ ከመ ፡ ይኩንዎ ፡ ስ
ምዐ ፡ ንሕነኒ ፡ ኪያሆሙ ፡ መላህቅተ ፡ ሕዝብ ፡ ጸዊ
ዓነ ፡ ኃደግነ ፡ ከመ ፡ ይኩንዎ ፡ ስምዐ ፡ ለነገርነ ፡ ወ
ከመዝ ፡ ተረክበ ፡ በመጸሕፍተ ፡ አበዊነ ፡ ዝየ ፡ ተፈ

ጸመ ፡ ቃል ፡ ዘተብህለ ፡ ተረክበ ፡ ዘርእ ፡ ምስለ ፡ ሠ
ርዕ ፡ ወኅብረ ፡ ቀስም ፡ ምስለ ፡ ምእረር ፡ በረከተ ፡
እሉ ፡ ክቡ (Fol. 15 b. 1.) ራን ፡ ወበረከተ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ትኩን ፡ ምስለ ፡ ፍቁሩ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER VII A.

ምዕራፍ ፡ ናሁ ፡ አብጻሕነ ፡ ለክሙ ፡ ልደቶሙ ፡
ለአበወ ፡ አቡነ ፡ ሌዋውያን ፡ አክ ፡ እንዘ ፡ ነኃሥሥ ፡
ክብረ ፡ ልደቶሙ ፡ ሥጌዊተ ፡ አላ ፡ እንዘ ፡ ነኃሥ
ሥ ፡ ክብረ ፡ ምሂሮቶሙ ፡ ኪያነ ፡ ሥርዓተ ፡ ግዝረ
ት ፡ ወሕገ ፡ ኦሪት ፡ እኒዞሙ ፡ እምአዛርያስ ፡ እስከ ፡
እንበረም ፡ ወእምነ ፡ እንበረም ፡ (Fol. 15 b. 2.) እስከ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወእንዘ ፡ ነኃሥ
ሥ ፡ ክብረ ፡ አጥምቆቶሙ ፡ ኪያነ ፡ ወምሂሮቶሙ ፡
ለነ ፡ ሕገ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እንተ ፡
ይእቲ ፡ ወንጌል ፡ ወሥርዓተ ፡ አበዊነ ፡ ቅዱሳን ፡ ሐ

ዋርያት ፤ ሶበስ ፡ ኃሠሥነ ፡ ክብረ ፡ ልደቶሙ ፡ ሥጌ
ዊተ ፡ እምአይዳዕናክሙ ፤ እንዘ ፡ ናቀውም ፡ ስምዐ ፡
እመጸሐፍት ፡ ቅዱሳት ፡ ቅድመ ፡ እምኦሪት ፡ ወዳግ
መ ፡ እመጽሐፈ ፡ ነገሥት ፡ ወሣልስ ፡ (Fol. 15 b. 3.) እ
መጽሐፈ ፡ ታሪክ ፡ ዘይነግር ፡ ዜናሆሙ ፡ ለአበወ ፡ ቀ
ደምት ፡ አላ ፡ ባሕቱ ፡ ንጌጉዕ ፡ እንከ ፡ ከመ ፡ ንንግር ፡
ዜና ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መምህር ፡ ዘ
ይጥዕም ፡ እመዐር ፡ ወሥከር ፡ ወይትበደር ፡ እምዕንቁ ፡
ሰንፔር ፡ እምወርቅኒ ፡ ወእምብሩር ፡ ስብሐት ፡ ለእ
ግዚአብሔር ፡ ዘአብጽሐነ ፡ እስከ ፡ ዛቲ ፡ ገጸ ፡ ነገር ።

CHAPTER VIII.

ምዕራፍ ፡ ፳ ፡ ወቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ነሥአ ፡ ብ
እሲተ ፡ እም (Fol. 16 a. 1.) ክቡራነ ፡ ሀገር ፡ ዘዘረፊ ፡ እ
ንተ ፡ ስማ ፡ ሳራ ፡ ወኮነ ፡ ኒራነ ፡ ጥቀ ፡ ወመሥመ
ርያነ ፡ እግዚአብሔር ፤ በጸም ፡ ወበጸሎት ፡ በትዕግ
ሥት ፡ ወበምጽዋት ፤ ወያፈድፍዱ ፡ ገቢረ ፡ ሠና
ይ ፡ እምዕለት ፡ ዕለተ ፡ ወ፪ሆሙ ፡ ፍቁራን ፡ በበይና
ቲሆሙ ፡ ከመ ፡ አብርሃም ፡ ወሳራ ፡ ወከመ ፡ ዘዛርያ
ስ ፡ ወኤልሳቤጥ ፡ ሳራስ ፡ ላህይት ፡ ወመስተምህር
ት ፡ ጥቀ ፡ ወያነክራ ፡ ነሉ ፡ ዘርእየ ፡ ገጸ ፡ ወዘሰም
ዐ ፡ ድምፃ ፡ ወእ (Fol. 16 a. 2.) ንዘ ፡ ሀለወት ፡ ውስተ ፡
ቤተ ፡ ሐሙሃ ፡ አፋሃ ፡ ከሠተት ፡ ዘበሕግ ፡ ወዓቅ
መ ፡ ሥርዓት ፡ ለልሳና ፡ ወእመታ ፡ አጽንዓት ፡ ለፈ
ቲል ፤ ወሶበ ፡ ርእየ ፡ ሐሙሐ ፡ ነሉ ፡ ስነ ፡ ኒራታ ፡
ወለጠ ፡ ስማ ፡ ወሰመያ ፡ እግዚእ ፡ ኃረያ ፡ ወእምይ
ቲ ፡ ዕለት ፡ ተጸውዓት ፡ በዝንቱ ፡ ስም ፡ ወእምዝ ፡
ሞተ ፡ ሕይወት ፡ ብነ ፡ ወተርፈ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአ

ብ ፡ ምስለ ፡ ብእሲቱ ፡ እግዚእ ፡ ኃረያ ፡ ወኮነ ፡ ብፁ
ላነ ፡ ጥቀ ፡ በንዋይ ፡ ባሕቱ ፡ ኮነት ፡ መካነ ፡ ቅድስ
ት ፡ (Fol. 16 a. 3.) እግዚእ ፡ ኃረያ ፡ ወአልባቲ ፡ ውሉ
ድ ፡ ወእንበይነ ፡ ዝንቱ ፡ አኅዙ ፡ ገቢረ ፡ በዐሉ ፡ ለቅ
ዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ አመ ፡ ፲ወ፪ለለ
ወርኑ ፡ በአጽግቦ ፡ ርኑባን ፤ ወበአርውዮ ፡ ጽሙዓ
ን ፤ በአልብሶ ፡ ዕሩቃን ፡ ወባአብልፆ ፡ ነዳያን ፡ በረ
ዲአ ፡ ምንዱባን ፡ ወበሰዊቀ ፡ ትንቱናን ፡ ተወክሮ ፡
ነግድሰ ፡ ልማዶሙ ፡ ውእቱ ፡ ለዘልፍ ፤ ወይቱክዝ ፡
ነሉ ፡ ዘርእየ ፡ ኪያሆሙ ፡ ወዘሰምዐ ፡ ዜናሆሙ ፤ በ
እንተ ፡ ዘአልቦሙ ፡ ው (Fol. 16 b. 1.) ሉድ ፡ ወሰብ
አ ፡ ሀገርሂ ፡ ይትበህሉ ፡ በበይናቲሆሙ ፤ ምንት ፡ ይ
ሴኒ ፡ ወምንት ፡ ይትፈቀር ፡ ህላዌ ፡ ንብረቶሙ ፤ ለጸ
ጋ ፡ ዘአብ ፡ ወለእግዚእ ፡ ኃረያ ፡ በኅበ ፡ እግዚአብ
ሔር ፡ ወበኅበ ፡ ሰብእ ።

CHAPTER IX.

ምዕራፍ ፡ ፱ ፡ ቅድስትሰ ፡ እግዚእ ፡ ኃረያ ፡ ኮነት ፡
 ሕምምተ ፡ ልብ ፡ በእንተ ፡ ዘኮነት ፡ መካነ ፤ ባሕቱ ፡
 አጥብዓት ፡ በልባ ፡ ኀብ ፡ እግዚአብሔር ፡ ከመ ፡ ይሁ
 ባ ፡ ወልደ ፡ ወጌሠት ፡ ኀብ ፡ ቤተ ፡ ክርስቲያን ፡ ወጸ
 ለየት ፡ እንዘ ፡ ትብል ፡ (Fol. 16 b. 2.) ኦእግዚእየ ፡ ኢየ
 ሱስ ፡ ክርስቶስ ፡ እግዚአ ፡ ለሚካኤል ፡ አንተ ፡ ው
 እቱ ፡ ገባሬ ፡ መላእክት ፡ አበ ፡ ነሉ ፡ ሠርጐ ፡ ዓለ
 ም ፤ ፍሥሐሆሙ ፡ ለኀዘናን ፡ ወረዳኢሆሙ ፡ ለም
 ንዱባን ፡ ወተስፋሆሙ ፡ ለኩሎሙ ፡ አጽናፈ ፡ ምድ
 ር ፤ ወለእለሂ ፡ ውስተ ፡ ባሕር ፡ ቅሩብ ፡ አንተ ፡ ው
 እቱ ፡ ንጉሠ ፡ ነገሥት ፡ ወእግዚእ ፡ አጋዕዝት ፡ ኃይ
 ሎሙሂ ፡ ለኃያላት ፡ ወአምላከሙ ፡ ለአማልክት ፡ ዘለ
 ከ ፡ ይሰግዱ ፡ አዕማደ ፡ መባርቅት ፡ ወለከ ፡ (Fol. 16 b. 3.)
 ይትቀነዩ ፡ ነጐድንድ ፡ ወጸዓዕ ፡ ወነፋሳት ፡ ወበትእ
 ዛገከ ፡ ሥሩዕ ፡ ሩፀተ ፡ ፀሐይ ፡ ወወርኅ ፤ ወከዋክብ
 ት ፡ በከሂሎትከ ፡ ወበጽንዓ ፡ መንግሥትከ ፡ ስምዓ

ኒ ፡ እግዚአ ፡ ስምዓኒ ፡ ሀበኒ ፡ ወልደ ፡ ዘያሠምሮ ፡ ለ
 ኒሩትከ ፡ እመሰ ፡ ኮነ ፡ ዘኢያሠምረከ ፡ ዕፁ ፡ ማኅፀ
 ንዩ ፡ ወዘንተ ፡ ብሂላ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡
 አተወት ፡ ቤታ ፡ ለምታኒ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ል
 ማዱ ፡ ውእቱ ፡ ገይሠ ፡ ቤተ ፡ ክርስቲያን ፡ (Fol. 17 a. 1.)
 በሌሊት ፡ ወበመዓልት ፡ በጽባሕ ፡ ወበምሴት ፡ ቦአ
 መ ፡ ይገይስ ፡ ለዓጢኒ ፡ ዕጣን ፡ ወቦ ፡ አመ ፡ ይገይ
 ስ ፡ ለሠሪዓ ፡ ቊርባን ፡ ወቦ ፡ አመ ፡ ይገይሥ ፡ ለዘ
 ምሮ ፡ ዳዊት ፡ ወቦ ፡ አመ ፡ ይገይስ ፡ ለአንብቦ ፡ መ
 ጻሕፍት ፡ ወቦ ፡ አመ ፡ ይገይስ ፡ ለምሀሮ ፡ ሃይማኖ
 ት ፡ ወቦ ፡ አመ ፡ ይገይስ ፡ ለገቢረ ፡ ጸሎት ፡ ወትሩ
 ፋት ፡ ወምስለዝ ፡ ነሉ ፡ ሩጾቱ ፡ መስተፋዎኒት ፡
 ኢያስተርኢ ፡ ዕራቁ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወያ
 መጽ (Fol. 17 a. 2.) አ ፡ አምኃ ፡ ለቤተ ፡ ክርስቲያን ፡ ወ
 ፈጸሞ ፡ መልእክቶ ፡ የአቱ ፡ ቤቶ ፡ ወነበሩ ፡ ፪ሆ
 ሙ ፡ በዘከመዝ ፡ ግብር ፡ ብዙኃ ፡ መዋዕለ ፡

CHAPTER X.

ምዕራፍ ፡ ፲ ፡ ወእምዝ ፡ በአሐቲ ፡ ዕለት ፡ ትቤ
 ሎ ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ቅድስት ፡ እግዚእ ፡ ኃረ
 ያ ፡ ብእሲቱ ፡ ኦእግዚእየ ፡ ሀለወኒ ፡ ነገር ፡ ዘእትናገ
 ረከ ፡ ኢትትዌከርኑ ፡ እምኔየ ፡ እመሰ ፡ ኮነ ፡ ሠናይ ፡
 እትዊከፈኪ ፡ ወእመ ፡ አኮሰ ፡ አልቦ ፡ ወትቤሎ ፡ ሠ
 ናይ ፡ ውእቱ ፡ ነገሩ ፡ እግዚእየ ፡ ወይቤ (Fol. 17 a. 3.)
 ላ ፡ በሊ ፡ ተናገሪ ፡ ወትቤሎ ፡ እስመ ፡ ናሁ ፡ አቡከ ፡
 ወእምከ ፡ ሞቱ ፡ ለነኒ ፡ አልብነ ፡ ውሉድ ፡ ለመኑ ፡
 ይከውን ፡ ንዋይነ ፤ ነዓ ፡ ሀብ ፡ ዘይትፈቀድ ፡ ለቤተ ፡
 ክርስቲያን ፤ ወዘይትፈቀድ ፡ ለነዳያን ፡ ይኩን ፡ ለነዳ
 ያን ፡ ወለአግብርትነሂ ፡ ወአዕማቲነ ፡ አግዕዞሙ ፡
 እምግብርናት ፡ ከመ ፡ ያግእዘነ ፡ እግዚአብሔር ፡ እም
 ግብርናተ ፡ ኃጢአት ፤ ወኩሉ ፡ ቊብቋሳተ ፡ ቤትነ ፡
 ዘቀርፈ ፡ ይኩን ፡ ለምስኪናን ፡ ከመ ፡ ይኩን ፡ እግ
 ዚአብሔር ፡ በዓ (Fol. 17 b. 1.) ለ ፡ ዕዳነ ፡ ወእመኒ ፡ ወ
 ለድነ ፡ ወልደ ፡ ዘጊበነ ፡ ወርቀ ፡ ወብሩረ ፡ ወኩሎ ፡
 ንዋያተ ፡ ዓለም ፡ ዘአልቦ ፡ ኅልቀ ፤ ለእመ ፡ ኃደግነ ፡

ሎቱ ፡ ምንተ ፡ ይበቀሥ ፡ ሶበ ፡ ኮነ ፡ ዘኢያሠምሮ ፡
 ለእግዚአብሔር ፤ አኮኑ ፡ ኩሉ ፡ ይጠፍዕ ፡ ቦቱ ፡ በከ
 ንቱ ፡ ወይቤላ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ኦእኅተየ ፡ ነገ
 ርኪስ ፡ ጥቀ ፡ አዳም ፡ ወጥቀ ፡ ሠናይ ፡ ባሕቱ ፡ ንስቲ
 ተ ፡ ንትዓገሥ ፡ እስመ ፡ ሀሎ ፡ ጽሑፍ ፡ ዘይብል ፡
 ለውሂብ ፡ ኢትጐጐዕ ፡ ወውሂበከ ፡ ኢትናፍቅ ፡ ወ
 ትቤ (Fol. 17 b. 2.) ሎ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ሐ
 ሰ ፡ ለከ ፡ እግዚእየ ፤ አላ ፡ ናስተፋጥን ፡ ለገቢረ ፡ ሠ
 ናይ ፡ መኑ ፡ ይሴብሐ ፡ ለልዑል ፡ በውስተ ፡ መቃብ
 ር ፤ እንዘ ፡ ፍቱሕ ፡ ሥጋነ ፡ ናስተፋሥሐ ፡ ለነፍስነ ፡
 ወናሥምሮ ፡ ለአምላክነ ፡ ወሰሚያ ፡ ቅዱስ ፡ ጸጋ ፡
 ዘአብ ፡ ዘንተ ፡ ቃለ ፡ እምአፈ ፡ ብእሲቱ ፡ ቅድስት ፡
 እግዚእ ፡ ኃረያ ፡ አንከረ ፡ ወተደመ ፡ ወይቤላ ፡ አብ
 እሲቶ ፡ ቦቢይ ፡ ሃይማኖትኪ ፡ ወፍቱ ፡ ለእግዚአብሔ
 ር ፡ አንቲ ፡ እብል ፡ እንከ ፡ በእንቲአኪ ፡ ከ (Fol. 17 b. 3.)
 መ ፡ ቃለ ፡ ነቢይ ፡ ውሉድ ፡ ወሕንባ ፡ ሀገር ፡ ያዓብዩ ፡
 ስመ ፡ ወእምነ ፡ ፪ሆሙ ፡ ብእሲት ፡ ኄርት ፡ እንተ ፡

ሠናይ : ልባ :: አርክ : ወማጎፈር : ይበቀው : በመዋ
 ዕሊሆሙ :: ወእምነ : ፪ሆሙ : ብእሲት : ጌርት : ለ
 ምታ : በእንተ : ምክር : ከኒ : እብል :: አሐው : ወ
 ረድኤት : ይከውኑ : በዕለተ : ምንዳቤ :: ወእምነ : ፪
 ሆሙ : ምጽዋት : ትጌይስ : ለአድጎኖ : ወርቅ : ወብ
 ሩር : ያጸንዑ : ሀገረ :: ወእምነ : ፪ሆሙ : ምክር : ሠ
 ናይት : ብዕል : ወንዋይ : (Fol. 18a. 1.) ያስተፌሥሐ :
 ልባ : ወእምነ : ፪ሆሙ : ፈሪሃ : እግዚአብሔር : አ
 ልቦ : ዘተኃዋእ : ወኢትፈቅድ : ላቲ : ረድኤት ::
 ፈሪሃ : እግዚአብሔር : ከመ : ገነተ : እግዚአብሔ
 ር : በረከታ :: ወኰሉ : ክብር : ወትፍሥሕት : ሀ
 ሎ : ውስቲታ : ኦብእሲቶ : ጽድቀ : ሐለየ : ልብ
 ኪ : ወጽድቀ : ተናገረ : አፉኪ :: ወእገብር : ፍጡ
 ነ : ኰሎ : ዘትቤልኒ :: ወዘንተ : ብሂሎ : ዘረወ :
 ኰሎ : ንዋዮሙ : ለነዳያን : ወለምስኪናን : ለዕቤ
 ራት : ወለ (Fol. 18a. 2.) እንለ : ማውታ : ወለእለ : በ
 ሙ : ተፅናስ : ወመንፈቆ : ወኅበ : ለቤተ : እግዚ
 አብሔር : በከመ : አምከረቶ : ብእሲቱ : ጌርት :: ወ
 ካዕቦ : ጸውዖሙ : ለአግብርቲሆሙ : ወለአእማቲሆ
 ሙ :: ወይቤሎሙ : ለክሙ : እብለክሙ : ሐሩ : ኅ
 በ : ዘፈቀድክሙ : ከመ : እምግብርናት : ግዑዝ :

ትኩኑ : በእንተ : ፍቅረ : እግዚአብሔር :: ከመ : ው
 እቲኒ : ያግዕዘን : እምግብርናት : ኃጢአት : ሊተሂ :
 ወለብእሲትየ :: ወሰሚሆሙ : (Fol. 18a. 3.) ዘንተ : ነገ
 ረ : አግብርት : ወአዕማት : በከዩ : ጥቀ :: ወይቤል
 ዎ : ምንተ : ረሰይናክ : ኦእግዚእነ : ወምንተ : ገበር
 ነ : ዘአስተቈጥዓክ : ኦአቡነ :: ለእመሂ : አበስነ : ለ
 ከ : ናሁ : ቅድሚክ : ሠውጥ : ወመቃይጽ : ገሥጸነ :
 ወንትጌሠጽ :: ወይቤሎሙ : ቅዱስ : ጸጋ : ዘአብ : አ
 ልቦ : አመ : አሕዘንክሙኒ :: ወአልቦ : አመ : አተከ
 ገክክሙኒ : እግዚአብሔር : ይብርክ : ላዕሌክሙ :: በበ
 ረከተ : አበውየ : ካህናት : እለ : ቆሙ : ቅድሚሁ :
 በጽድቅ : ወ (Fol. 18b. 1.) በርትዕ :: ወእመኒ : ፈቀድ
 ክሙ : ትንበሩ : በቤትየ : ንበሩ : ከመ : ወልደ : ቤ
 ት : ኢይባሉክሙ : አግብርት : ወአዕማት : ለአግብ
 ርት :: ይቤሉክሙ : አርካኒሁ : ለጸጋ : ዘአብ : ወለአ
 ዕማት : ይቤሉክን : አርካቲሃ : ለእግዚእ : ኃረያ :: ወ
 ሰሚሆሙ : ዘንተ : ነገረ : አግብርት : ወአእማት : ተ
 ፈሥሐ :: ወሰግሙ : እደዊሁ : ወእገራሁ :: ወነበሩ :
 ምስሌሁ : ብዙኃ : መዋዕለ : አእማት : ኮና : በዐል
 ታተ : ቤት : ወአግብርት : ኮኑ : እግ (Fol. 18b. 2.) ዓ
 ገያነ ::

CHAPTER XI.

ምዕራፍ : ፲፩ :: ወእንዘ : ሀለው : ከመዝ : ተንሥ
 አ : ፩ዕልው : ገብር : ዘስሙ : መተሎሜ : ወስማ :
 ለእሙ : እስላንዳኒ :: ወነግሠ : በፈቃዱ : ላዕለ : ኰ
 ሉ : በሐውርተ : ዳሞት : ወበሐውርተ : ሸዋ : እስ
 ከ : ወሰነ : አምሐራ : ኅበ : ፈለግ : ዐባይ : እንተ : ስ
 ማ : ገረማ :: ወነሰተ : ኰሎን : አብያተ : ክርስቲያና
 ት :: ወሰገደ : ለጣዖት : እንዘ : ይብል : አንትሙ : ፈ
 ጠርክሙኒ :: ወአንትሙ : ኃይልየ : በውስተ : ፀ
 (Fol. 18b. 3.) ብዕ :: ወአማሰነ : ኰሎ : ሕገ : እግዚአብ
 ሔር : ወለሥዮማነ : ሸዋሂ : ይቤሎሙ : አምጽኡ :
 አንስቲያክሙ : ከመ : አውስቦን :: ወይፌንወ : ሎ
 ቱ : በበዕብሬቶሙ : ፈሪሆሙ : ከመ : ኢይቅትሎ
 ሙ :: እስመ : ምሁረ : ፀብዕ : ውእቱ : ከመ : ሰብአ :
 ቅንስጥቂስ :: ወበእንተዝ : ነግሠ : ላዕሌሆሙ : በኰ

ናት : ደናግልኒ : ኢተርፋ : በመዋዕሊሁ :: እስመ :
 ያመጽኡ : ሎቱ : ዘተረክበት : ድንግልተ : ወያማስ
 ን : ድ (Fol. 19a. 1.) ንግልናሃ :: ወእምነ : ምህርካሂ :
 ዘዪወዉ : ለእመ : ተረክበት : ድንግልተ : ያመጽኡ :
 ኪያሃ : ወያማስና :: ወርኰስ : ውእቱ : በኰሉ : ፍና
 ዊሁ :: ወጽሉእ : ኰሉ : ምግባሩ : ወበውእቱ : መዋ
 ዕል : በጽሐ : ምድረ : ጽላልሽ : ወግገታ : ለምድረ :
 ዘረሬ :: ወነጸረ : ቅዱስ :: ጸጋ : ዘአብ : እንዘ : የግግ
 ትዋ : ለሀገር : ወአእመረ : ከመ : ውእቱ : ዕልው :
 መጽአ : ይቅትሎ :: ወጎየ : ፍጡነ : እምኔሁ : እን
 ተ : ካልአት : ፍ (Fol. 19a. 2.) ኖት :: ወርጸ : ፩ሐራ
 ዊ : እምነ : ሐራሁ : ለመተሎሜ : እንዘ : ይጼግን :
 ፈረሰ : ገይደ : ወዴገኖ : ለቅዱስ : ጸጋ : ዘአብ : ከመ :
 ይቅትሎ : ወደርበየ : ኰናቶ : ላዕሌሁ :: ወኢረከቦ :

ወሶበ : ፈቀደ : ከመ : ይደርቢ : ካልእ : ነጥፍ : ተ
ጣበቀት : ነጥፍት : ምስለ : እራት : ወኢተክህሎ : ይ
ደርቢ : ላዕሌሁ : ወእንዘ : ይደግፍ : ውእቱ : ሐራ
ዊ : በጽሐ : ቅዱስ : ጸጋ : ዘአብ : ኀበ : ቀላየ : ማይ :
ወተወርወ : ውስቲታ : ከመ : ዕብን : ወዘንተ :

(Fol. 19 a, 3.) ርኢዮ : ውእቱ : ሐራዊ : ቶመ : በድን
ጋገ : ፈለግ : ንስቲተ : ከመ : ይርክይ : ለእመ : ይወ
ዕእ : ጸቢቶ : እምውእቱ : ቀላየ : ባሕር : ወሶበ : ኢ
ወዕእ : ሎቱ : ተመይጠ : ውስተ : ሀገር : ከመ : ይ
ማህርክ : ሂዋ : ዘረከበ :

CHAPTER XII.

ምዕራፍ : ፲፪ :: ወጸጋ : ዘአብስ : ካህን : ንጽሕ :
በዊእ : ውስተ : ቀላየ : ባሕር : ኢርእየ : ሙስና : አ
ላ : ኮነት : ይእቲ : ቀላይ : ከመ : ሐይመት : እንተ :
ድሉት : ለማጎደር :: እስመ : ቅዱስ : ሚካኤል : ሊ
ቀ : መላእክት : ኮነ : የዓ (Fol. 19 b, 1.) ቅቦ :: ወአሚ
ሃ : በዐሉ : ውእቱ : ለቅዱስ : ሚካኤል : አመ : ፲ወ
፪ለወርታ : መጋቢት : ባሕቱ : ውእቱስ : ኢይሬእየ :
አላ : ኮነ : ይኤልህ : በውሳጤ : ውእቱ : ባሕር : ወ
ይብል : አሚካኤል : ተስፋየ : አሚካኤል : ረዳእየ :
አሚካኤል : ፀወንየ : አይቱ : ሀሎ : ጽንዕክ : ወአይ
ቱ : ሀሎ : ተአምሪክ : ናሁ : በጽሐ : ላዕሌየ : ሞት :
ዮም : ዕለተ : ምምዓዮም : ዕለተ : ምንዳቤ :: ዮም :
ዕለተ : ምንዓዌ : ኮነ : በላዕሌየ : በበዐልክኑ : እም
(Fol. 19 b, 2) ታስተፋሥሐኒ : ታሐዝነኒ : ዘንተ : ወዘ
ይመስሎ : እንዘ : ይብል : ይበኪ : ወያስቆቁ : ከመ :
ሕፃን : ዘአጎደግዎ : ጥበ : እሙ : ወያውኀዛ : አዕይ
ንቲሁ : አንብዓ : ውፁየ : ወበውእቱ : ጊዜ : አስተ
ርአዮ : ቅዱስ : ሚካኤል : ገሀደ :: ወይቤሎ : አጸጋ :
ዘአብ : ምንት : ያበክዩክ : ናሁ : አነ : ሚካኤል : አ
ዓቅበክ : ወኢተፋራህ : ሀለውኩክ : አነ : ሶበስ : አ
ድኃንኩክ : እምውእቱ : ሐራዊ : በውስተ : መርኅ
ብ : እምኢተነክረ : ኃይል : (Fol. 19 b, 3.) የ : በላዕሌ
ክ : አላ : ሶበ : አውፃእኩክ : ዳኅነ : እምተሠጥሞ :
ባሕር : ውእተ : ጊዜ : ይጸንዕ : ተአምርየ : አኮ : በ

እንቲአክ : ባሕቲቱ : ዘአድኃክ : አላ : በእንተ : ወ
ልድ : ኅሩይ : ዘሀሎ : ውስተ : ሐቋክ :: ወውእቱ :
ይከውን : ብርሃነ : ለኩሉ : ዓለም : ወይከውን : በኩ
ሉ : ግዕዙ : ከማየ : ወአነ : አዓቅቦ : ወሊተ : ውእቱ :
መክፈልትየ : አንተሂ : በእንቲአሁ : ትድኅን : እሞ
ት : ወብዙኃ : ነገራተ : ወልድ : እንዘ : ይነግሮ : ቤ
ተ : ወወዐለ : በከር (Fol. 20 a, 1.) ሠ : ባሕር : ፫መዓል
ተ : ወ፫ሌሊቱ : ወእምድኅረዝ : ይቤሎ : ቅዱስ :
ሚካኤል : ለቅዱስ : ጸጋ : ዘአብ : ናሁ : ኃለፈ : ዕለ
ተ : ጉዕትያ : ወግፋታጌ : ነዓ : ፃዕ : ወውእተ : ጊዜ :
መጠቆ : በእዲሁ : ወአውዕእ : እምባሕር : ወአብ
አ : ውስተ : ቤተ : ክርስቲያነ : ዘረሬ : ወተሰወረ :
እምኔሁ : ወረከባ : ቅዱስ : ተክለ : ሃይማኖት : ናሁ :
ኮነት : ሀገሩ : ብድውተ : ወተመዝበረት : ቤተ : እግ
ዚአብሔር : ወአብያተ : ሰብእሂ : ተ (Fol. 20 a, 2.) መ
ዝበራ : ወጸንዓ : ላዕሌሁ : ብካይ : እምቀዳሚ : ሰብ
አ : ሀገርሂ : ተዔወው : ወእንስሳሂ : ኢተርፉ : ብእ
ሲቱሂ : ቅድስት : እግዚእ : ኃረያ : ተዔወወት : ምስ
ሌሆሙ : በይእቲ : ዕለት : አመ : ፲ወ፪ለመጋቢት :
ባሕቱ : ኅዳጣን : እለ : ተርፉ : እምዊዋዌ : ተኅቢአ
ሙ : ውስተ : ግበበ : ምድር : ወጸላእት : መጽአ :
ኀቤሁ : ከመ : ይብክዩ : ምስሌሁ : በእንተ : ጥፋአ
ተ : ሀገሮሙ ::

CHAPTER XIII.

ምዕራፍ : ፲፫ :: ለቅድስትሰ : እግዚ (Fol. 20 a, 3.)
እ : ኃረያ : አመ : ዔወውዋ : ነሥእዋ : ሐራ : ሠገራ
ት : ወወሰድዋ : በዕበይ : ወክብር : እንዘ : ይብሉ : ት

ከውኖ : ብእሲተ : ለእግዚእነ : ንጉሥ : እስመ : ጥ
ቀ : ላህይት : ብእሲት : ይእቲ : ድምድማ : ድሉል :
ወቆናዝዓሃ : ፍቱል : አዕይንቲሃ : ይመስላ : ሥርቀ

ተ : ቤዝ ፤ ወክሳዳ : ከመ : እርማስቆስ : ወክለንታሃ :
 አዳም : ወአልበ : ጎሡም : እምርእሳ : እስከ : እግ
 ራ : ። ወሶበ : ርእዩ : ዘከመዝ : ብእሲተ : ነደ : ልቦ
 ሙ : ለሐራ : ሰገራት : (Fol. 20b. 1.) እምብዝኃ : ፍቅ
 ራ : ሶ : ዘይቤ : አነ : ዓዕቅባ ። ወሶ : ዘይቤ : አነ : እፀ
 ውራ : ወሶ : ዘይቤ : አነ : አዲዕና : ውስተ : በቅልዩ ።
 ወሶ : ዘይቤ : አነ : እከድና : በልብስዩ ። ወእሉ : ክ
 ሉ : ይትዋክቱ : በዘዘዚአሆሙ : ለፍትወቶሙ ። ወ
 ባሕቱ : ቅዱስ : ሚካኤል : ዘያዓቅባ : ይከልአሙ :
 ከመ : ኢያርክተስዋ : ለቅድስት : እግዚእ : ኃረያ ፤ ወ
 ነገርዎ : እሙንቱ : ሐራ : ለመተሎሚ ፤ ወይቤልዎ :
 ብስራትከ : ንጉሥ : ብስራትከ : ለከ : ረከብነ : (Fol.
 20b. 2) ብእሲተ ። ወአልቦመኑሂ : ዘይትማሰላ : ወ
 ኢይትረከብ : ዘከማሃ : በክሉ : አብያተ : ነገሥት ።
 ወለእመ : አውሰብከ : ከያሃ : ይሰግዱ : ለከ : ክሉ
 ሙ : አጽናፈ : ምድር ። ውእቱኒ : ይቤሎሙ : በፍ
 ሥሐ : እምአይቱ : ረከብከምዋ ። ወይቤልዎ : ዮም :
 ዒወውናሃ : ምስለ : ሰብአ : ሀገር ። ወርኢናሃ : ከመ :
 ጥቀ : ሠናይት : ይእቲ ። ወአምጸእናሃ : ጎቤከ : ከ
 መ : ትረስያ : ብእሲተ ። ወይቤሎሙ : ዕቀብዋ : ሊ
 ተ : በሠ (Fol. 20b. 3) ናይት : ዕቅበት : ወአኅድርዋ :
 ውስተ : ሠናይ : ማኅደር ፤ ወኢይርአይ : ገጸ : መኑ
 ሂ : እምሰብእ ፤ ወወሀቦሙ : አልባስ : ክቡራተ : ዘ
 ሚላት : ወዘሲራይ : ዘቢሶስ : ወነት : ወዘተአንሙ :
 በወርቅ : ወበብሩር ። ወይቤሎሙ : በዝ : ክሉ : አ
 ራዛተ : ሠርጉ : አስተረሲዩከሙ : ጌሰመ : አምጽእ
 ዋ : ጎቤዩ ፤ ወተአዘዘሙ : እምኅበ : ንጉሥ : ዘንተ :
 ክሉ : ሐሩ : ሐራ : ሰገራት : ጎበ : ቅድስት : እግዚ
 እ : ኃረያ : ወበጸሐሙ : ጎበ[ሃ] : (Fol. 21a. 1.) ይቤልዋ :
 በሐኪ : ይቤለኪ : ንጉሥ ። ወወሀብዋ : ውእተ : አ
 ልባስ : ክቡራተ ፤ ወአሠርገውዋ : ቦቱ : ወአዕነቅዋ :
 ባዝግና : ዘወርቅ ። ወወደዩ : አውቃፋተ : ወርቅ :
 ውስተ : እደዊሃ ። ወኅልቃታተ : ወርቅ : ውስተ : አ
 ባብዒሃ : ወኅሳዕነ : ወርቅ : ውስተ : እገሪሃ : ወአስረ
 ሰዩዋ : በክሉ : ዕበይ : ወክብር : በከመ : ሕጎን : ለ
 ንግሥታት ። ወይእቲስ : ኮነት : ትቴክዝ : ወአንብ
 ዓ : ያንጠበጥብ : ዲበ : ም (Fol. 21a. 2.) ድር : ወኢታ
 ነሥእ : አዕይንቲሃ : ላዕለ : ዳእሙ : ክሉ : ጊዜ : ድ

ንንት : ውስተ : ምድር : ወሕሊናሃ : እንቅዕድው :
 ውስተ : ሰማይ ። ወሶበ : ርእዩዋ : ሐራ : እንዘ : ት
 ቴክዝ : ጥቀ : ይቤልዋ ፤ አብእሲቶ : ምንት : ያበክ
 ዩኪ ። እስመ : ናሁ : ኮንኪ : ንግሥተ ። ወዘንተ :
 ብሂሎሙ : ነሥእዋ ፤ ወወሰድዋ : ወአብእዋ : ውስ
 ተ : ርሱይ : ቤት : ከመ : ያኅድርዋ ። ወአምጽኡ : ላ
 ቲ : መባልተ : ዘዘዚአሁ : ግዕዘሙ ፤ ወዘዘዚአ (Fol.
 21a. 3) ሁ : ጣዕሞሙ ። ወይቤልዋ : ንሥኢ : ብል
 ዒ : ይቤለኪ : ንጉሥ ። ይእቲስ : ኢተወክፈቶሙ :
 ወኢበልዐት : እማዕዶሙ ። ወባሕቱ : ኮነት : ትግዕ
 ር : ጎበ : አምላክ : እንዘ : ትብል : አእግዚእዩ : ኢ
 ዩሱስ : ክርስቶስ ። ለምንት : ርኢክ : ዕበድዩ : ወኢ
 ተዘከርኮ : ለጸጋ : ዘአብ : ገብርክ : ዘይትለአክ : ቅድ
 ሚክ : በንጹሕ ፤ ወመጠውከኒ : ውስተ : እዴሆሙ :
 ለፀርክ : ኃጥአን : ወኅላውያን : እለ : ርኅቃን : ወግ
 ኅሣን : እም (Fol. 21b. 1) ኒክ ። አንተኒ : ርኅቅ : ወ
 ግኅሥ : እምኒሆሙ : አንስ : ሰአልኩከ : ተሀበኒ :
 ወልደ : እምንጹሕ : ካህን : ወልደ : ንጹሐን : ካህና
 ት ፤ እለ : ሎሙ : ሕግ : ወሎሙ : ሥርዓት ። ትፈቅ
 ድኑ : ተሀበኒ : ወልደ : እምግብር : ጽዮዕ : ዘኢያአ
 ምሮ : ለሕግከ : ወለሥርዓትከ ፤ ኅድግሰ : እምዝን
 ቱ : ገብር : ርከስ : ተሀበኒ : ወልደ ። እምውእቱኒ :
 ካህን : ቅዱስ : እመ : ኮነ : ወልድ : ዘኢያሠምረከ :
 ዕፁ : ማኅፀንዩ : እቤለከ ። አእግዚአ : አ (Fol. 21b. 2.)
 ምላክ : ኃያላን : አርኢ : ኃይለከ : ላዕሌዩ : ዮም ።
 አእግዚአ : አምላክ : አድኅኖ : አርኢ : አድኅኖተ
 ከ : ላዕሌዩ : ዮም ። አእግዚአ : አምላክ : ሣህል : አ
 ርኢ : ሣህለከ : ላዕሌዩ : ዮም ። ወዘንተ : እስከ : ት
 ጌሊ : ይእቲ : በልዑ : ወጸግቡ : እሙንቱ : ሰገራት ።
 ወይቤልዋ : በሐኪ : አንግሥትነ : ጌሠመ : ንወስደ
 ኪ : ጎበ : ንጉሥ : ወይሬስዩኪ : ንጉሥተ ። ወይሰግ
 ዱ : ለኪ : ክሉሙ : እለ : ውስተ : መንግሥቱ ። አ
 እግዝእት (Fol. 21b. 3.) ነ : በሊዐስ : ዐበይኪ : ንዋመ
 ኒ : ኢትነወሚኑ ። ወትቤሎሙ : ቅድስት : እግዚ
 እ : ኃረያ : በሉ : ኑሙ : አንትሙ : ሊተሰ : ዐበዩ
 ኒ : ንዋም : ደቀሱ : ክሉሙ : ወኖሙ : ከቢዐሙ :
 ኪያሃ ።

CHAPTER XIV.

ምዕራፍ፡ ፲፬ ። ወበይእቲ፡ ሰዓት፡ ተንሥኡት፡
ቅድስት፡ እግዚእ፡ ኃረያ፡ ወአውፅኡት፡ አልባሰ፡
ሠርጉ፡ እምላዕሌሃ ፤ እንዘ፡ ትብል፡ ለእመ፡ ጸለይ
ኩ፡ ምስለ፡ ዝንቱ፡ አልባሰ፡ ርኩስ፡ ኢይሰምዓኒ፡
አምላኪያ ። ወለብስት፡ አልባሰሂ፡ (Fol. 22 a. 1.) ዘቀ
ዳሚሃ ። ወሰገደት፡ ብዙኃ፡ ተሐፋ፡ ወቆመት፡ ቅ
ድመ፡ ገጸ፡ እግዚአብሔር ። ወሰፍሐት፡ እደዊሃ፡
ወጸለየት፡ እንዘ፡ ትብል፡ ኦእግዚአ፡ አምላክ፡ ነፋ
ሉ፡ ፍጥረት፡ ዘነሎ፡ ትክል ፤ ወአልቦ፡ ዘይሰዓነ
ከ ። ወአልቦ፡ አመ፡ ኢሀሎክ፡ ወውስተ፡ ነሎ፡ በ
ሐውርት፡ ምሉዕ፡ ውእቱ፡ መለኮትከ ። አንተ፡ ው
እቱ፡ ዘአድኃንክ፡ ለሣራ፡ እምእደ፡ ፈርዖን፡ ንጉ
ሠ፡ ግብጽ፡ ወእምእደ፡ አቤሜሌክ፡ ንጉሠ፡ ጌራራ።
አንተ፡ ው (Fol. 22 a. 2.) እቱ፡ ዘአድኃንክ፡ ለርብ
ቃ፡ እምእደ፡ ንጉሠ፡ ጌራራ። አንተ፡ ውእቱ፡ ዘ
አድኃንክ፡ ለዳንኤል፡ እምአፈ፡ አናብስት፡ ር
ኅብን ። አንተ፡ ውእቱ፡ ዘአድኃንክ፡ ለሶስና፡ እ
ምእደ፡ ረብናት፡ እኩያን ። አንተ፡ ውእቱ፡ ዘአ
ድኃንክሙ፡ ለ፫ደቂቅ፡ እምእቶን፡ እሳት፡ ዘባቢ
ሎን ። ቀዳሚኒ፡ አንተ፡ ይእዜኒ፡ አንተ፡ ሮም
ኒ፡ ያስተርኢ፡ ኃይለ፡ አድኅናትከ፡ በላዕሌያ ። ሀ
ብ፡ ስብሐተ፡ ለስምከ፡ እ (Fol. 22 a. 3.) ግዚአ፡ ወ
ኢትግድፋ፡ ለዓመትከ፡ ግይርት፡ ውስተ፡ አፋሆ
ሙ፡ ለተኳሉት ፤ አንተሂ፡ አቅዱስ፡ ሚካኤል፡

ምንትኑ፡ ለከ፡ አርምሞ፡ ወምንትኑ፡ ተጸምሞ ፤ እ
ንዘ፡ ይመጽእ፡ ላዕለ፡ አመትከ፡ ዝነሎ፡ ምንዳቤ፡
ረሳዕኩ፡ ኪዳነ፡ ዘተካየድኩ፡ ምስሌክ፡ ከመ፡ እግ
በር፡ ተዝካረከ፡ ወበዕለተ፡ እገብር፡ ተዝካረከ ፤ በጽ
ሐኒ፡ ዝነሎ፡ ምንዳቤ፡ እምታክብረኒ፡ አኅሠርከኒ፡
እምታስተፍሥሐኒ፡ አኅዘንከኒ ። ሐሰ፡ ለከ፡ አቅ
(Fol. 22 b. 1.) ዱስ፡ ሚካኤል፡ ትግበር፡ ዘንተ። አላ፡
ርድኡኒ፡ ረዳኤ፡ ምንዱባን፡ ሰቀኒ፡ ሰዋቂ፡ ትንቱ
ናን ። ወዘንተ፡ እንዘ፡ ትጼሊ፡ ቅድስት፡ እግዚእ፡
ኃረያ፡ አስተርኢያ፡ ቅዱስ፡ ሚካኤል፡ ገሀደ፡ ወይ
ቤላ፡ ሰላም፡ ለኪ፡ አቅድስት፡ አኮ፡ ከመ፡ አኅጉል
ኪ፡ ዘኮነ፡ ዝነገር ። አላ፡ ከመ፡ አርኢ፡ ጽንዓ፡ ፍ
ቅርየ፡ በላዕሌኪ፡ አኮ፡ በእንቲአኪ፡ ባሕቲቱ፡ ዘት
ድኅኒ፡ እምንዳቤ ። አላ፡ በእንተ፡ ወልድኒ፡ ዘሀሎ፡
ይትወለድ፡ እምኔ (Fol. 22 b. 2.) ኪ፡ ዘኢይከውን፡ ነፋ
ሉ፡ ዓለም፡ ሜጠ፡ አሐቲ፡ ሥዕርተ፡ ርእሱ፡ ክብረ፡
ነገሥትኒ፡ ወብዕለ፡ አሕዛብ፡ ኢይከውን፡ መጠነ፡
አሐቲ፡ ጸበለ፡ ምድር፡ ዘይከይዳ፡ በእግሩ፡ ሕይወ
ተ፡ ብዙኃን፡ ውእቱ ፤ ወፈውሰ፡ ድውያን፡ ሀሎ፡
ውስተ፡ እደሀ፡ ወበእንቲአሁ፡ ትድኅኒ፡ እመንሱ
ት ። ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ማዕዜኑ፡
እድኅን፡ እግዚእየ ። ወይቤላ፡ በዕለተ፡ ዘፈቀደ፡ እግ
ዚአብሔር፡ (Fol. 22 b. 3.) ወዘንተ፡ ብሂሎ፡ ተሰወረ፡ እ
ምኔሃ፡ ይእቲሰ፡ ኃይረት፡ ቀዊማ፡ ነሎ፡ ኑኃ፡ ሌሊት።

CHAPTER XV.

ምዕራፍ፡ ፲፭ ። ወጸቢሐ፡ ቅድስት፡ እግዚእ፡ ኃ
ረያ፡ ለብስት፡ አልባሰ፡ ስርኅሃ፡ እምቅድመ፡ ይትነ
ሥኡ፡ እሎ፡ ሠገራት ። ወወሰድዋ፡ ኀበ፡ ንጉሥ፡
ዓሠርጊዎሙ፡ በወርቅ፡ ወበብፋር፡ በከመ፡ አዘዘ
ሙ፡ ትማልም ፤ ወአብእዋ፡ ወአቀምዋ፡ ቅድሜሁ።
ወሶበ፡ ርእያ፡ ንጉሥ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡
ተፈሥሐ፡ (Fol. 23 a. 1.) ጥቅ፡ ወተንሥኡ፡ ሶቤሃ፡ ወ
ፈቀደ፡ ይስዓማ፡ ወኃደገ፡ እምፍርሃተ፡ ሰብእ ። ወ
ተመይጠ፡ ወነበረ፡ ዲበ፡ መንበሩ ። ወሐለየ፡ እን

ዘ፡ ይብል፡ ሶበ፡ አውሰብክዋ፡ ለዛቲ፡ በዝየ፡ ከመ፡
ባዕዳት፡ አንስት፡ ኢይከውናኒ፡ ክብረ፡ ሊተሂ፡ ኃ
ሣር፡ ውእቱ፡ ለዛቲሰ፡ አንጊሥየ፡ በላዕለ፡ ነሎን፡
አንስቲያየ፡ አወሰባ፡ ለማልበርዴ፡ ቤተ፡ መንግሥ
ትየ ። ወይቤሎሙ፡ ለሐራሁ፡ አማን፡ አማን፡ መዓ
ድም (Fol. 23 a. 2.) ተ፡ ብእሲተ፡ አምጸእክሙ፡ ሊ
ተ ፤ አነ፡ ወልደ፡ እስላንደኔ፡ እሁብክሙ፡ ሢመተ፡
ዘየአክለክሙ፡ ለክሙ፡ ወለውሎድክሙ፡ ለዛቲ፡
ብእሲት ። ዕቀብዋ፡ በሠናይ፡ ዕቅቡት ። ወነሎ፡ ዘ

ፈቀደት ፡ ግበሩ ፡ ላቲ ፡ እስከ ፡ ትከውን ፡ ንግሥተ ፡
 ላዕለ ፡ ነሱ ፡ ዘአጥረይኩ ፡ ወእንዘ ፡ ነሐውርሂ ፡ ፍ
 ኖተ ፡ አፅዕንዋ ፡ በበቅል ፡ ዘእዲንን ፡ ቦቱ ፡ አነ ፡ ወኢ
 ታርኅቅዋ ፡ እምኔየ ፡ መዐልተ ፡ ወሌሊት ፡ ወገልብ
 ብዋ ፡ ወ (Fol. 23 a. 3.) ተቤሰ ፡ ዘእኑም ፡ በወርቅ ፡ ከ
 መ ፡ ኢይርአይ ፡ ገጸ ፡ ፀሐይ ፡ ወኢይርከባ ፡ ቍር ፡
 ዘሌሊት ፡ ወበጸሐነ ፡ መዓልበርዴ ፡ ቤተ ፡ መንግ
 ሥትየ ፡ በህየ ፡ ታስተዋስቡኒ ፡ በሕገ ፡ አማልክትየ ፡
 ወዘንተ ፡ ብሂሎ ፡ ተንሥኦ ፡ በጉጉዓ ፡ ወሐረ ፡ ፍ

ጡነ ፡ ወለቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ገብሩ ፡ ላቲ ፡
 ሐራ ፡ በከመ ፡ አዘዘ ፡ ውእቱ ፡ ወአትለውዋ ፡ ድኅሬ
 ሁ ፡ እስመ ፡ ይቤሎሙ ፡ ኢታርኅቅዋ ፡ እምኔየ ፡ ይ
 እቲሰ ፡ ትባኪ ፡ ብካ (Fol. 23 b. 1.) የ ፡ ዕፁብ ፡ በውስ
 ተ ፡ ልባ ፡ ወትብል ፡ አቅዱስ ፡ ሚካኤል ፡ መ (Fol. 23 b. 2.)
 ልአክ ፡ አድኅኖ ፡ ማእዜኑ ፡ ታድኅነኒ ፡ እምእያ ፡ ዝ
 ንቱ ፡ (Fol. 23 b. 3.) ገብር ፡ ርኩስ ፡ ናሁ ፡ ቀርብ ፡ ዕለ
 ተ ፡ ኃጉል ፡ ወዘንተ ፡ ትብል ፡ ነሎ ፡ ጊዜ ፡

CHAPTER XVI.

(Fol. 24 a. 1.) ምዕራፍ ፡ ፲፮ ፡ ወእምዝ ፡ ፈነወ ፡ መ
 ተሎሜ ፡ ላዕክነ ፡ ውስተ ፡ ሀገሩ ፡ እንዘ ፡ ይብል ፡ ና
 ሁ ፡ በጸሕኩ ፡ በዳኅን ፡ ወበፍሥሐ ፡ አስተጋብኡ ፡
 ነሎ ፡ ሰብአ ፡ ሰገል ፡ ወሰብአ ፡ ሐረስ ፡ ወነሎ ፡ ማ
 ርያነ ፡ በማልበርዴ ፡ ወጥብሐ ፡ ፲፻ መቋዓ ፡ አልህ
 ምት ፡ ወ፲፻ አኅሩገ ፡ ዐቢያነ ፡ እለ ፡ ሥርግዋነ ፡ አቅ
 ርንት ፡ በወርቅ ፡ ወ፲፻ እለ ፡ ሥርግዋነ ፡ አቀርንት ፡
 በብሩር ፡ ወ፲፻ እለ ፡ ኢተሠርገው ፡ ወ፲ወ፬፻ አ (Fol.
 24 a. 2.) ብሐከ፡ አባግዕ ፡ ወ፲ወ፬፻ መቍዓለ ፡ ጠሊ ፡
 ወ፪፻ ደዋርሐ ፡ ከመዝ ፡ በልዎሙ ፡ ለጋላት ፡ ለጋዛዕ
 ትሂ ፡ በልዎሙ ፡ አስተዳልውኦ ፡ ፸፻፹ በመስፈርተ ፡
 ኔባል ፡ ጸዕፊ ፡ ወይን ፡ ወ፸፻፹ በመስፈርተ ፡ ኔባል ፡
 ሜሰ ፡ ምዝርሰ ፡ ይኩን ፡ ከመ ፡ ማይ ፡ ወለሐባዝያን
 ሂ ፡ በልዎን ፡ አስተዳልውኦ ፡ ኅብስተ ፡ ወዳፍንተ ፡
 ተብሲሊሂ ፡ ወጸብሐ ፡ ዘአልቦ ፡ ኅልቍ ፡ ወለአንስ
 ቲያየ ፡ አሠርቲሆን ፡ በልዎን ፡ አስተዳልዋ ፡ በቤት
 ክን ፡ (Fol. 24 a. 3.) ማዕዳተ ፡ ብዙኃ ፡ ዘአልቦ ፡ ኅል
 ቍ ፡ ወለነሎሙ ፡ ሰብአ ፡ ዳሞት ፡ በልዎሙ ፡ ጽን
 ሐኒ ፡ በማልበርዴ ፡ አስተዳሊወክሙ ፡ ጸባሕተ ፡ መ
 ንግሥትየ ፡ ወለእመ ፡ ኢንገርክሙ ፡ ዘንተ ፡ ነሎ ፡
 ዘአዘዝኩክሙ ፡ እመትር ፡ አርእስቲክሙ ፡ በሰይፍ ፡
 ወእወድየክሙ ፡ ውስተ ፡ ጦመ ፡ ግራር ፡ በልዎሙ ፡
 አንትሙሂ ፡ ለእመ ፡ ኢንገርክሙ ፡ ዘንተ ፡ ቃለ ፡ መ
 ልእክትየ ፡ መክፈልትክሙ ፡ ከመዝ ፡ ሐሩ ፡ አፍጥ
 ኦ ፡ ተፅዒኑክሙ ፡ (Fol. 24 b. 1.) በአፍራስ ፡ ረዋጽያ
 ን ፡ ወኅባ ፡ በጸሕክሙ ፡ ሀገር ፡ አስተባርዩ ፡ አፍራ

ሰ ፡ በዲባ ፡ አፍራስ ፡ ከመ ፡ ትብጽሐ ፡ ለጌሠም ፡
 ወአነ ፡ እበጽሕ ፡ እስከ ፡ ሰሙን ፡ መዋዕል ፡ ወእም
 ዝ ፡ ሐሩ ፡ ላእካን ፡ እምኅቤሁ ፡ ወበጽሐ ፡ ውስተ ፡
 ሀገር ፡ በሳኒታ ፡ ወነገሩ ፡ በከመ ፡ አዘዘሙ ፡ እሉሂ ፡
 ሰሚሥሙ ፡ አስተዳለው ፡ ነሎ ፡ በከመ ፡ ይቤሎሙ ፡
 ወተንሥኦ ፡ መተሎሜ ፡ እንዘ ፡ ይተልዎሙ ፡ ወበጽ
 ሐ ፡ ማልበርዴ ፡ (Fol. 24 b. 2.) በሰሙን ፡ መዋዕል ፡ በ
 ከመ ፡ ተዓደሙ ፡ ወተቀበልዎ ፡ ሰብአ ፡ ሀገሩ ፡ በፍ
 ሥሐ ፡ ወበይባቤ ፡ እሉሂ ፡ ልዑካን ፡ ተቀበልዎ ፡ ም
 ስሌሆሙ ፡ ወቀጸቦሙ ፡ ለእሙንቱ ፡ ልዑካን ፡ ወይ
 ቤሎሙ ፡ አስተዳለውክሙኑ ፡ ነሎ ፡ ዘአዘዝኩክ
 ሙ ፡ ወይቤልዎ ፡ እወ ፡ ንጉሥ ፡ ወይቤሎሙ ፡ ማር
 ያንሂ ፡ ወሰብአ ፡ ሰገል ፡ ወነሎሙ ፡ ሰብአ ፡ ከነት
 ተጋብኡኑ ፡ ወይቤልዎ ፡ እወ ፡ ወይቤሎሙ ፡ ይእዜ
 ኒ ፡ በልዎሙ ፡ ለነሎሙ ፡ (Fol. 24 b. 3.) ተደለው ፡ ለ
 ጌሠም ፡ ከመ ፡ ንስግድ ፡ ለአማልክቲነ ፡ ወንግበር ፡
 ሎሙ ፡ በዐለ ፡ ዐቢየ ፡ እስመ ፡ እሙንቱ ፡ ያቀንቱ ፡
 ኃይለ ፡ በውስተ ፡ ፀብዕ ፡ ወይቤልዎ ፡ አሆ ፡ ንገብር ፡
 በከመ ፡ ትቤለነ ፡ ወቦአ ፡ ውስተ ፡ ቤተ ፡ መንግሥ
 ቱ ፡ ማልበርዴ ፡ ለቅድስትሰ ፡ እግዚእ ፡ ኃረያ ፡ አዘ
 ዘ ፡ ያብእዋ ፡ ቤት ፡ ካልእ ፡ እስከ ፡ ጌሠም ፡ ወውእ
 ቱሰ ፡ ኃደረ ፡ ነሐ ፡ ይእት ፡ ሌሊት ፡ እንዘ ፡ ይሠርዕ ፡
 ነሎ ፡ ሥርዓተ ፡ መንግሥቱ ፡ ሐራሁኒ ፡ ኢኖ (Fol.
 25 a. 1.) ሙ ፡ እንዘ ፡ ያስተዳልው ፡ ማዕዳተ ፡ ወይጠብ
 ሐ ፡ መጋዝዕተ ፡ ወኮነ ፡ ኅልቆሙ ፡ ለእለ ፡ ተጠብ
 ሐ ፡ በይእቲ ፡ ዕለት ፡ ፳፻ ወ፳፻ ፡ መባልዕትሰ ፡ ዘተ

ገብሩ፡ በይእቲ፡ ሌሊት፡ ኢይትኃለቀ፡ ብዝኖሙ፡
 ወለቅድስት፡ እግዚእ፡ ኃረያ፡ ሶበ፡ አብእዋ፡ ውስ
 ተ፡ ካልእ፡ ቤት፡ ሐራሁ፡ ለንጉሥ፡ ይቤልዋ። አንግ
 ሥትነ፡ የምሰ፡ ብልዒ፡ ወስትዩ፡ ወተፈሥሒ፡ ለ
 ነ። እስመ፡ ጌሠመ፡ ለእመ፡ ርእመ፡ ርእየኪ፡ ድግ
 ድግተኪ፡ ይኬንነነ፡ ርእሰነ። እ (Fol. 25a. 2.) ስመ፡
 እምአመ፡ ተዛወወት፡ እስከ፡ ይእቲ፡ ዕለት፡ ኢበል
 ዐት፡ እክለ፡ ወኢስትየት፡ ማየ። ወባሕቱ፡ እንተ፡
 ጸብሐት፡ ይኬይስ፡ ነፍስታ፡ እምእለ፡ በልዑ፡ ወሰ
 ትዩ፡ በከመ፡ ኃየሰ፡ ነፍስቶሙ፡ ለ፫ደቂት፡ በባቢ
 ሎን፡ እንዘ፡ ኢይሰትዩ፡ ማየ። ወትቤሎሙ፡ ቅድ
 ስት፡ እግዚእ፡ ኃረያ፡ ለእሙንቱ፡ ሐራ። አንሰ፡
 ኢይበልዕ፡ ወኢይሰቲ፡ እስከ፡ እሰምዕ፡ ፍትሐ፡ እ
 ምአምላኪዩ። ወዘንተ፡ ብሂላ፡ ዐበየቶሙ፡ ወቤ
 (Fol. 25a. 3.) ተት፡ ነላ፡ ይእተ፡ ሌሊተ፡ በስብሐ
 ት፡ ወበጸሎት፡ እንዘ፡ ትብል። አእግዚአብሔር፡
 ከመዝኑ፡ ረሰይከኒ። ቀዳሚ፡ ተወሰብኩ፡ በሕግከ፡
 ለ፩ምት፡ ንጹሕ። የምሰ፡ አስተዳለውክኒ፡ እኩን፡
 ብእሲተ፡ ለከሀደ፡ ሕግከ፡ በሕገ፡ አማልክት፡ ርኩ
 ሳን፡ ሐሰ፡ ለከ፡ እግዚእ፡ ትግበር፡ ዘንተ። አላ፡
 ተዘከር፡ ከዳኖ፡ ለመጻምርትዩ፡ ወአድኅኒ፡ እም
 ዝንቱ፡ ትምይንተ፡ ሰይጣን። ዘንተ፡ ነሎ፡ ወዘይ
 መስሎ፡ እንዘ፡ ት (Fol. 25b. 1.) ብል፡ አንግሀት፡ ቅ
 ድስት፡ እግዚእ፡ ኃረያ፡ ለውእቱሰ፡ ዕልው፡ ኮነ፡
 ቦቱ፡ ኑኃ፡ ይእቲ፡ ሌሊት፡ ከመ፡ ፲ዓመት፡ እምብ
 ዝኃ፡ ጉጉዓሁ፡ ወንደተ፡ ፍቅሩ፡ በእንተ፡ ቅድስ
 ት፡ እግዚእ፡ ኃረያ። ወሶበ፡ ጸብሐ፡ አዘዘ፡ ያምጽ
 እዋ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ እስከ፡ ቤተ፡ አ
 ማልክት፡ ወአምጽእዋ፡ ወተንሥእ፡ ወሐረ፡ ምስ
 ለ፡ ነሎሙ፡ መኳንንቲሁ፡ ውስተ፡ ቤተ፡ አማልክ

ት። ወተለውዎ፡ ነሎሙ፡ ሠራዊቱ። ወበጸሐ፡
 (Fol. 25b. 2.) ውስተ፡ ቤተ፡ አማልክት፡ ቆመ፡ ውእ
 ቱ፡ ቅድመ፡ ነሎሙ፡ ጉቡአን፡ ከመ፡ ይስገድ፡
 ለአማልክት፡ ወከመ፡ ያስገዳ፡ ለቅድስት፡ እግዚእ፡
 ኃረያ። ወያንግሣ፡ ላዕለ፡ ነሎ፡ ምክናኑ። ወሶቤ
 ሃ፡ ግብተ፡ በረቀ፡ መብረቅ፡ እምሰማይ። ወኮነ፡ ፀ
 ዓዕ፡ ወነገድንድ፡ ወተከውሰ፡ ነሎ፡ ኃይለ፡ ሰማ
 ያት፡ ወምድር። ወወረደ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡
 መላእክት። ወነሥእ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡
 እማዕክሎሙ፡ ወሐዘላ፡ (Fol. 25b. 3.) በክነፊሁ፡ ወ
 ያራ፡ በእንግድዓሁ። ወአብጽሐ፡ እምድረ፡ ዳዋት፡
 ምድረ፡ ዞረሬ፡ ጊዜ፡ ፫ሰዓት፡ ዘዕለት፡ አመ፡ ፳ ወ
 ፪ለወርኃ፡ መጋቢት፡ እንዘ፡ የዐጥን፡ ቅዱስ፡ ጸጋ፡
 ዘአብ፡ ወይትመሐለል፡ በእንቲአሃ፡ ወአቀማ፡ ኅበ፡
 ዓረፍተ፡ ቤተ፡ ክርስቲያን፡ ወኃይጋ፡ ህየ፤ ወዐር
 ገ፡ ሰማየ፡ መተሎሚሰ፡ ደንገዐ፡ እምፍርሃተ፡ መባ
 ርቅት፡ ወነገድንድ፡ ወአንበዘት፡ ነፍሱ፡ ወእምሠ
 ራዊቱ፡ ሞቱ፡ እምግርማ፡ ውእቱ፡ (Fol. 26a. 1.) መ
 ብረቅ፡ ፲፱ ወእምነ፡ ማርያን፡ ፫፻ መኑ፡ ይክል፡ ነገ
 ረ፡ ግርማ፡ ዘኮነ፡ በይእቲ፡ ዕለት፡ ላዕለ፡ ውእቱ፡
 ዕልው፡ ወላዕለ፡ ሠራዊቱ፡ በከመ፡ ተአርወየ፡ ል
 በ፡ ናቡከደነጾር፡ ፯ዓመተ፡ በእንተ፡ ትዕቢቱ፡ ከማ
 ሁ፡ ተአንበዘ፡ ልበ፡ መተሎሚ፡ ፳ ወ፳ዓመተ፡ በእ
 ንተ፡ ኃጢአቱ፡ ወኢየአምር፡ ዘተናገረ፡ ምዕረ፡ ይ
 ቤ፡ ቅትሎ፤ ወካዕበ፡ ይቤ፡ አምጽኡ፡ ሕያዎ፡ በአዘ
 ዘ፡ ይቅትሎ። ወዓዲ፡ ይቤ፡ ሕንጹ፡ አብያተ፡ መ
 ልዕልተ፡ አየ (Fol. 26a. 2.) ራት፡ ወመኳንንቲሁ፡ የ
 ኃይጥዎ፡ እንዘ፡ ይብሉ፡ አሆ፡ እስመ፡ በከመ፡ ግዕ
 ዘ፡ (Fol. 26a. 3.) ለመልአክ፡ ሀገር፡ ይገብሩ፡ እለ፡
 ይነብሩ፡ ውስቲታ።

CHAPTER XVII.

ምዕራፍ፡ ፲፯። እግዚእ፡ ኃረያሰ፡ ቅድስት፡ እን
 ዘ፡ ትጼሊ፡ ቀዊማ፡ ኅበ፡ ምቅዋማ፡ ዘዘልፍ፡ ወተ
 አኑቶ፡ ለእግዚአብሔር፡ በእንተ፡ ነሎ፡ ዘገብረ፡
 ላቲ፡ ወዕአ፡ (Fol. 26b. 1.) ቅዱስ፡ ጸጋ፡ ዘአብ፡ እም
 ቤተ፡ መቅደስ፡ ከመ፡ ይዑድ፡ በማዕጠንት። ወርእ

የ፡ ናሁ፡ ብእሲት፡ በአልባሰ፡ ወርቅ፡ ዑጽፍት፡
 ወሁብርት፡ ትጼሊ። ደንገዐ፡ ወሐለየ፡ እንዘ፡ ይብ
 ል፡ እምአይቲ፡ መጽአት፡ ዘመጠነዝ፡ ብእሲት፤ ዘ
 አልባቲ፡ አግብርት፡ ወአእማት። ወእንዘ፡ ያነክር፡
 ከመዝ፡ ያደ፡ ቤተ፡ ክርስቲያን። ወዐአ፡ ውስተ፡

ቤተ : መቅደስ : ወፈጸመ : ጸሎተ : ዕጣን ። ወወፅ
አ : ኅቤሃ : ወባረካ : እንዘ : ግልብብት : (Fol. 26 b. 2.)
ይእቲ : ወኢታርእዮ : ገጸ ። ወወፅኡ : እምቤተ : ክ
ርስቲያን : ኅብረ ። ወነበሩ : አሐተኔ : ወይቤላ : ዳኅ
ንኑ : እግዝእትዮ ። ወትቤሎ : ዳኅን : ወይቤላ : እም
አይቲ : አንቲ : እሬእዮኪ ፤ በዘመጠነዝ : ዕበይ : ወ
ክብር : አግብርት : ወአእማት : ዘአልብኪ : ለምን
ት : ተሐውሪ : ባሕቲተኪ ፤ ኦአግኦዚት : ዘትመስ
ሊ : እምአዋልደ : ነገሥት ። ወትቤሎ : አማን : እ
ምአዋልደ : ነገሥት : አነ ። ወእንዘ : አሐውር : በ
ፍኖት : ምስለ : (Fol. 26 b. 3.) አግብርትዮ : ወአእማት
ዮ : ወምስለ : ኹሎን : ዘብዩ : ረከበኒ : መተሎሜ ።
ወነሥአኒ : ኹሎ : ሊተሰ : ባሕቲ : አንገፈኒ : እግዚ
አብሔር : እምእዴሁ ። ወሶበ : ሰማዕኩ : በእንተ :
፩ብእሲ : ዘስሙ : ጸጋ : ዘአብ : ከመ : ተዊወወት :
ብእሲቱ : መጻእኩ : ዝዩ : ከመ : እኩኖ : ብእሲተ : ህ
ዩንቲሃ ፤ ወይቤላ : ለምንት : ዘንተ : ሐለዩኪ ። እስ
መ : ኢይከውኖ : ለካህን : ይሥዐር : ክህነቶ ። ወዓ
ዲ : አንቲ : ብእሲት : ክብርት : ውእቱሰ : ግዩ (Fol.
27 a. 1.) ር : ዘአልቦቱ : ምንትኒ ። ወለእመ : አውሰበ
ኪ : ውእቱ : ይከውነኪ : ኃሣረ ። ነገረሂ : እንዘ : ይ
ብል : ሰማዕክዎ : ለውእቱ : ብእሲ : ለእመ : ኢያግ
ብአ : እግዚአብሔር : ለብእሲትዮ : ኢያወስብ : ክል
እተ : ብእሲተ ፤ መሐልኩ : አንሰ : በስሙ : ቅዱስ :
ወትቤሎ : እምዌዋዌኑ : ያገብእ : ሎቱ ። ወይቤላ :
ኅድጊሰ : እምዌዋዌ : እምድኅረ : ሞተትኒ : እምክ
ሀለ : እግዚአብሔር : አንሥኑታ ። ወካዕበ : ይቤላ :
ቃልኪሰ : ይመስል : (Fol. 27 a. 2.) ቃለ : ዚአሃ ። ወ
አክሞሰሰት : ቅድስት : እግዚእ : ኅረያ : ወትቤሎ :
አኮ : በቃል : ባሕቲቱ : ዘይትማሰል : ሰብእ ። ዓዲ :
በመልክዕሂ : ይትማስል ። ወካዕበ : ትቤሎ : አንተ
ኑ : ብእሲሃ : ለይእቲ : ብእሲት ። ወይቤላ : እወ : አ
ነ : ውእቱ ፤ ወትቤሎ : አንሰ : ሰማዕኩ : በእንቲአሃ :
ከመ : አውሰባ : ንጉሥ : ወረሰያ : ንግሥተ : ኢትት
ሐዘብኬ ፤ ከመ : ትገብእ : ለክ : እምዝ : ዳግመ ። ወ
ባሕቱ : ሐሊ : ዘትገብር : ወተምዕዓ : ላዕሌሃ ፤ ወይ
(Fol. 27 a. 3.) ቤላ : ብእሲት : እኪተ : መዋዕል : አን
ቲ : ለምንት : ኢተኃፍሪ : እንዘ : ትትናገሪ : ዘከመ

ዝ : ነገረ : እግዚአብሔር : ያሰስል : ዘንተ : ዝሙተ
ኪ ። እስመ : ነፍሱ : ለዘማዊ : ርኩስ : ውእቱ : ከመ :
ደመ : ከልብ : ወጽዮፅ : ከመ : ኹስሕ ። እግዚአብ
ሔርሰ : ወመላእክቲሁ : ያፈቅሩ : ንጽሐ ። ወሶበ :
ርእየት : ጽንዓ : ሃይማኖቱ : ከመ : ጥቀ : መንክር :
ተንሥአት : ፍጡነ ፤ ወቆመት : ቅድሚሁ : ወከሠተ
ት : እምግልባቤ : ገጸ ። ወትቤሎ : እግዚእዮ : ነጽ
(Fol. 27 b. 1.) ረኒ : ጥዩቀ : እስመ : አነ : ይእቲ : ብእ
ሲትኪ : እግዚእ : ኃረያ ። ወደንገዐ : ወተንሥአ : ወ
ሐቀፈ : ክሳዳ : ወሰዐመ : ርእሳ ። ወወድቀ : ዲበ :
ምድር : ወሰዓመ : አእጋሪሃ : ወአብራኪሃ ። ወይቤ
ላ : ኦእኅትዮ : እፎኑ : እንጋ : ኮንኪ : ወበምንትኑ :
ግብር : በጻሕኪ : ዝዩ ። ወትቤሎ : በጥበበ : እግዚአ
ብሔር : በጻሕኩ : አንሰ : እምአመ : ተፈለጥኩ : እ
ምኔክ : ኢረከበኒ : እኩይ : ለግሙራ : ዘእንበለ : ሠ
ናይ ። እስመ : እግዚአብሔር : ፈ (Fol. 27 b. 2.) ነወ :
ሚካኤልሃ : መልአኮ : ወአድኃኒኒ ። ወነገረቶ : ኹ
ሎ : ዘገብረ : ላቲ : እምጥንቱ : እስክ : ተፍጻሚቱ ።
ወሰሚያ : ቅዱስ : ጸጋ : ዘአብ ። ዘንተ : ነገረ : እም
ኔሃ : አንሥአ : አዕይንቲሁ : ውስተ : ሰማይ ። ወይ
ቤ : ይትባረክ : እግዚአብሔር : አምላክ : እስራኤል :
ዘገብረ : ዐቢያ : ወመንክረ : ባሕቲቱ : ወይትባረክ :
ስመ : ስብሐቲሁ : ቅዱስ ። ወይምላዕ : ስብሐቲሁ :
ኹሎ : ምድረ : ለይኩን : ለይ (Fol. 27 b. 3.) ኩን ። ወ
ጸውዖሙ : ለሰብአ : ሀገሩ : ወይቤሎሙ : ንዑ : ት
ርእዩ : ግብር : ለእግዚአብሔር : ዘገብረ : መንክረ :
በዲበ : ምድር ። ወአርአዮ : ኃይሎ : በላዕሌዮ : ወጸ
ገወኒ : ሠናይቶ ። ወበከመ : ብዝኃ : አበሳዮ : በብዝ
ኃ : ሣህሉ : ላዕሌዮ : ወተጋብኡ : ኹሎሙ : ሰብአ :
ሀገር ፤ ዐቢያሙ : ወንዑሶሙ : እለ : ተርፉ : እምዌ
ዋዊ ። ወርእይዋ : ለቅድስት : እግዚእ : ኃረያ ። ሥ
ርጉት : በአልባሰ : ወርቅ : ወተአምሳዋ : ወይ (Fol.
28 a. 1.) ቤልዋ ። መኑ : አምጽአኪ : ዝዩ : በዘመጠነ
ዝ : ዕበይ : ወነገረቶሙ : ኹሎ : ዘኮነ : ላዕሌሃ ። ወአ
እኩትዎ : ለእግዚአብሔር : ዘይገብር : መንክረ : በ
ላዕለ : ቅዱሳኒሁ ። ወዐ : እለ : በከዩ : በእንተ : እለ :
ተርፉ : ሂውዋን ። ወወዐሉ : ይእተ : ዕለተ : እንዘ :
ይትናገሩ : ዕበያተ : እግዚአብሔር ። ወተመጢዎ

ሙ፡ ቀርባን፡ አተው፡ ውስተ፡ ማኅደሪሆሙ፡ በፍ
ሥሐ፡ ወበሐሜት ፤ ወእንዘ፡ ይበልፅ፡ ትቤሎ፡ ቅ
ድስት፡ (Fol. 28 a. 2.) እግዚእ፡ ኃረያ፡ ለቅዱስ፡ ጸጋ፡
ዘአብ ፤ አንሰ፡ እምአመ፡ ተፈለጥኩ፡ እምኔክ ፤ ኢ
በላዕኩ፡ እክለ፡ ወኢስተይኩ፡ ማየ ። ጥበቡ፡ ለአ
ምላኪያ፡ አብጽሐኒ፡ እስከ፡ ዮም ። ወሰሚያ፡ ቅዱ
ስ፡ ጸጋ፡ ዘአብ፡ ዘንተ፡ ነገረ፡ አንከረ፡ ጥቀ፡ ወተ
ደመ፡ ወነገራ፡ ውእቱኒ፡ ነሎ፡ ዘበጽሐ፡ ላዕሌሁ፡

እምጥንቱ፡ እስከ፡ ተፍጻሜቱ ። ወፈጺሞሙ፡ ማዕ
ደ፡ ኃደሩ፡ ነሎ፡ ሌሊተ፡ እንዘ፡ ይዛውሁ፡ በነገራ
ተ፡ አምላክ፡ ወበነገራተ፡ መልአክ ። ወነፍጽ፡
(Fol. 28 a. 3.) ንዋም፡ እምአዕይንቲሆሙ፡ በእንተ፡
ፍሥሐ፡ ዘላዕሌሆሙ ፤ ወበሳኒታ፡ እንተ፡ ይእቲ፡
አመ፡ ጼወቺለወርኃ፡ መጋቢት፡ ፈጺሞ፡ ጸጋ፡ ዘአ
ብ፡ መዋዕለ፡ ዕብሬቱ፡ አተው፡ ቤቶ ።

CHAPTER XVIII.

(Fol. 28 b. 1.) ምዕራፍ፡ ፲፰ ። ወበይእቲ፡ ሌሊት፡
እንተ፡ ይእቲ፡ ሌሊተ፡ ሠሉስ፡ ለጸቢሐ፡ ጼወቺለወ
ርኃ፡ መጋቢት፡ ሰከበ፡ ምስለ፡ ብእሲቱ፡ ። ወተፀን
ሰ፡ አቡነ፡ ክቡር፡ ወቅዱስ፡ ተክለ፡ ሃይማኖት፡ በ
ይእቲ፡ ዕለት፡ ወእንዘ፡ ይነውሙ፡ ፪ሆሙ፡ ኅቡረ፡
ርእየት፡ ቅድ (Fol. 28 b. 2.) ስት፡ እግዚእ፡ ኃረያ፡ ራ
እየ፡ ወከመዝ፡ ውእቱ፡ ራእያ፡ ዓምደ፡ ብርሃን፡ ይ
ቀውም፡ ውስተ፡ ቤታ ። ወርእሱ፡ ይገድዕ፡ ሰማ
የ። ወነሎሙ፡ አሕዛብ፡ ምድር ። ነገሥትኒ፡ ወጳ
ጳሳት፡ ይቀውሙ፡ ፀውዶ ። መንፈቆሙ፡ ይስግዱ፡
ሎቱ፡ ወመንፈቆሙ፡ ያስምኩ፡ (Fol. 28 b. 3.) ቦቱ፡
ወበመልዕልቲሁ፡ ንቡራን፡ አዕዋፍ፡ ብዙኃን፡ ቦቱ፡
ፀዕድዒዳን ። ወቦ፡ ቀይሐን፡ ወቦ፡ ዘሐመዳውያን ።
ወቦ፡ ከዕኅተሳን፡ ወእንዘ፡ ትሬኢ፡ ዘንተ፡ ይእቲ፡
ከልሃ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ በውስተ፡ ንዋሙ፡ ወ
አኅደጋ፡ ራእያ ፤ ወነቅሐት፡ ወአንቅሐቶ፡ ሎ (Fol.
29 a. 1.) ቱኒ ፤ ወትቤሎ፡ በእንተ፡ ምንት፡ ትኬልሕ ።
ወይቤላ፡ ዕፁብ፡ ራእየ፡ ርኢኩ፡ ወትቤሎ፡ ምንት
ነ፡ ነገሩ ። ወይቤላ፡ ናሁ፡ ፀሐይ፡ ብሩህ፡ ወዕአ፡
እምታሕተ፡ ራሳስ፡ ዘንሰክብ፡ ቦቱ ። ወብዙኃን፡ ከ
ዋክብት፡ ብሩሃን፡ እለ፡ ኢይትኃለቱ፡ ኅዙላን፡ በክ
ንፉ ። ወአብርሃ፡ ውስተ፡ ነሎ፡ ዓለም ። ወእምብዝ
ኃ፡ ብርሃኑ፡ ዋከየት፡ ሀገር ። ወዘንተ፡ ርእይያ፡ ደን
ገጽኩ፡ ወከላህኩ ። ወትቤሎ፡ ቅድስት፡ እግዚእ፡
ኅረያ፡ (Fol. 29 a. 2.) ዕፁብ፡ ውእቱዝ፡ ነገር፡ ወመ
ነ፡ ይክል፡ ሰሚያቶ ። አነሂ፡ ከማከ፡ ርኢኩ፡ ራእ
የ፡ መድምመ ። ወነገረቶ፡ ነሎ፡ ዘርእየት፡ ወሰሚ

ያ፡ አንከረ፡ ውእቱኒ ። ወተናገሩ፡ በበይናቲሆሙ፡
እንዘ፡ ይብሉ፡ ምንትነ፡ ዝንቱ፡ ዘይከውን፡ ላዕሌ
ነ፡ በዝ፡ መዋዕል ፤ ወእንዘ፡ ይትበሀሉ፡ ዘንተ፡ ኖ
ሙ ፤ ወአስተርአያ፡ ቅዱስ፡ ሚካኤል፡ ለቅድስት፡
እግዚእ፡ ኃረያ፡ በውስተ፡ ንዋማ ። ወይቤላ፡ ዮም፡
ተፀንሰ፡ በውስተ፡ ማኅፀንኪ፡ ወልድ፡ ኅሩይ፡
(Fol. 29 a. 3.) ዘነገርኩኪ፡ ቅድመ፡ በእንቲአሁ፡ ከ
መ፡ ሀሎ፡ ይትወለድ፡ እምኔኪ ። ወፍቁር፡ ውእቱ፡
ቡኅበ፡ እግዚአብሔር፡ ወቡኅበ፡ ማርያም፡ እሙ፡
ቡኅቤነሰ፡ ለመላእክት፡ ክቡር፡ ውእቱ፡ ጥቀ፡ ወኢ
ይከውነ፡ ሰማይ፡ ወምድር፡ መጠነ፡ አሐቲ፡ እም
ትሩፋተ፡ ገድሎ ። ወዘንተ፡ እምድኅረ፡ ይቤላ፡ ተ
ሰወረ፡ እምኔሃ ፤ ወከማሃ፡ አስተርአየ፡ ለቅዱስ፡ ጸ
ጋ፡ ዘአብ ፤ ወነገር፡ ነሎ፡ ዘከመ፡ ይቤላ ። ወበጽ
ባሕ፡ ተንሥኡ ፤ ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘአ (Fol.
29 b. 1.) ብ፡ ምንተ፡ ርኢኪ፡ በዳግማይ፡ ንዋምኪ፡
ወትቤሎ፡ አስተርአየኒ፡ ቅዱስ፡ ሚካኤል ። ወነገረ
ቶ፡ ነሎ፡ ዘይቤላ፡ ውእቱሂ፡ ይቤላ፡ ሊተሂ፡ ከማ
ኪ፡ ይቤለኒ ። ወነቡሩ፡ እንዘ፡ ያስተዓዕቡ፡ ግብረ፡
እግዚአብሔር፡ ዘኮነ፡ ላዕሌሆሙ ። ወውእተ፡ አል
ባሳተ፡ ሠርጉ፡ ዘአምጽአት፡ እምነ፡ ዳሞት፡ ሜጡ ፤
ወወሀቡ፡ ለነዳያን፡ ወለምስኪናን ። ወኢተርፈ፡ ው
ስተ፡ ቤቶሙ፡ ወኢምንትኒ ። እስመ፡ አዘዛ፡ ቅድ
መ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ ቅዱስ፡ (Fol. 29 b. 2.)
ሚካኤል፡ አመ፡ ሚጣ፡ እምሄዋዊ፡ እንዘ፡ ይብል፡
ሀቢ ፤ ዘንተ፡ ነሎ፡ አልባሰ፡ ወርቅ፡ ወብሩር፡ ዘሀ
ሎ፡ ላዕሌኪ፡ ለነዳያን፡ ወለምስኪናን ። ለክሙስ፡

እግዚአብሔር : ይፌእየከሙ : ወአልቦ : ዘያኃጥአክ
ሙ : እምዘ : ፈቀድከሙ ፤ ውእቶሙኒ : ገብሩ : በከ
መ : አዘዘሙ : ወኢያንተጉ : እምቃሉ : ወኢአሐ
ቱ : ውእቱኒ : ኢያኃጥአሙ : እምዘ : ፈቀዱ ። እስ

መ : ኢያስተዋንስ : እግዚአብሔር : ነፍስ : ጻድቅተ ።
ወገቢረ : በዐሉስ : ለቅዱስ : (Fol. 29 b. 3.) ሚካኤል :
አፈድፈዱ : እመዘ : ቀዳሚ ።

CHAPTER XIX.

ምዕራፍ : ፲፱ ። ወእምዘ : እምድኅረ : ፱አውራ
ኅ : ወፎዕለታት : አመ : ፳ወ፱ለታኅሣሥ : እንተ :
ይእቲ : ዕለተ : ሐሙስ : ተወልደ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ወኮነ : ዐቢይ : ፍሥሐ : በውስ
ተ : ቤቱ : ለጸጋ : ዘአብ : እስመ : መካን : ብእሲቱ :
ወለደት : ወልደ ። ወራእዩኒ : መንክር : ጥቀ : ዐዐዳ :
ከመ : አስሐትያ : ወቀይሕ : ከመ : ጽጌ : ረዳ ። ወገ

ብሩ : ምሳሐ : ለነዳያን : ወለምስኪናን : ወለሰብ
(Fol. 30 a. 1.) አ : ሀገርሃ : በበሥርዓቶሙ ። ወእምድ
ኅረ : ፍሥሐሆሙ : አተው : ቤቶሙ : እንዘ : ያነከ
ሩ : (Fol. 30 a. 2.) ነሎ : ሠናያተ : ዘገብረ : ሎሙ :
እግዚአብሔር : ለቅዱስ : ጸጋ : ዘአብ : ወለቅድስ
(Fol. 30 a. 3.) ት : ብእሲቱ : እግዚእ : ኃረያ ።

CHAPTER XX.

ምዕራፍ : ፳ ። ወበሣልስት : ዕለት : እምዘ : ተወ
ልደ : ውእቱ : ወልድ : ኅሩይ : በእምርት : ዕለት :
እንተ : ይእቲ : ሰንበተ : ክርስቲያን : ቅድስት ፤ ተ
ዝክረ : ስብሐቲሁ : ለእግዚአብሔር ። በጊዜ : ፫ሰዓ
ተ : መዐልት : አንሥአ : እደዊሁ : ውእቱ : ሕፃን :
ወአንቃዕደወ : ላዕለ : ውስተ : ሰማይ : ከልሀ ። ወባ
ረከ : ለእግዚአብሔር : እንዘ : ይብል : ፩አብ : ቅዱ
ስ : ፩ወልድ : ፩ውእቱ : መንፈስ : ቅዱስ : እስመ :
በይእቲ : ሰዓ (Fol. 30 b. 1.) ት : ይወርድ : መንፈስ :
ቅዱስ : ለቅዳሴ : ኅበ : ፈቀደ : ሕፃንኒ : ርኢዮ : ር
ደተ : ጰራቅሊጦስ : ዓቅረበ : ዘንተ : ፫ቅዳሴያተ : ለ
አምላኩ : እንዘ : ይገኒ : በከመ : መሀሮ : ለሊሁ ።
ወሰሚዓ : እሙ : ቅድስት : እግዚእ : ኃረያ : ዘንተ :
ነገረ : ጽኑዓ : እምአፈ : ወልዳ : ኅሩይ : ዓስተዓዐበ

ት : በልባ ። ወትቤሎ : ኦፍሡሕ : ወልድ : ምንተ :
ትብል : ዝሰ : ቃል : ግብረ : አቡከ : ውእቱ ፤ ለከስ :
ጠቢወ : አጥባት ። ወሶበ : አተው : ምታ : ነገረቶ :
ነሎ : ዘክ (Fol. 30 b. 2.) መ : ይቤ : ወልድ : ኅሩይ ።
ወሰሚዓ : ቅዱስ : ጸጋ : ዘአብ : አንክረ : ወይቤ : ሕ
የወኒ : ወልድየ : ለነዊኅ : አም : ከመ : እርአይ : ኪ
ያከ : እንዘ : ትቂድስ : ከመዝ : ውስተ : ቤተ : እግ
ዚአብሔር ። ለዝንቱስ : ወልድ : ኅሩይ : ይሚግብ
ዎ : መላእክት : ዘልፈ : እንዘ : (Fol. 30 b. 3.) ይኤል
ሉ : አክናፊሆሙ : መልዕልቲሁ ። ውእቱሂ : ይት
ለሀይ : ምስሌሆሙ : ሶበ : ይፊእዮሙ : ሰፊሆሙ :
አክናፈ : ወይስሕቅ : ነሎ : ጊዜ ። ወአልቦ : እመ :
ይበኪ : በከመ : ይበክዩ : ሕፃናት ። እስመ : አፈ :
ራትዓን : ይመልእ : ሰሐቀ : በከመ : ይቤ : ሰሎሞን ።

CHAPTER XXI.

(Fol. 31 a. 1.) ምዕራፍ : ፳፩ ። ወአመ : ተፈጸመ :
መዋዕለ : ንጽሕ : ዝውእቱ : ፱ዕለት : ወሰድዎ : ለ
ሕፃን : ውስተ : ቤተ : መቅደስ : በከመ : ጽሑፍ :
የሀብዎ : ስመ ። ወበጺሑሙ : ሀየ : አጥመቅዎ ፤ በስ

መ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ። ወሰመይ
ዎ : ስሞ : ፍሥሐ : ጽዮን : ዘበትርንሚሁ : ፍሥሐ
ሃ : ለጽዮን ። እስመ : አስተፍሥሐ : ለቤተ : ክርስ
ቲያን : በቃለ : ምህሮሁ : ሐዋዝ : ወአስተናሥአ :

ጥቅማ፡ በሃይማኖቱ፡ ጽኑዕ ። ወአቲ፡ (Fol. 31a. 2.) ምሙ፡ ቤቶሙ፡ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ በንዋሙ፡ ወይቤሎ፡ ዝንቱ፡ ውእቱ፡ ወልድ፡ ኅሩይ፡ ዘአብሰርኩክ፡ ቅድመ፡ በእንቲአሁ፡ ከመ፡ ሀሎ፡ ውስተ፡ ሐቋክ ። ስሙኒ፡ ኢኮነ፡ ፍሥሐ፡ ጽዮን ። ወካልእ፡ ውእቱ፡ ስሙ፡ ወሰውር፡ እምኔክ፡ ውእቱ፡ ወሀሎ፡ ጽሑፈ፡ ታሕተ፡ አክናሬሁ፡ ለእግዚእ፡ መናፍስት ። ወይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ንግረኒ፡ እግዚእየ ። መኑ፡ ውእቱ፡ ስሙ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ስ (Fol. 31a. 3.) ሞሰ፡ እንግርክ፡ ኢተፈኖኩ፡ ባሕቱ፡ ራእየ፡ ዘርኢክሙ፡ አንተ፡ ወብእሲትክ፡ አመ፡ ዕንሰቱ፡ ለወልድክ፡ ኅሩይ፡ እፈክር፡ ለክ፡ ተፈኖኩ፡ ወይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ በልኬ፡ ፈክር፡ ሊተ፡ እግዚእየ ። ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ፀሐይ፡ እንዘ፡ ይሠርቅ፡ እምቤትክ፡ ዘርኢክ ፤ ዝንቱ፡ ውእቱ፡ ወልድ፡ ዘሠረቀ፡ እምሐቋክ፡ ዘብርሃኑ፡ ይሰድድ፡ ጽልመተ፡ ጌጋይ፡ እምላዕል፡ መሃይምናን ፤ ወከዋከብት፡ ብሩሃን፡ ተሐዚሎሙ፡ በ (Fol. 31b. 1.) አክናሬሁ፡ ዘርኢክ፡ ደቂቁ፡ እሙንቱ፡ እለ፡ ይትወለዱ፡ ሎቱ፡ እመንፈስ፡ ቅዱስ ፤ ብእሲትክሂ፡ ዘርእየት፡ ዓምደ፡ ብርሃን ፤ እንዘ፡ ይቀውም፡ መልዕልተ፡ ቤትክሙ፡ ወርእሱ፡ ይጐድዕ፡ ሰማየ ። ዝንቱ፡

ወልድክ፡ ነገሥተ፡ ምድርኒ ፤ ወጳጳሳት፡ ዘርእየት፡ እንዘ፡ ይገንዩ፡ ሎቱ፡ በአማን፡ ይሰግዱ፡ ሎቱ፡ ነገሥተ፡ ምድር፡ ወይትቀነዩ፡ ሎቱ፡ አሕዛብ፡ ወይከውን፡ ምስማክ፡ ለኩሉ፡ ምድር፡ ውስተ፡ አርእስተ፡ አድባር ፤ ወይነውኅ፡ እምአርዝ፡ ፍ (Fol. 31b. 2.) ሬሁ፡ ወይብቀላ፡ ውስተ፡ ሀገር፡ ከመ፡ ሣዕረ፡ ምድር ። ወይከውን፡ ቡሩክ፡ ስሙ፡ ለዓለም ። ወበከመ፡ ይትሌዕል፡ ሰማይ፡ እምድር ። ከማሁ፡ ይትሌዓል፡ ዝካረ፡ ስሙ፡ እምእለ፡ ከማሁ፡ ዝውእቱ፡ ፍካሬ፡ ሕልምክሙ፡ ወምስለዝ፡ ብሂለ፡ ቃል፡ ተሰወረ፡ መልአክ፡ እምኔሁ፡ ወተንሢኦ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ይቤላ፡ ለብእሲቱ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ኦእኅተየ፡ ምንተ፡ ርኢኪ፡ በዛቲ፡ ሌሊት ። ወትቤሎ፡ አልቦ፡ ዘርኢኩ፡ ባሕቱ፡ በክ (Fol. 31b. 3.) ቡድ፡ ንዋም፡ ኃደርኩ፡ ኩሎ፡ ኑኃ፡ ሌሊት ። ወይቤላ፡ አንሰ፡ ግሩመ፡ ራእየ፡ ርኢኩ፡ ወትቤሎ፡ ምንተ፡ ውእቱ፡ እግዚእየ ። ወይቤላ፡ ውእቱ፡ ራእየ፡ ዘርኢኩ፡ ቅድመ፡ አመ፡ ዕንሰቱ፡ ለዝንቱ፡ ወልድ፡ ፈክረ፡ ሊተ፡ ቅዱስ፡ ሚካኤል ። ወነገራ፡ ኩሎ፡ ዘከመ፡ ይቤሎ፡ ወሰማዒ፡ አንከረት፡ ወተደመት ። ወተባህሉ፡ በበይናቲሆሙ፡ ምንትኑ፡ ዘይከውን፡ እምዝንቱ፡ ሕፃን፡ እስመ፡ እደ፡ እግዚአብሔር፡ ላዕሌሁ ።

CHAPTER XXII.

(Fol. 32a. 1.) ምዕራፍ፡ ፳፬። ወአመ፡ ኮኖ፡ ለቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ፩ዓመተ፡ ወ፫አውራኃ፡ ኮነ፡ ዐቢይ፡ ረኅብ፡ ውስተ፡ ኩሉ፡ ብሔረ፡ ሸዋ ። ወፈድፋደስ፡ በምድረ፡ ዘረሬ፡ ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ለቅዱስ፡ (Fol. 32a. 2.) ጸጋ፡ ዘአብ፡ ናሁ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ አልጸቀ፡ ምንተ፡ ንገብር፡ ዘአልብነ፡ ምንትኒ፡ ውስተ፡ እዴነ ፤ ነኃድግኑ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ ዘእንበለ፡ ንሙት፡ ይእዘኒ፡ ነዓ፡ ንሐር፡ በኅበ፡ ቤተ፡ መቅደስ፡ (Fol. 32a. 3.) ወግበር፡ ጸሎተ፡ በህየ፡ ከመ፡ ያኤምረነ፡ እግዚአብሔር፡ ግብረ፡ ዘንገብር ። ወዘንተ፡ እንዘ፡ ትብል፡ ቅድስት፡ እግዚእ፡ ኃረያ ፤ ያን

ጸፈጽፍ፡ አንብዓ፡ እምአዕይንቲሃ፡ ወሶበ፡ ርእየ፡ ቅዱስ፡ ጸጋ፡ ዘአብ ፤ እንዘ፡ ትበ (Fol. 32b. 1.) ኪ፡ ብእሲቱ፡ በእንተ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ ኅዘነ፡ ልቡ ፤ ወተሰብረ፡ ወተከዘ፡ ፈድፋደ ። ወሐረ፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ወቦአ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔር ፤ ወአድነነ፡ መልዕልተ፡ መንበረ፡ ታቦት ። ወአንጠብጠብ፡ አንብዖ፡ እንዘ፡ ይብል፡ ሚ፡ እግበር፡ እግዚእ፡ ናሁ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል ፤ መልአክክ፡ ተርእየ፡ እምኔየ፡ ሊተሂ፡ አልብየ፡ ምንትኒ፡ ውስተ፡ እዴየ፡ ፍትነኒ፡ እግዚእ፡ ወአመክር፡ ል (Fol. 32b. 2.) ብየ፡ አንተ፡ ውእቱ፡ ንጉሥየ፡ ወአምላኪየ ። ኅቤክ፡ አንቃዕዩ

ኩ፡ አመ፡ ወድቀ፡ በቅድሚኑ፡ እክው፡ ስእለትዩ፡ ለከ፡ እነግር፡ ጎዛንዩ፡ ወለከ፡ አዩድዕ፡ ትካዝዩ፡ እንተ፡ ውእቱ፡ ዘሴሰይኮሙ፡ መና፡ ለደቂቀ፡ እስራኤል፡ በእደ፡ ሚካኤል፡ መልአክክ፤ እምሐቅለ፡ ሲና፡ እስከ፡ ቃዴስ፡ በርኔ፡ ወይእዚኒ፡ አንተ፡ አምረኒ፡ ፍኖተ፡ ዘከመ፡ እፎ፡ እንብር፡ ወእንዘ፡ ዘንተ፡ ይጼሊ፡ ውእቱ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ብእሲ (Fol. 32b. 3.) ቱሰ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ትበኪ፡ ፈድፋድ፡ ነቢሬ፡ በዴዴ፡ አንቀጸ፡ ቤታ፡ ወሶበ፡ ርእያ፡ ለእሙ፡ ወልድ፡ ጎሩይ፡ ፍሥሐ፡ ጽዮን፡ እንዘ፡ ትበኪ፡ ኃሠሠ፡ አናብዒሃ፡ በዓፃብኡ፡ ወትቤሎ፡ ምንተ፡ ይብል፡ ዝሐፃን፤ እስመ፡ ኢየሐምር፡ ዘከመ፡ ይጸራዕ፡ ዝቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፤ ወአፍአመቶ፡ አጥባቲሃ፡ ወዐበዩ፡ ጠቢወ፡ ጥብ፤ ወቀጸባ፡ መንገለ፡ ቤት፡ ከመ፡ ዘይብል፡ አብእኒ፡ ይእቲሰ፡ ኢያእመረት፡ ሎቱ፡ ወከልሐ፡ ወአ (Fol. 33a. 1.) ንብዓ፡ እንዘ፡ ይኤምራ፡ ዝቢአ፡ መንገለ፡ ቤት፡ ወሶበ፡ አእመረት፡ ትቤ፡ እሙ፡ ምንት፡ ብዩ፡ ዘጊዜ፡ በዊእ፡ ውስተ፡ ቤት፡ ወሶአት፡ ውስተ፡ ቤት፡ በእንተ፡ ብካዩ፡ ወልዳ፡ ወሀሎ፡ ውስተ፡ አስፈሬድ፡ ሐሪፀ፡ ሥርናይ፡ ንስቲት፡ ዘዩአክል፡ መጠነ፡ መስፈርተ፡ ቃሉ፡ ወቀጸባ፡ ሕፃን፡ ከመ፡ ዘይብል፡ መጥውኒ፡ ውእተ፡ አስፈሬድ፡ ወአምጽአት፡ ሎቱ፡ ወመጠውቶ፡ ወወደዩ፡ እዴሁ፡ ላዕለ፡ ውእቱ፡ ሐሪጽ፡ ወበጊዜሃ፡ (Fol. 33a. 2.) መልዐ፡ ሐሪጽ፡ ሥርናይ፡ ውስተ፡ አስፈሬድ፡ ወተክዕወ፡ ዘተርፈ፡ ወርእያ፡ እሙ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ዘንተ፡ ግብረ፡ ደንገፀት፡ ፈድፋድ፡ ወካዕበ፡ ቀጸባ፡ ወልድ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ከመ፡ ታምጽእ፡ ሎቱ፡ ካልአ፡ አስፈሬድ፡ ወአምጽአት፡ ሎቱ፡ ወወደዩ፡ ንስቲተ፡ ሐሪጽ፡ ውስቲቱ፡ ከመ፡ ዘይትለሐይ፡ ወመልአ፡ ሀዩኒ፡ ወአምጽአት፡ ሎቱ፡ ሣልሰኒ፡ ወመልአ፡ ከማሁ፡ ወሶበ፡ ደክመት፡ እሙ፡ ቅድስት፡ እግዚእ (Fol. 33a. 3.) እ፡ ኃረያ፡ ወጸውዓት፡ አመታ፡ ከመ፡ ትርድአ፡ ወአምጽአት፡ ፱አስፈሬዳተ፡ ወመልአ፡ ውስቲቶሙ፡ ወኮነ፡ ፲ወጀወወረደ፡ በረከተ፡ እግዚአብሔር፡ በይእቲ፡ ዕለት፡ ላዕለ፡ ቤቱ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ወ

ልድስ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ኮነ፡ ያንፈርዕጽ፡ ሶበ፡ ይሬኢ፡ በረከተ፡ እንዘ፡ ይወርድ፡ እምሰማይ፡ ከመ፡ ጠል፤ ወሐለየት፡ እሙ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ እንዘ፡ ትብል፡ ዝንቱ፡ ወልድዩ፡ ከሃሊ፡ ውእቱ፡ ከመ፡ (Fol. 33b. 1.) አምላኩ፡ ወአምጽአት፡ ልኩትንተ፡ ዘቅብዕ፡ ዘቦቱ፡ ንስቲት፡ ቅብዕ፡ ወወደየት፡ እዴሁ፡ ለሕፃን፡ ውስቲቱ፡ አማዕቲባ፡ በትእምርተ፡ መስቀል፡ ወፈልሐ፡ ከመ፡ ዘአርሰንዎ፡ በእሳት፡ ወመልአ፡ ፍጡነ፡ ወአምጽአት፡ አመታ፡ ዐቢያነ፡ ቀሱታተ፤ ወቀድሐት፡ እምውእቱ፡ ቅብዕ፡ ውስቲቶሙ፡ ወመልአ፡ ከሎሙ፡ ወአምጽአት፡ ሙዳዩ፡ ዚው፡ ወወደዩ፡ ት፡ እዴሁ፡ ለሕፃን፡ ዲቤሁ፡ ከመ፡ ቀዳሚ፡ አማዕቲባ፡ በትእም (Fol. 33b. 2.) ርተ፡ መስቀል፡ ወመልአ፡ ፍጡነ፡ ወአግኃሠት፡ እምኒሁ፡ ውስተ፡ ዐቢይ፡ ጽሕርት፡ ወመልአ፡ ከማሁ፡ ወአምጽአት፡ ካዕበ፡ ገንዓ፡ ወልጉነ፤ ወወደዩቶ፡ ውስቲቶሙ፡ እምውእቱ፡ ዚው፡ ወመልአ፡ ወቅብዓ፡ መለንስሂ፡ ወኩሉ፡ ዘይትገበር፡ ለጸብሕ፡ ተረክቡ፡ መሊአ፡ በበመካኑ፡ ወአልዐ፡ ዘተፈክበ፡ ዕራቁ፡ እምንዋዩ፡ ቤት፡ በይእቲ፡ ዕለት፡ እግዚእ፡ ኃረያሰ፡ ኮነት፡ ታነክር፡ እምዝንቱ፡ ግብር፡ ወአዘዘታ፡ ለአመታ፡ ታስተዳ (Fol. 33b. 3.) ሉ፡ መባልዕተ፡ ለበዐለ፡ ቅዱስ፡ ሚካኤል፡ ዘውእቱ፡ አመ፡ ፲ወጀለመጋቢት፡ በካልአይ፡ ዓመት፡ እምዘ፡ ተዚወት፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ወሶበ፡ አተወ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ እምቤተ፡ ክርስቲያን፡ ነገረቶ፡ ብእሲቱ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ከሎ፡ ዘኮነ፡ እምወልዶሙ፡ ጎሩይ፡ ወሰሚሆ፡ ቅዱስ፡ ጸጋ፡ ዘእብባረኮ፡ ለእግዚአብሔር፡ ወይቤ፡ ይትባረክ፡ እግዚአብሔር፡ አምላክ፡ እስራኤል፡ ዘተሣሃለነ፡ ወግብረ፡ መድኃ (Fol. 34a. 1.) ኒተ፡ ለሕዝበ፡ ዚአሁ፡ ነፍስዩ፡ ትባርክ፡ ለእግዚአብሔር፡ ወትገኒ፡ ለስሙ፡ ቅዱስ፤ ምንተ፡ አክስዩክ፡ እግዚአ፡ ከሎ፡ በእንተ፡ ዘገበርክ፡ ሊተ፡ ዘኢድልወትዩ፡ ለኃጥእ፡ ወዘንተ፡ ብሂሎ፡ ነሥአ፡ ለሕፃን፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፤ ወሐቀፎ፡ ወሰአሞ፡ እንዘ፡ ይብል፡ ሕዩወኒ፡ ወልድዩ፡ ለብዙኅ፡ መዋዕል፡ ወለጉንዱይ፡ ዓመታት፡ ከመ፡ ትኩነኒ፡ ጽጋበ፡ በዘመነ፡ ረኅብ፤ ወስቲ፡ በዘ

መነ፡ ጽምዕ፡ ልብሰ፡ በዘመነ፡ ዕርቃን፡ ውብዕለ፡ በ
 ዘመ (Fol. 34a. 2.) ነ፡ ተዕናስ፡ ፍሥሐ፡ በዘመነ፡ ጎ
 ዘን፡ ወምስካየ፡ በጊዜ፡ ምንዳቤ፡ ዘክመዝ፡ ወልድ፡
 ሕየወኒ፡ መዋዕለ፡ ብዙኃ፡ ወነበረ፡ ለአቡሁ፡ ሕፃ
 ን፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወይቤሎ፡ አንሰ፡ አሐ
 ዩ፡ ብዙኃ፡ መዋዕለ፡ ወአንተ፡ ትመውት፡ እምቅ
 ድሚየ፡ ወአልብከ፡ ካልእ፡ ዘርእ፡ ዘእንበሌየ፡ እ
 መሂ፡ ሞትከ፡ ርቡኅ፡ ለከ፡ ይጸንሐከ፡ ዕሢትከ፡ አ
 ክሊለ፡ ምዝጋና፡ ድልው፡ በእንተ፡ ክህነትከ፡ ንጹ
 ሕ፡ ወበእንተ፡ ዕጣንከ፡ ሥጥው፡ ወበእንተ፡ ም
 (Fol. 34a. 3.) ጽዋትከ፡ ውኩፍ፡ አንሰ፡ እተርፍ፡ ለ
 ተቃትሎ፡ ጽኑዕ፡ እስመ፡ ቀትልየሂ፡ ምስለ፡ ዘሥ
 ጋ፡ ወደም፡ ኢኮነ፡ ዘእንበለ፡ ምስለ፡ መኳንንት፡
 ወአጋዕዝት፡ እለ፡ ይመልኩ፡ ዓለመ፡ ጽልመት፡ ዘ
 ውእቶሙ፡ መናፍስት፡ ርኩሳት፡ እለ፡ መትሕተ፡
 ሰማይ፡ አንተሰ፡ ትወርድ፡ አአቡየ፡ ውስተ፡ ዓለ
 መ፡ አበዊከ፡ እንተ፡ ይእቲ፡ መቃብር፡ እመ፡ ነኩ
 ሉ፡ ወዘንተ፡ ሶበ፡ ይቤሎ፡ ወልዱ፡ ደንገዐ፡ ቅዱ
 ስ፡ ጸጋ፡ ዘአብ፡ ወፈርሃ፡ ጥ፡ ባሕቱ፡ አእኩቶ፡ ለ
 እግዚአብሔር፡ እ (Fol. 34b. 1.) ንዘ፡ ይብል፡ አእኩ
 ተከ፡ አባ፡ እግዚአ፡ ሰማያት፡ ወምድር፡ ሰወርኮ፡
 ለዝንቱ፡ እምጠቢባን፡ ወእምለባውያን፡ ወከሠትከ፡
 ለሕፃናት፡ እወ፡ አባ፡ እስመ፡ ከማሁ፡ ኮነ፡ ሥም
 ረትከ፡ በአማን፡ ጠቢብ፡ ጠቢባን፡ አንተ፡ ነገረ፡
 ቃልከኒ፡ ያበርህ፡ ወያጠብብ፡ ሕፃናተ፡ አኮ፡ ድል
 ወትየ፡ ሊተ፡ ከመ፡ ታርእየኒ፡ ዘንተ፡ ነኩ፡ መን
 ክራተ፡ ዘትገብሮ፡ በላዕለዝ፡ ወልድ፡ ዘኃረይከ፡ ለ
 ከ፡ አንተ፡ ወእምድኅረዝ፡ ነኩ፡ አእኩቶ፡ ይቤ

ሎ፡ ለወልዱ፡ (Fol. 34b. 2.) ስብሐት፡ ለአምላክነ፡
 ዘወሀበከ፡ ታእምር፡ ሕጎ፡ ወሥርዓቶ፡ ወእምዝ፡
 አስተዳለዉ፡ መባልዕተ፡ ብዙኃ፡ ወገብሩ፡ በዐለ፡
 ዐቢየ፡ በእንተ፡ ስሙ፡ ለሚካኤል፡ አመ፡ ፲ወ፪ለ
 መጋቢት፡ ለነዳያን፡ ወለምስኪናን፡ ለዕቤራት፡ ወ
 ለእንላ፡ ማውታ፡ ወለነኩሎሙ፡ ዕኑሳን፡ ለአዝማ
 ዲሆሙኒ፡ ወለሰብአ፡ ሀገርሂ፡ ገብሩ፡ ምሳሐ፡ ዐቢ
 ዩ፡ እሙንቱሰ፡ ሰብእ፡ እንዘ፡ ይበልዑ፡ ወይሰትዩ፡
 ያነክሩ፡ ግብሮሙ፡ እንዘ፡ ይብሉ፡ በአይ (Fol. 34b. 3.)
 ቲ፡ ረከቡ፡ እሉ፡ ዘመጠነዝ፡ ማዕደ፡ በዝ፡ ዘመነ፡
 ዓዐባ፡ ወአልቦ፡ እክል፡ በውስተ፡ ሀገርነ፡ ንሕነሂ፡
 ሶበ፡ ንገብር፡ በዐለ፡ ሚካኤል፡ እምረከብነኩ፡ ከመ
 ዝ፡ ወዐ፡ እለ፡ ይቤሉ፡ እምአመ፡ ተወልደ፡ ወል
 ደሙ፡ ፍሥሐ፡ ጽዮን፡ ብዕሉ፡ ጥቀ፡ ወእንዘ፡ ይ
 ትባህሉ፡ ዘንተ፡ ጸጊሶሙ፡ አተው፡ ብሔሮሙ፡ ቅ
 ዱስሰ፡ ጸጋ፡ ዘአብ፡ ወቅድስት፡ እግዚእ፡ ኃረያ፡ ነ
 በሩ፡ እንዘ፡ ይሰብዩ፡ ነኩ፡ ሰብአ፡ ሀገር፡ እስከ፡
 አመ፡ የኃልፍ፡ ዘመነ፡ ረኃብ፡ ወኢ (Fol. 35a. 1.) ኅ
 ልቀ፡ ውእቱ፡ ሐሪጸ፡ ሥርናይ፡ ባሕቲቱ፡ ዓዲ፡ ቅ
 ብዕኒ፡ ወሂው፡ ወነኩ፡ መናቅዳት፡ ቤት፡ ዘተባረ
 ኩ፡ በእደ፡ ወልደሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡
 (Fol. 35a. 2.) ኢኃልቱ፡ እስከ፡ ዕለተ፡ ሞቶሙ፡ ወ
 ነበሩ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወቅድስት፡ እግዚእ፡
 ኃረያ፡ በፍሥሐ፡ ወበሰላም፡ እንዘ፡ ይሰብሕዎ፡ ወ
 የአነት (Fol. 35a. 3.) ም፡ ለእግዚአብሔር፡ ሌሊተ፡
 ወመዐልተ፡ በእንተ፡ ነኩ፡ ዘገብረ፡ ሎሙ፡ በእ
 ደ፡ ወልደሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡

CHAPTER XXIII.

(Fol. 35b. 1.) ምዕራፍ፡ ፳ወ፤ ወእምዝ፡ ዳግመ፡
 ገብረት፡ እግዚእ፡ ኃረያ፡ ዐቢየ፡ ኃይለ፡ በእደ፡ ወ
 ልደ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ መጽአ፡ ኅቤሃ፡ ፩መ
 ከዕንነ፡ ሀገር፡ እንዘ፡ የኃልፍ፡ ይእተ፡ ፍኖተ፡ ወይ
 ቤላ፡ ሀብኒ፡ ምሳሐ፡ እስመ፡ ርኅብኩ፡ ፈድፋደ፡
 ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ምሳሐሰ፡ እም
 ወሀብኩከ፡ ባሕቱ፡ ምዝር፡ አልብየ፡ ወይቤላ፡ ው

እቱ፡ መኰንን፡ ሶበሰ፡ ተረክበ፡ እምኮነ፡ ሠናየ፡ ባ
 ሕቱ፡ ዘብኪ፡ ሀብኒ፡ ወዐአት፡ ቅድስት፡ (Fol. 35b. 2.)
 እግዚእ፡ ኃረያ፡ ውስተ፡ ቤታ፡ እንዘ፡ ተኅዝን፡ ፈ
 ድፋደ፡ በእንተ፡ ዘአልባቲ፡ ምዝር፡ ወትቤ፡ በል
 ባ፡ አምላኩ፡ ለዝንቱ፡ ወልድ፡ ኅሩይ፡ ግበር፡ ሊ
 ተ፡ ታአምረ፡ በከመ፡ ልማድከ፡ ወአዘዘታ፡ ለአ
 መታ፡ ትሥራዕ፡ ማዕደ፡ ብዙኃ፡ በከመ፡ ይደሉ፡

ለመከራንን ፤ ወሐለዮት ፡ በልባ ፡ እንዘ ፡ ትብል ፡ ለዝ
ንቱ ፡ ወልድዮ ፡ ሀሎ ፡ ኃይለ ፡ እግዚአብሔር ፡ ውስ
ተ ፡ እዴሁ ፡ ቀዳሚኒ ፡ አተውኩ ፡ እምደዋዌ ፡ በእን
ቲአሁ ፡ ወዳግመ ፡ ድኅንኩ ፡ እሞተ ፡ ረኅብ ፡ በእ
(Fol. 35b. 3.) ዴሁ ፡ ወእስከ ፡ ይእዜ ፡ ሀሎኩ ፡ በጸጋ
ሁ ፡ ወይእዜኒ ፡ ይገብር ፡ ሊተ ፡ አምላኪያ ፡ ኃይለ ፡
ቦቱ ፡ ወዘንተ ፡ እንዘ ፡ ትሔሊ ፡ ነሥአቶ ፡ ለወልዳ ፡
ወወሰደቶ ፡ ምስሌሃ ፡ ወበጸሐ ፡ ኅበ ፡ ቀሱተ ፡ ማ
ይ ፡ ምሉእ ፡ ዘሀሎ ፡ በጥቃ ፡ ቤታ ፡ ነሥአት ፡ እደ ፡
ወልዳ ፡ ወባረክት ፡ ውእተ ፡ ማየ ፡ አማራቲባ ፡ በት
እምርተ ፡ መስቀል ፡ ወኮነ ፡ ምዝረ ፡ ጥዑመ ፡ ዘነከ
ራ ፡ ወጸውዲታ ፡ ለአመታ ፡ ወትቤላ ፡ ቅድሒ ፡ ም
ዝረ ፡ በሌባን ፡ እምዝንቱ ፡ ቀውት ፤ ወቀድሐት ፡ ወ
መል (Fol. 36a. 1.) አ ፡ ዘተርፈ ፡ ወቀድሐት ፡ ካዕበ ፡
በብዙኅ ፡ ኔባላት ፡ ወኢተወድዳ ፡ ወኃደገት ፡ እንዘ ፡
ትብል ፡ ጽንሐኒ ፡ ለድኅር ፤ ወእምዝ ፡ አዘዘት ፡ ቅድ
ስት ፡ እግዚእ ፡ ኃረያ ፡ ጸውዕዎ ፡ ለመከራንን ፡ ወያብ
እዎ ፡ ውስተ ፡ ካልእ ፡ ቤት ፤ ወአቅረበት ፡ ሎቱ ፡ ብ
ዙኃ ፡ መባልዕተ ፡ ወስቲያተ ፡ በከመ ፡ ይትፈቀድ ፡
ወአንከረ ፡ ውእቱ ፡ መከራንን ፡ እንዘ ፡ ይብል ፡ በአይ
ቲ ፡ ረከበት ፡ ድንቀተ ፡ ዛቲ ፡ ብእሲት ፡ ዘመጠነዝ ፡
ማዕደ ፤ ኅድገት ፡ ሊተ ፡ ዝሰ ፡ ለንጉሥ (Fol. 36a. 2.)

ኒ ፡ እምአከላ ፡ ወእንዘ ፡ ይትበሀሉ ፡ ከመዝ ፡ ምስለ ፡
እለ ፡ ምስሌሁ ፡ በልዑ ፡ ወጸግቡ ፤ ወአትረፉ ፡ ለሰብ
አ ፡ ሀገር ፡ ወይቤ ፡ መከራንን ፡ ጸውዕዎ ፡ ለእግዚእ ፡
ኃረያ ፡ ወጸውዕዎ ፡ ወሶበ ፡ በጽሐት ፡ ኅቤሁ ፡ ይቤ
ላ ፡ ዘመጠነዝ ፡ ምዝረ ፡ ጥዑመ ፡ አንቢረኪ ፡ ትቤ
ልኒ ፡ አልብየ ፡ ምዝር ፡ ወትቤሎ ፡ ቅድስት ፡ እግዚ
እ ፡ ኃረያ ፡ አንሰ ፡ ኢርኢክዎ ፡ ቅድመ ፡ ለዝንቱ ፡
ምዝር ፡ ወባረቱ ፡ እምድኅረ ፡ ኃላፍኩ ፡ እምኔከ ፡
ወሀበኒያ ፡ አምላክከ ፡ ወይቤላ ፡ (Fol. 36a. 3.) እግዚ
አብሔር ፡ ይባርክ ፡ ላዕሌኪ ፡ ወክሎ ፡ ዘአጥረደኪ ፤
ወእምድኅረ ፡ ባረክ ፡ ሐረ ፡ መከራንን ፡ ፍኖቶ ፡ ወው
እቱ ፡ ማየ ፡ ቀውት ፡ ዘኮነ ፡ ምዝረ ፡ ነበረ ፡ መጠነ ፡
፵ መዋዕል ፡ እንዘ ፡ ይሰትይዎ ፡ ክሉ ፡ ሰብአ ፡ ሀገር ፡
ወኢይከውን ፡ መጸጸ ፤ አላ ፡ ለለጌሰሙ ፡ ይሄኒ ፡ ወ
ይትረከብ ፡ ጸዕፊ ፡ ከዊኖ ፡ ዝንቱሰ ፡ ወልድ ፡ ቅዱስ ፡
ፍሥሐ ፡ ጽዮን ፤ ቦ ፡ አመ ፡ ይትሌተት ፡ በግዕዝ ፡ ሕ
ፃናት ፡ ወቦ ፡ አመ ፡ ይነብብ ፡ በነገር ፡ ጽኑዕ ፡ ከመ ፡
ወሬዛ ፡ ዘጸግመቱ ፡ ለ (Fol. 36b. 1.) እሙኒ ፡ ብዙኅ ፡
ተአምራት ፡ ወመንክራት ፡ ተገብረ ፡ ላቲ ፡ በባርከ ፡
እዴሁ ፡ ትረክብ ፡ ክሉ ፡ ዘኃሠሠት ፡ ወከመዝ ፡ ል
ህቀ ፡ ዝንቱ ፡ ወልድ ፡ ኅሩይ ፡ በአርእዮ ፡ ኃይል ፡
ወዕበይ ፡

CHAPTER XXIV.

(Fol. 36b. 2.) ምዕራፍ ፡ ፳፱ ፡ ወእምዝ ፡ እምድ
ኅረ ፡ ኮኖ ፡ ፷ ዓመተ ፡ ተምህረ ፡ እምአቡሁ ፡ መዝሙ
ረ ፡ ዳዊት ፤ ወክሎ ፡ መጸሐፍት ፡ ቤተ ፡ ክርስቲያን ፡
ብሉየ ፡ ወሐዲሰ ፡ ዘምስለ ፡ ዓቂባ ፡ ሕጎ (Fol. 36b. 3.)
ሙ ፡ ሶበሂ ፡ ይትሚህር ፡ ይመስል ፡ ከመ ፡ ዘቀዳሚ ፡
ተምህረ ፡ ወያጸንዕ ፡ ፍጡኅ ፡ ከመ ፡ ዘነገርዎ ፡ እስ
መ ፡ እንተ ፡ ውሥጡ ፡ ኅዱር ፡ ክርስቶስ ፤ ውእቱኬ ፡
መንፈስ ፡ ቅዱስ ፡ ዘመርዔ (Fol. 37a. 1.) ት ፡ ዘይሚህ
ሮ ፡ ለሰብእ ፡ ጥበባ ፡ ወኮነ ፡ ሥግወ ፡ በክሉ ፡ ፈሪሃ ፡

እግዚአብሔር ፡ ወቅኑየ ፡ ለትእዛዙ ፡ ወይትፈቀር ፡
በኅበ ፡ ክሉ ፡ ዘርእዮ ፡ ወዘሰምዖ ፡ ወመጠነ ፡ ከመ ፡
ይጸም ፡ ጸመ ፡ ቅድስተ ፡ እንተ ፡ ይእቲ ፡ እመ ፡ ክ
ሉ ፡ ምግባራት ፡ ወአትለው ፡ ጸሎተ ፡ ውስቲታ ፡ ት
ኩኖ ፡ ሐገፋ ፡ እምእለ ፡ ይትቃተልዎ ፡ አጋንንት ፡
ወወስከ ፡ ዓዲ ፡ ትዕግሥተ ፡ እስመ ፡ ይእቲ ፡ ኮነቶ ፡
ሐመረ ፡ እስከ ፡ አዕረገቶ ፡ እምድር ፡ ሰማየ ፡ ወረሰየ
ቶ ፡ ልዑለ ፡ እምክሉ ፡

CHAPTER XXV.

(Fol. 37a. 2.) ምዕራፍ፡ ፳፬፡ ወአመ፡ ኮኖ፡ ፍ
 ጸመ፡ ፲፬፡ ምዕራፍ፡ ነሥኦ፡ አቡሁ፡ ወወሰደ፡ ኅብ፡
 ጳጳስ፡ አባ፡ ጌርሎስ፡ እንዘ፡ ሊቀ፡ ጳጳሳት፡ ዘእለ፡
 እስክንድር (Fol. 37a. 3.) ያ፡ አባ፡ ብንያሚን፡ ወዓዲ
 ሁ፡ ጳጳስ፡ አባ፡ ጌርሎስ፡ ሀሎ፡ በምድረ፡ አምሐ
 ራ፡ አመ፡ መንግሥተ፡ ዛን፡ በእምነት፡ ወእምቅድ
 መ፡ ይብጽሑ፡ ህየ፡ አስተርአ (Fol. 37b. 1.) ዮ፡ መል
 አክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡ ለአባ፡ ጌር
 ሎስ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ ወይቤሎ፡ ጌሠመ፡
 ይመጽእ፡ ኅቤክ፡ ብእሲ፡ ቀይሕ፡ ወመዓድም፡ ገጹ፡
 ወይሰግድ፡ ለክ፡ እምርኅቅ፡ ወቦቱ፡ ወልድኅሩይ፡
 ዘይበቀሶ፡ ለመንግሥተ፡ ሰማያት፡ ክቡር፡ ውእቱ፡
 በቅድመ፡ እግዚአብሔር፡ ወኢይከውኑ፡ ሰማይ፡ ወ
 ምድር፡ መጠነ፡ አሐቲ፡ ሥእርተ፡ ርእሱ፡ ወስሙ፡
 ጽሑፍ፡ በአክናፈ፡ ሥላሴ፡ ዘመጠነዝ፡ ወልድ፡ እ
 ምጸእኩ፡ (Fol. 37b. 2.) ለክ፡ ሢሞ፡ ፍጡነ፡ ሢመተ፡
 ዲቁና፡ ወፈንዎ፡ በሰላም፡ ብሔር፡ ወእምድኅረ፡
 ይቤሎ፡ ዘንተ፡ ተሠወረ፡ እምኔሁ፡ ወሰሚዎ፡ አባ፡
 ጌርሎስ፡ ዘንተ፡ ቃለ፡ መልአክ፡ እንከረ፡ ወኃደረ፡
 ኩላ፡ ሌሊተ፡ እንዘ፡ ያስተዓፅብ፡ ግብረ፡ እግዚአብ
 ሔር፡ ወጸቢሐ፡ ወዕአ፡ አፍአ፡ ከመ፡ ያእምር፡ ለ
 እመኮነ፡ እሙነ፡ ዘአርአዮ፡ መልአክ፡ ወውእተ፡
 ጊዜ፡ በጽሐ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወቆመ፡ እምር
 ኅቅ፡ ወሰገደ፡ ሎቱ፡ ወአእመረ፡ አባ፡ ጌርሎስ፡
 (Fol. 37b. 3.) ከመ፡ እሙን፡ ውእቱ፡ ነገረ፡ መልአክ፡
 ዘአስተርአዮ፡ ወቦአ፡ ወነበረ፡ ዲብ፡ መንበሩ፡ ወ
 ቆሙ፡ ከህናት፡ እምየማኑ፡ ወእምቦጋሙ፡ በከመ፡
 ሕግ፡ ወይቤሎ፡ ለ፩እምኔህሙ፡ አምጽአ፡ ለብእሲ፡
 ቀይሕ፡ ዘሀሎ፡ ይቀውም፡ ቅድሚኑ፡ ወጸውያ፡ ለ
 ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወአምጽአ፡ ወበጸሐ፡ ኅቤሁ፡
 ወሰገደ፡ ቅድሚሁ፡ ወተበረከ፡ እምኔሁ፡ ወይቤሎ፡
 አባ፡ ጌርሎስ፡ አይቲ፡ ሀሎ፡ ወልድክ፡ ፍሡሕ፡ ወ
 ቅቡዕ፡ እመንፈስ፡ ቅዱስ፡ ክቡ (Fol. 38a. 1.) ር፡ ው
 እቱ፡ እምኔየ፡ በቅድመ፡ እግዚአብሔር፡ ወመላእክ
 ቲሁ፡ ወልዕል፡ ውእቱ፡ እምእለ፡ ከማሁ፡ ወበእ
 ንቲሁ፡ ይትወሀብ፡ መዓተ፡ ፀር፡ ለነገሥት፡ ወቅብ

ዓ፡ ሚርን፡ ለካህናት፡ ወፍትሐ፡ ኢያደልዎ፡ ለመ
 ኬንንት፡ ወኃይለ፡ ግርማ፡ ለመሳፍንት፡ ዕቅበት፡
 ለአብያተ፡ ክርስቲያናት፡ ወጽንዓ፡ ሃይማኖት፡ ለመ
 ሃይምናን፡ ወመሃይምንታት፡ ወሰሚዎ፡ ቅዱስ፡ ጸ
 ጋ፡ ዘአብ፡ ዘንተ፡ ነገረ፡ እምኦፈ፡ አቡነ፡ አባ፡
 (Fol. 38a. 2.) ጌርሎስ፡ ቆመ፡ ነዋኃ፡ ሰዓተ፡ እንዘ፡ ያ
 ነክር፡ እምቃሉ፡ ወይቤሎ፡ ጳጳስ፡ ምንተ፡ ታነክር፡
 እምቃልየ፡ ኢሀሎኑ፡ ወልድክ፡ ዝየ፡ ወይቤሎ፡ እ
 ወሀሎ፡ አቡየ፡ ወይቤሎ፡ አባ፡ ጌርሎስ፡ እንከስ፡
 ሑር፡ አምጽአ፡ ፍጡነ፡ ከመ፡ እቀድሶ፡ በከመ፡ አ
 ዘዘኒ፡ አምላኩ፡ ወአክ፡ ኪያሁ፡ ዘእቂድስ፡ አነ፡ ኃ
 ጥእ፡ አላ፡ ውእቱ፡ ይቂድሰኒ፡ በቅድስናሁ፡ ዘሀ
 ሎ፡ ላዕሌሁ፡ ወሶበ፡ ይቤሎ፡ ዘንተ፡ አባ፡ ጌርሎስ፡
 አምጽአ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ለወ (Fol. 38a. 3.) ል
 ዓ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወአቀሞ፡ ቅድመ፡ ጳ
 ጳስ፡ ወሶበ፡ ርእዮ፡ አባ፡ ጌርሎስ፡ ተንሥኦ፡ ፍጡ
 ነ፡ እመንበሩ፡ ወሐቀፎ፡ ክሳዶ፡ ወሰአሞ፡ ወደን
 ገዑ፡ ኩሉ፡ ሕዝብ፡ ሶበ፡ ርእዮ፡ ከመ፡ ተንሥኦ፡
 ጳጳስ፡ ወሰአሞ፡ ለሕፃን፡ ወይቤልዎ፡ መንተ፡ ር
 ኢክ፡ አቡነ፡ ከመ፡ ትትነሣእ፡ ጳጳስ፡ ለዘመጠነ
 ዝ፡ ሕፃን፡ ወይቤሎሙ፡ አባ፡ ጌርሎስ፡ ዘአእመ
 ርኩ፡ አነ፡ ኢያእመርከሙ፡ አንትሙ፡ ዝንቱ፡ ወ
 ልድ፡ ክቡር፡ ውእቱ፡ በኅብ፡ ኢያሱስ፡ ክር (Fol.
 38b. 1.) ስቶስ፡ ወፍቁር፡ በኅብ፡ ማርያም፡ እሙ፡
 ወኢሀሎ፡ በሕቲቱ፡ አላ፡ ሚካኤልኒ፡ የሐውር፡
 ቅድሚሁ፡ እንዘ፡ ያጸንዕ፡ ሰይፈ፡ እሳት፡ አንት
 ሙ፡ ትሬእዩ፡ ናዕስ፡ አካሉ፡ ወአነ፡ እሬኢ፡ ዕ
 በየ፡ ጸጋሁ፡ ወዘንተ፡ ብሂሎ፡ ነሥኦ፡ ለቅዱስ፡
 ፍሥሐ፡ ጽዮን፡ ወአንበሮ፡ ታሕቲሁ፡ እንዘ፡ ይ
 ከድኖ፡ እምኦልባሲሁ፡ ለአቡሁኒ፡ ተወክፎ፡ ሠና
 የ፡ በእንቲአሁ፡ ወአዘዘ፡ ከመ፡ ያኅድርዎ፡ ኅብ፡
 ሠናይ፡ ማኅድር፡ ሎቱሰ፡ አኅደሮ፡ ምስሌሁ፡ በ
 ፍ (Fol. 38b. 2.) ሥሐ፡ ወበሳኒታ፡ ገብረ፡ ቅዳሴ፡
 ክህነት፡ በከመ፡ አዘዘ፡ መልአክ፡ ወአብአ፡ ለቅ
 ዱስ፡ ፍሥሐ፡ ጽዮን፡ ምስሌሁ፡ ወሢሞ፡ ዲያቆ
 ነ፡ ወፈጸሞ፡ ሥርዓተ፡ ቅዳሴ፡ ወዕአ፡ አባ፡ ጌር

ሎስ፡ ጎበ፡ ማጎደሩ፡ ወይቤ፡ አምጽእዎ፡ ለፍሥ
(Fol. 38b. 3.) ሐ፡ ጽዮን፡ ጎበየ፡ ወሶበ፡ አምጽእዎ፡
አንበሮ፡ ጎበሁ፡ መጠነ፡ ፫ሱባዔያት፡ እንዘ፡ ኢ

ይፈልጦ፡ እምኒሁ፡ መዐልተ፡ ወሌሊተ፡ ወጥቀ፡ አ
ፍቀሮ፡ ወእምድጎረዝ፡ ባረኮ፡ በኩሉ፡ በረከት፡
መንፈስዊ፡ ወፈንዎ፡ በሰላም፡ ብሔሮ፡

CHAPTER XXVI.

(Fol. 39a. 1.) ምዕራፍ፡ ፳፱፡ ወእንዘ፡ የሐውሩ፡
ውእቱ፡ ወአቡሁ፡ ለገበኢ፡ ብሔሮም፡ እምብሔ
ረ፡ አምሐራ፡ በጽሑ፡ ውስተ፡ አሐቲ፡ ሀገር፡ ወ
ይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ለወልዱ፡ ፍሥሐ፡ ጽ
ዮን፡ አንሰ፡ አኃዝን፡ ብዙኃ፡ በእንቲአኪ፡ ወበእን
ቲአየ፡ ስንቅነሂ፡ ትወድዳ፡ እስመ፡ ኢንክል፡ ሐዊ
ረ፡ ፍኖት፡ ዘእንበለ፡ መብልዕ፡ አንተ፡ ሕፃን፡ ወ
አነ፡ አረጋዊ፡ ለእመ፡ ደክምን፡ በፍኖት፡ መኑ፡ ያነ
ሥአነ፤ ወሰብአ፡ ሀገርሂ፡ እኩያን፡ እሙንቱ፡ ወ
(Fol. 39a. 2.) ኢይትዌከፋ፡ ነግደ፡ ጎደግሰ፡ ከመ፡ የሀ
ቡ፡ ሲሳየ፡ ውስተ፡ ቤትኒ፡ ጥቀ፡ ኢያበውኡ፡ ዘእ
ንበለ፡ ዘተጎየሎም፡ ወይቤሎ፡ ወልዱ፡ ቅዱስ፡
ፍሥሐ፡ ጽዮን፡ ለምንት፡ ተጎዝን፡ አባ፡ እንዘ፡ እ
ግዚአብሔር፡ አምላክነ፡ ምስሌነ፡ ምንተኒ፡ ኢነኃ
ጥኦ፡ ኢትዜከርኑ፡ ቃሎ፡ ዘይቤ፡ ኢተሐልዩኪ፡ ወ
ኢትተክዙ፡ እንዘ፡ ትብሉ፡ ምንተኑ፡ ንበልዕ፡ ወ
ምንተኑ፡ ንሰቲ፡ ወምንተኒ፡ ንትክደን፡ እስመ፡ ለ
ዝንቱሰ፡ ኩሉ፡ አሕዛብ፡ እለ፡ አፍአ፡ የ (Fol. 39a. 3.)
ኃሥሥዎ፡ አንትሙሰ፡ ጎሙ፡ በቅድመ፡ መንግሥ
ተ፡ ዘኢሁ፡ ወጽድቆ፡ ዝንቱሰ፡ ኩሉ፡ ይትዌሰከክ
ሙ፤ ወዘንተ፡ ብሂሎ፡ ወልድ፡ ጎሩይ፡ ፍሥሐ፡ ጽ
ዮን፡ አጎደጎ፡ ለአቡሁ፡ ጎዘነ፤ ወይቤሎ፡ አቡሁ፡ ቅ
ዱስ፡ ቅዱስ [sic]፡ ጸጋ፡ ዘአብ፡ ሕየወኒ፡ ወልድየ፡ ለነ
ዋሕ፡ መዋዕል፡ አንሰ፡ እትአመኖ፡ ለእግዚአብሔር፡
ከመ፡ ይረድአኒ፡ በእንቲአክ፤ በዝ፡ ነነር፡ ወበዘይ
መስሎ፡ እንዘ፡ ይዘው፡ ወዓሉ፡ በሐዊረ፡ ፍኖት፡
ወሶበ፡ መስየ፡ ይቤሎ፡ ቅዱስ፡ ፍሥ (Fol. 39b. 1.)
ሐ፡ ጽዮን፡ ለአቡሁ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ አይቲ፡
ነኃድር፡ አባ፡ ወይቤሎ፡ አቡሁ፡ ቅዱስ፡ ጸጋ፡ ዘአ
ብ፡ ኢይቤለከኑ፡ ወልድየ፡ ኢይትዌከፋ፡ ነግደ፡ ሰብ
አ፡ አምሐራ፡ ወኢያበውኡ፡ ጥቀ፡ ውስተ፡ ቤት፡
ወይቤሎ፡ ወልዱ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ነዓ፡ እ

ስኩ፡ ናመክሮሙ፡ ለሰብእ፡ እለ፡ ሀለው፡ አንጸረነ፡
ወይቤሎ፡ አቡሁ፡ ቅዱስ፡ ዘጋ፡ ዘአብ፡ በልኬ፡ ወ
ልድየ፡ ንሐር፡ ወሐዊሮሙ፡ በጽሑ፡ ጎበ፡ ሰብ
እ፡ እለ፡ ይነብሩ፡ በዴዴ፡ ቤቶሙ፡ ወይቤሎሙ፡
(Fol. 39b. 2.) ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ሰላም፡ ለዝን
ቱ፡ ቤት፡ እመቦ፡ ዝየ፡ ውሉደ፡ ሰላም፡ ያዕርፍ፡
ሰላም፡ አምላክ፡ ላዕሌሆሙ፡ ወእመ፡ አኮ፡ ይሰወ
ጥ፡ ሰላምየ፡ ሊተ፡ ወሰሚሆሙ፡ ቃሎ፡ ተምዕዑ፡
ላዕሌሁ፤ ወይቤልዎ፡ ሰላም፡ ይንሥአ፡ ለእምክ፡
ከመ፡ ትጎድርኑ፡ ጎበነ፡ መጸእክ፡ ወተንሥአ፡ ፩ብ
እሲ፡ እምእለ፡ ይነብሩ፡ ወዘበጦ፡ ለቅዱስ፡ ፍሥ
ሐ፡ ጽዮን፡ ወበከየ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወአ
ንብቦ፡ ብዙኃ፡ ወይቤሎ፡ ለውእቱ፡ ብእሲ፡ ለ
(Fol. 39b. 3.) ምንት፡ ትገብር፡ ዘንተ፡ ህየንተ፡ ሰላ
ምኑ፡ ተዓሥየኒ፡ ግፍዓ፡ ወህየንተ፡ ተወክሮ፡ ዝብ
ጠተ፡ ወካዕበ፡ ይቤ፡ አቅዱስ፡ ሚካኤል፡ መልአ
ክ፡ ኃይሉ፡ ለእግዚአብሔር፤ ኢትፊኤኑ፡ ዘንተ፡ ኩ
ሎ፡ ግፍዓ፡ ዘገብረ፡ ላዕሌየ፡ ዝንቱ፡ ብእሲ፡ አርእ
የኒ፡ ኃይለ፡ ረድኤትክ፡ አቅዱስ፡ ለእግዚአብሔር፡
ወዘእንበለ፡ ይትፈጸም፡ ቃል፡ እምአፋሁ፡ ለቅዱስ፡
ፍሥሐ፡ ጽዮን፡ ተሰቅለ፡ ውእቱ፡ ብእሲ፤ ዘዘበጦ፡
መልእክተ፡ ዓየር፡ ቊልቊ (Fol. 40a. 1.) ሊተ፡ እን
ዘ፡ ይፈእዩ፡ ኩሉ፡ ሰብእ፡ ሀገር፡ ወኮነ፡ ይትቀሠፍ፡
ብዙኃ፡ ወኢይትአመር፡ ዘይቀሥፎ፡ ወባሕቱ፡ ይ
ሰማዕ፡ ድምፁ፡ ከመ፡ ድምፁ፡ ነፋሰ፡ አውሎ፤ ወየ
አወዩ፡ ወይብል፡ ኦሰብእ፡ ጌራን፡ መሐሩኒ፡ በእን
ተ፡ እግዚአብሔር፡ ወደንገፁ፡ ኩሎሙ፡ ሰብእ፡ ሀ
ገር፡ ርእዮሙ፡ ዘንተ፡ ወይቤልዎሙ፡ ኪያነሂ፡ መ
ሐሩነ፡ እስመ፡ በኢያእምሮ፡ ተዓወርናክሙ፡ ወአ
ምሰልዎሙ፡ ከመ፡ መሰርያን፡ እሙንቱ፡ ወአስተ
ብቊዕዎሙ፡ ብዙኃ፡ እ (Fol. 40a. 2.) ንዘ፡ ይብሉ፡
መሐሩነ፡ ስቁልሰ፡ ዓዲሁ፡ የዓወዩ፡ ወይኬልህ፡ እ

ንዘ፡ ይብል፡ መሐረኒ፡ አንተ፡ ሕፃን ፤ በእንተ፡ አ
ምላክክ፡ ከሀሊ፡ እስመ፡ አንተ፡ ንዑስ፡ በአካል፡
ምግባርክስ፡ እምሰማያት፡ ይትሌዐል፡ አንሰ፡ ተዐበ
ይኩ፡ ላዕሌክ፡ በኢያእምሮትየ፡ በከመ፡ ልማድየ፡
ባሕቱ፡ አርአይክ፡ ኃይለ፡ ላዕሌየ፡ ወእምይእዜ፡ ኢ
ይገብእ፡ ኀበዝ፡ ግበር፡ መሐረኒ፡ ወሶበ፡ ርእየ፡ ቅ
ዱስ፡ ፍሥሐ፡ ጽዮን፡ ከመ፡ አምነ፡ ኃጢአቶ፡ ይ
ቤሎ፡ ለውእቱ፡ ስቁል፡ (Fol. 40b. 3.) አእመርክኑ፡
ፍትሐ፡ እግዚአብሔር፡ እንበይነ፡ ግፉዓን፡ ወከመ፡
ይትቤቀል፡ ሎሙ፡ ፍጡነ፡ ወይቤ፡ እው፡ አእመር
ኩ፡ እግዚእየ፡ ወይቤሎ፡ ዘሰቀለክ፡ አምላክ፡ ው
እቱ፡ ያውርድክ፡ ወበጊዜሃ፡ አጽነነ፡ ውእቱ፡ ብእ
ሲ፡ ለወረድ፡ በበህቅ፡ ህቀ፡ እስከ፡ በጽሐ፡ ምድረ፡
ወአስተርአየ፡ ትእምርተ፡ ቅሥፈት፡ ውስተ፡ ዘባኑ፡
ከመ፡ ዘአውዒይዎ፡ በእሳት፡ ወቆመ፡ ቅድሚያሆሙ፡
ወሰገደ፡ ሎሙ፡ ወይቤሎሙ፡ አጋዕዝትየ፡ ተገኝሁ፡
ኀበ፡ ገብርክሙ፡ ወ (Fol. 40b. 1.) ኀድሩ፡ ኀበ፡ ቤት
የ፡ በዊዓክሙ፡ አግብርተ፡ እግዚአብሔር ፤ ወአኮ፡
እምልቡ፡ ዘይቤ፡ ዘንተ፡ አላ፡ እምአፋሁ፡ ወእንተ፡
ውሥጡስ፡ ይመስልዎ፡ መሰርያነ፡ ወሰብእ፡ ሀገር
ሂ፡ ተበአሱ፡ በበይናቲሆሙ፡ እንዘ፡ ይብሉ፡ አነ፡
አኃድሮሙ፡ ወአነ፡ አኃድሮሙ፡ ወአእመረ፡ ቅዱ
ስ፡ ፍሥሐ፡ ጽዮን፡ እከየ፡ ልቦሙ፡ ዘይሔልዩ፡ ወ
ይቤሎሙ፡ ኦሰብእ፡ ዛቲ፡ ሀገር፡ ኢኮነ፡ ንሕነ፡ በከ
መ፡ ትትሔዘባነ፡ አንትሙ፡ አላ፡ አግብርተሁ፡ ለ
ኢየሱስ፡ ክርስ (Fol. 40b. 2.) ቶስ፡ ንሕነ፡ እስመ፡ ቦ
ቱ፡ ንገብር፡ ኃይለ ፤ ወውእቱ፡ ያኃሥሮሙ፡ ለእለ፡
ይሳቅዩነ፡ ወይቤልዎሙ፡ ሰብእ፡ ሀገር ፤ ንሕነስ፡ ን
ብል፡ አማልክት፡ ተመሲሎሙ፡ ሰብእ፡ መጽሐ፡
ኀቤነ፡ ወይቤሎሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ኢት
በሉ፡ ከመዝ፡ አግብርተ፡ አምላክ፡ ንሕነስ፡ ወዘን
ተ፡ ብሂሎ፡ አኀድሮሙ፡ እምእከየሙ፡ ወይቤሎ
ሙ፡ ካዕበ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ በእንተ፡ ማኅ
ደርነሂ፡ ኢትትበአሱ፡ ኀበ፡ ዘተሰቅለ፡ ብእሲ፡ ነኃ
ድር ፤ እስመ፡ ው (Fol. 40b. 3.) እቱ፡ ሠለጠ፡ መቅሠ
ፍተ፡ ኃጢአቱ፡ ወይቤ፡ ውእቱ፡ ብእሲ፡ አማን፡
አነ፡ ተሰቀልኩ፡ ቤዛ፡ ነሎሙ፡ ርቱዕ፡ ፍትሕክ፡
እግዚእየ፡ ወነሥሐሙ፡ በፍሥሐ፡ ወአግብአሙ፡

ውስተ፡ ቤቱ ፤ ወሠርዐ፡ ማዕደ፡ ወዓቅረበ፡ ሎሙ፡
ወበልዑ፡ ወጸግቡ፡ ምስለ፡ እለ፡ ምስሌሆሙ ፤ ወእ
ምዝ፡ ተንሥአ፡ ውእቱ፡ ብእሲ፡ ወአምጽአ፡ ማየ፡
ወሐፀበ፡ እገሪሆሙ፡ ወሀለወት፡ ብእሲቱ፡ ሕም
ምት፡ ጥቀ፡ ወወልዱ፡ መግጥዕ፡ ወነሥሐ፡ ሕፃበ፡
እገሪሆ (Fol. 41a. 1.) ሙ፡ ወረቀሞሙ፡ በአሚን፡ እን
ዘ፡ ይብል፡ አምላክሙ፡ ለእሉ፡ ቅዱሳን ፤ ዘቦኩ፡ ቤ
ትየ፡ ያጥሒክሙ፡ ዮም፡ ወሐይሁ፡ በጊዜሃ፡ ወቆ
ሙ፡ ርቱዓነ፡ ከመ፡ ዘኢለከፎሙ፡ ምንትኒ፡ ወተ
ፈሥሐ፡ ውእቱ፡ ብእሲ፡ ወሰገደ፡ ቅድሚያሆሙ፡
ወይቤሎሙ፡ እግዚአብሔር፡ ፈነወክሙ፡ ኀቤየ፡ ለ
ሕይወት፡ ናሁ፡ ብእሲትየ፡ ሕምምት፡ ወወልድየ፡
መግጥዕ፡ ተንሥሐ፡ እምስካቦሙ፡ ሶበ፡ ለከፎሙ፡
ጸበለ፡ እገሪክሙ፡ ወይቤሎ፡ ቅዱስ፡ (Fol. 41a. 2.)
ፍሥሐ፡ ጽዮን፡ አኮ፡ በእንተአነ፡ ዘተፈወሱ፡ ብእ
ሲትከ፡ ወወልድክ፡ አላ፡ በእንተ፡ ሃይማኖትከ፡ እ
ስመ፡ ለዘየአምን፡ በክርስቶስ፡ ነሎ፡ ይትገበር፡ ሎ
ቱ ፤ ወበጽባሕ፡ ተንሥሐ፡ ከመ፡ ይሐሩ፡ ፍኖቶሙ፡
ወተጋብኩ፡ ነሎ፡ ሰብእ፡ ሀገር፡ ኀቤሆሙ፡ ሰሚዎ
ሙ፡ ከመ፡ ፈወሱ፡ ድውያነ፡ ወሰገዱ፡ ታሕተ፡ እገ
ሪሆሙ፡ ወይቤልዎሙ፡ ሥረዩ፡ ለነ፡ በእንተ፡ እግ
ዚአብሔር፡ ነሎ፡ ዘአበስነ፡ ለክሙ፡ ወይቤልዎ
ሙ፡ ይ (Fol. 41a. 3.) ሥረዩ፡ ለክሙ፡ እግዚአብሔ
ር፡ ነሎ፡ አበሳክሙ፡ ወእምይእዜስ፡ ኢትግበሩ፡
ከመዝ፡ ተፋቀሩ፡ በበይናቲክሙ ፤ እስመ፡ ተፋቅሮ፡
ይደፍኖን፡ ለነሎን፡ ኃጣውእ፡ ወአፍቅሩ፡ ነግደ፡
በምልእ፡ ልብክሙ፡ እንዘ፡ ኢትስተዓዕቦ፡ ወአ
መ፡ ይቤለክሙ፡ እግዚእ፡ ርኅብኩ፡ ወኢያብላዕክ
ሙኒ፡ ፀማዕኩ፡ ወኢያስተይክሙኒ፡ ነግደ፡ ኮንኩ፡
ወኢተወከፍክሙኒ፡ እላንተ፡ ወዘመትልወ፡ እላ፡
ቃላት፡ ሶበ፡ ይወቅሠ (Fol. 41b. 1.) ክሙ፡ በዐው
ደ፡ ፍትሕ፡ ምንተ፡ ታገብኩ፡ ሎቱ፡ ወገሀደመ፡
አዘዘ፡ እንዘ፡ ይብል፡ አጸግቦ፡ ለርኅብ፡ እምእክ
ልክ ፤ ወአኀድር፡ ነጻየ፡ ውስተ፡ ጽላሎተ፡ ቤትከ፡
ወእመ፡ ርእከ፡ ዕሩቀ፡ ክድኖ፡ እምዘ፡ ብከ፡ ወ
ኢትትዐወር፡ እምዘርአ፡ ቤትከ፡ ወዘንተ፡ ሶበ፡
ትገብር፡ አኮ፡ በከ፡ ዘየኃድገከ፡ አምላክከ፡ አላ፡
ጊዜ፡ ጸዋዕከ፡ ነየ፡ ሀሎኩ፡ ይብለከ፡ ወይሰምዐከ፡

ጽሬኃክ : ወአንከሩ : ከሎሙ : እለ : ሀለዉ : ህየ :
 ሞገሰ : ቃሉ : ወጣዕመ : ነገሩ : (Fol. 41b. 2.) ወሳዕሳ
 አ : አፋሁ : ወአስተፋነውዎ : በሰላም : እንዘ : ይ

ብሉ : (Fol. 41b. 3.) አምላክክ : ያኅድር : በልብኝ : ከ
 ሎ : ዘትቤለኝ :

CHAPTER XXVII.

(Fol. 42a. 1.) ምዕራፍ : ፳፯ :: ወእምዝ : ኃለፉ : እ
 ምህየ : ቅዱስ : ጸጋ : ዘአብ : ወወልዱ : ፍሥሐ : ጽ
 ዮን :: ወሀለው : ምስሌሆሙ : ፳፻፩እደው : ወመሰሊ
 ዮ : ብሔር :: አሜሃኒ : ኢረከቡ : ኅበ : የኃድሩ : ወ
 ስንቅኒ : አልቦሙ : ዘእንበለ : ንስቲት : ሐሪጽ : ዘሀ
 ሎ : በጽፍነት : ዘየአክል : መጠነ : መስፈርተ : ኢ
 ን :: ወቦኡ : ውስተ : ጸላእ : ከመ : ይኅድሩ : ህየ : ወ
 ኢረከቡ : ማየ : ዘይሰትየ : ወተመንደቡ : ጥቀ : በጽ
 ምዐ : ማይ :: ወተ (Fol. 42a. 2.) አተተ : ቅዱስ : ፍሥ
 ሐ : ጽዮን : እምኔሆሙ : ህቀ : ወጸለየ : ወይቤ : እ
 ግዚእየ : ኢየሱስ : ክርስቶስ : ዘሰማዕከኒ : ትማልም :
 በእንተ : ውእቱ : ብእሲ :: ከማሁ : ዮምኒ : ስምዐኒ :
 በበይነ : ማይ : አንተ : ውእቱ : እግዚአ : ዘአውግእ
 ከ : ማየ : እምከወከሉ : አመ : ጸምዑ : ሕዝብክ : እስ
 ራኤል :: ወእንዘ : ይጼሊ : ዘንተ : በከየ : ወወረደ :
 አንብዑ : ዲበ : ምድር : ወእምኅበ : ወረደ : አንብ
 ዑ : ዐርገ : ነቅዓ : ማይ : ዐዐዳ : ወጣዕመ : ከመ : አ
 ያያተ : መዓር : ወሰትየ : እምኔሁ : ወተፈሥሐ (Fol.
 42a. 3.) ት : ነፍሱ :: ወአእከዎቶ : ለእግዚአብሔር :
 ወጸውዎሙ : ለሰብኡ :: ወይቤሎሙ : ንዑ : ስትየ :
 እስመ : ረከብኩ : ማየ :: ወይቤልዎ : በአይቱ : ረከ
 ብክ : አወልድ : ኅሩይ :: ወይቤሎሙ : ኅበ : ዘአዘዘ :
 እግዚአብሔር : ወመርሆሙ : ወሰትየ : ወረወየ : እ
 ሙንቱሰ : ኢያእመሩ : ከመ : በጸሎቱ : ለቅዱስ : ፍ
 ሥሐ : ጽዮን : ወዕአ : ማይ : ወቀድሐ : በአግባሪሆ

ሙ : መጠነ : የአክሎሙ : ወወሰዱ : ወነሥአ : ቅዱ
 ስ : ፍሥሐ : ጽዮን : እም (Fol. 42b. 1.) ውእቱ : ማይ :
 ወረቀዮ : ለውእቱ : ሐሪጽ : እንዘ : የዓትብ : በስመ :
 ሥላሴ : ወይብል : ምላእ : እግዚአ : በረከተክ : ው
 ስተ : ዝንቱ : ሐሪጽ : ሰዊቅ : ከመ : ኢይኅልቅ : ብነ ::
 ወመልአ : ውእቱ : ሐሪጽ : በከመ : ቃሉ : ፍጡነ :
 ውስተ : ጽፍነት : ዘሀሎ : ቦቱ :: ወአሠነዩ : እምውስ
 ቲቱ : ወበልዑ : ወጸግቡ : ወአእከውትዎ : ለእግዚአ
 ብሔር :: ወበሳኒታ : ሐረ : ቅዱስ : ፍሥሐ : ጽዮን :
 ኅበ : ውእቱ : ማይ :: ወይቤሎ : ኅዳዕ : በቃለ : አም
 ላኪየ : (Fol. 42b. 2.) ሕያው : ወኃያል :: ወበጊዜሃ : የ
 ብሰ : ወሐሩ : ፍጥቶሙ : ውእቱሂ : ሰዊቅ : ኢኅል
 ቀ : በሙ : እንዘ : ይመስሐ : ወይዴረሩ : እምኔሁ :
 ፳፻፩ዕደው : ወይትበሀሉ : በበይናቲሆሙ : ሚመ
 ጠን : ኃይለ : እግዚአብሔር : ይተልዎ : ለዝንቱ : ወ
 ልድ : ነጽሩ : ዘንተ : ሐሪጽ : ኢይውሕድሂ : እምእ
 ለ : ይበልዕዎ : ወኢይከብድ : ለእለ : ይጸውርዎ :: ወ
 በዝንቱ : ነከራ : አተዉ : ውስተ : ሀገሮሙ : ዘረሬ ::
 ወተቀበለቶሙ : ቅድስት : እግዚእ : ኃ (Fol. 42b. 3.)
 ረያ : በፍሥሐ : እንዘ : ትትሐሣይ : በእንተ : ዘአተ
 ወ : ምታ : ዳኅነ :: ወበእንተ : ዘኮነ : ወልዳ : ዲያቆ
 ነ :: ወነገራ : ቅዱስ : ጸጋ : ዘአብ : ዘከመ : አፍቀሮ :
 ጳጳስ : ለወልዱ :: ወዘከመ : ኮነ : ሎቱ : ተአምራት :
 ብዙኃት : በፍኖት : ወሰሚዐ : ቅድስት : እግዚእ : ኃ
 ረያ : ሰብሐቶ : ለእግዚአብሔር : በእንተአሁ ::

CHAPTER XXVIII.

(Fol. 43a.) ምዕራፍ : ፳፰ :: ወልህቀ : ውእቱ : ወ
 ልድ : ቅዱስ : ፍሥሐ : ጽዮን : ወወርዘው : በመንፈ
 ስ : ቅዱስ : ወተምህረ : ተዕዕኖ : ፈረስ : ወንዲወ : አ
 ራዊት : ወነዲፈ : ቀስት : ወከሎ : ንዋየ : ሐቅል :

ሶበሂ : ይዪዓንን : ፈረሰ : ይረውጹ : አፍራሰ : እምጽን
 ዓ : ኃይሉ : ሶበሂ : ይዪስቅ : ቀስተ : ይረክብ : ዘሐለ
 የ : ቀስቱኒ : ኢትገብእ : ዕራቃ : ዘእንበለ : ትትቀባ
 ዕ : ደሙ :: ወኮነ : ጽኑዓ : ጥቀ : በቃሉ : ወበምግባ

ሩ : መልክዑኒ : አደመ : ወሐደሰ : እምክሎሙ :
(Fol. 43 b. 1.) ወራዙት : እለ : ውስተ : ሀገሩ : ወሐደ
ዩ : ሎቱ : ብእሲተ : አቡሁ : ወእሙ : ወለተ : ፩እ
ምዐበይተ : ሀገር : ወአእሚር : ቅዱስ : ፍሥሐ : ጽ
ዮን : ይቤሎሙ : ለምንት : ተሐጽዩ : ሊተ : ብእሲ
ተ : አንሰ : ኢይፈቅዳ : እስመ : ፈሀርኩ : ርእስዩ :
ለ፩ምት : ድንግል : ወንጹሕ : ኢየሱስ : ክርስቶስ ፤
ወይቤሎ : አቡሁ : ለምንት : ትብል : ከመዝ : ወል
ደዩ : ሕግ : ውእቱ : ዝንቱ : ዘይቤለን : እግዚአብ
ሔር : ብዝኹ : ወተባዝኹ : ወምልዕዋ : ለም (Fol.
43 b. 2.) ድር : ወይቤሎ : ቅዱስ : ፍሥሐ : ጽዮን : ለ
አቡሁ : ሚመጠን : መነኮሳት : እለ : ሐፀዉ : ርእሶ
ሙ : በእንተ : መንግሥተ : ሰማያት : ወዓቀቡ : ሥ
ጋሆሙ : ታቦተ : ለመንፈስ : ቅዱስ : ወሚመጠን :

ሕፃናት : እለ : ይመውቱ : ዘእንበለ : ይልሀቱ : ይው
ሕድኑ : ዘርአ : አዳም : በእንቲአሆሙ : በእንቲአዩ
ኒ : ምንትኒ : ኢይውሀደ : ወዘንተ : ብሂሎ : ዐበዮ :
ለአቡሁ : ወአምጽአ : ሎቱ : ይእተ : ወለተ : ዘእን
በለ : ፈቃዱ : ከመ : ትኩሞ : ብእሲተ : ውእቱስ :
ኢያእ (Fol. 43 b. 3.) መራ : ወኅቱም : ውእቱ : በድን
ግልና : ወሥርግው : በቅድስና : ወእምድኅረ : ኅዳ
ጥ : መዋዕል : እምዘ : አብእም : ሞተት : ይእቲ : ወ
ለት : ወተፈሥሐ : ቅዱስ : ፍሥሐ : ጽዮን : እስመ :
ኮነቶ : ዕቅዱተ : ለዓይኑ : ወነበረ : በንጽሕ : ወቅድ
ስና : ወኢተአሥረ : በሐልዮ : ዝንቱ : ዓለም : ወ
ተሠርገወት : ነፍሱ : በፈረሃ : እግዚአብሔር : ወበእእ
ምሮ : ጽድቅ : ወነበረ : ከመዝ : እስከ : ጌዓመት : በቤ
ተ : አቡሁ : ወእሙ : ወኮነ : ፈድፋድ : ብዑለ : በጸጋ :

CHAPTER XXIX.

(Fol. 44 a.) ምዕራፍ : ፳፱ ። ወበ፩እመዋዕል : ወዕ
አ : ገዳመ : ይንዓው : ኃዩላተ : ምስለ : ብዙኅ : ሰብ
እ ። ወተፈልጠ : እምኔሆሙ : ከመ : ያስተሐይጽ ።
ወከዊኖ : ቀትረ : መዐልት ። አስተርአዮ : ቅዱስ : ሚ
ካኤል : በአልባስ : ግርማ ። ወሶበ : ነጻሮ : ቅዱስ : ፍ
ሥሐ : ጽዮን : ወድቀ : በገጹ ፤ ወኮነ : ከመ : በድን ።
ወአንሥአ : ቅዱስ : ሚካኤል : ወአተበ : ላዕሌሁ :
በትእምርተ : መስቀል : ወተአተተ : ፍርሃት : እምላ
ዕሌሁ ፤ ወርእዮ : ገሀደ : ለ (Fol. 44 b. 1.) መልአክ ።
ወይቤሎ : መኑ : አንተ : እግዚእየ : ዘእጋእየክ : በዘ
መጠነዝ : ዕበይ ። ወይቤሎ : አነ : ውእቱ : ሚካኤ
ል : መልአክ : ኃይሉ : ለእግዚአብሔር : ዘዘልፈ : አ
ዓቅበክ : ወኢይትፈለጥ : እምኔክ : በኩሉ : ጊዜ ። አ
ነ : ውእቱ : ዘአውግእክም : ለጸጋ : ዘአብ : አቡክ : እ
ምክርሠ : ማይ : በእንቲአክ ። አነ : ውእቱ : ዘሚጥ
ክዋ : ለእግዚእ : ኃረያ : እምክ : እምዊዋዌ : በእንቲ
አክ ። ወይእዜኒ : ለምንት : ኮንክ : ነዓዌ : አራዊት :
እ (Fol. 44 b. 2.) ስመዝሰ : ግብር : ኢይደሉ : ለሥዩማ
ነ : ቤተ : እግዚአብሔር : ዘውእቶሙ : ዲያቆናት :
ወከሀናት : ዘእንበለ : ለአሕዛብ ፤ እለ : አፍአ : ለሥ
ዩማነ : ቤተ : እግዚአብሔርስ : ምህሮ : ሃይማኖት :

ወገጸ : ሕዝብ : እምይእዜሰ : ኢትኩን : ነዓዌ : አራ
ዊት : ወኢመስተዕእነ : ፈረስ ። አላ : ኩን : ነዓዌ :
አራዊት : ወኢመስተዕዕነ : ፈረስ ። አላ : ኩን : ነዓ
ዌ : ነፍሳተ : ሰብእ : ለመንገል : እግዚአብሔር : መ
ክፈልተ : ቤቱ ። እስ (Fol. 44 b. 3.) መ : ናሁ : ጸገወክ :
እግዚአብሔር : ሥልጣነ : ዐበዩ : ታንሥእ : ሙታ
ነ ፤ ወትፈውስ : ዱያነ : ወትስድድ : መናፍስተ : ርኩ
ሳነ : እምሀገር : ወእምገዳም ፤ ወትመውአ : ለሰይጣ
ን : ወኩሎሙ : ሠራዊቱ : ይነፍጹ : እምግርማክ : ወ
ኢይኩን : ስምክ : ፍሥሐ : ጽዮን : አላ : ይኩን : ተ
ክለ : ሃይማኖት : ዘበትርጓሜሁ : ተክለ : አብ : ወወ
ልድ : ወመንፈስ : ቅዱስ : ብሂል ፤ ወእንዘ : ዘንተ :
ይትናገር : ቅዱስ : ሚካኤል : አስተርአዮ : እግ (Fol.
45 a. 1.) ዚእነ : ኢየሱስ : ክርስቶስ : ነበሮ : መልዕል
ተ : አክናሬሁ : ለቅዱስ : ሚካኤል : በአምሳለ : ወሬ
ዛ : ዘሠናይ : ርእየተ : ገጹ : በከመ : ኮነ : በሥጋ : ም
ስለ : አርዳኢሁ ። ወርእዮ : አቡነ : ቅዱስ : ተክለ :
ሃይማኖት : አንከረ : ፈድፋድ ። እስመ : እምቅድመ :
አሜሃ : ኢርእዮ : ለመልአክ : ወኢነጻሮ : ለአምላ
ክ : ገሀደ ። ወይቤሎ : እግዚእነ : ኢየሱስ : ክርስቶ
ስ ። ሰላም : ለክ : ፍቁርዩ : ተክለ : ሃይማኖት : ወይ

ቤሎ፡ አቡነ፡ (Fol. 45 a. 2.) መኑ፡ አንተ፡ እግዚእየ።
 ወይቤሎ፡ እግዚእነ፡ አነ፡ ውእቱ፡ ኢየሱስ፡ መድ-
 ኅነ፡ ዓለም፡ ዘፈጠርኩክ፤ አነ፡ ውእቱ፡ እምክርሠ፡
 እምክ፡ ዘቀደስኩክ፡ ከመ፡ ኤርምያስ፡ ነቢይ፡ ወከ-
 መ፡ ዮሐንስ፡ መጥምቅ፡ ወመክፈልተ፡ ዘኢየ፡ ዘ-
 ረሰይኩክ፡ አነ፡ ውእቱ፡ ዘወደይኩ፡ መንፈስ፡ ስብ-
 ሐት፡ ውስተ፡ አፉክ፡ ከመ፡ ትቀድሰኒ፡ በቅዳሴያ-
 ት፡ እምአመ፡ ተወለድክ፡ በሣልስት፡ ዕለት። አነ፡
 ውእቱ፡ ዘወደይኩ፡ መንፈስ፡ በረክ (Fol. 45 a. 3.) ት፡
 ውስተ፡ እዴክ፡ ከመ፡ ይምላእ፡ በቤተ፡ አቡክ፡ ወ-
 እምክ፡ ሐሪጸ፡ ሥርናይ፡ ወቅብዕ፡ ወጼው፤ ወክሉ፡
 መፍቅዳተ፡ ቤት፡ አመ፡ መዋዕለ፡ ረኅብ። አነ፡ ው-
 እቱ፡ ዘሰቀልክም፡ ለብእሲ፡ መልዕልተ፡ ነፋሳት፡
 ወቀሠፍክም፡ በመዐትየ፡ ሶበ፡ አኅሰመ፡ ላዕሌክ፤ አ-
 ነ፡ ውእቱ፡ ዘአንቃዕኩ፡ ለከማየ፡ ጥዑመ፡ እምድ-
 ር፡ ይቡስ፡ ሶበ፡ ጸማዕክ፡ ወሰልአልከኒ። አነ፡ ውእ-
 ቱ፡ ዘፈወስክም፡ ለድውያን፡ በእደዊክ፡ አነ፡ ው-
 እቱ፡ ዘእገብ (Fol. 45 b. 1.) ር፡ ለክ፡ ኃይላተ፡ ብዙኃ፡
 እምንእስክ፡ እስክ፡ ይእዜ። ወእገብር፡ ለክ፡ እምይ-
 እዜ፡ እስክ፡ ለዓለመ፡ ዓለም። ወዘንተ፡ ብሂሎ፡ ባ-
 ረክ፡ በእደዊሁ፡ ቅዱሳት፡ ወወሀቦ፡ ሰላመ፡ ወዐርገ፡
 ውስተ፡ ሰማያት። ወእምዝ፡ ተራከበ፡ አቡነ፡ ቅዱ-
 ስ፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ሰብኢ። ወይቤሎሙ፡
 መልዑ፡ ንሑር፡ ውስተ፡ አብያተነ፡ እስመ፡ መስየ፡
 ብሔር፡ ወሶበ፡ ነጸርዎ፡ እሙንቱ፡ ሰብእ፡ ደንገዑ፡
 ጥቀ፡ እምብርሃነ፡ ገጹ፡ ወኢክህሉ፡ ርእ (Fol. 45 b. 2.)
 የቶ፡ ገሀደ፤ እስመ፡ ተሣርህ፡ ገጹ፡ በሱራሔ፡ መ-
 ለኮት፡ ዘተናገሮ፡ ውእቱስ፡ ይትፌሣሕ፡ ወይትኃሠ-
 ይ፡ በመንፈሱ፡ በእንተ፡ ዘረከበ፡ ጸጋ፡ እምአምላ

ኩ፤ ወእንዘ፡ የሐውሩ፡ ይቤሎሙ፡ ካዕበ፡ ለሰብእ፡
 ንእቱ፡ ውስተ፡ አብያተነ። ወይቤልዎ፡ እንዘ፡ ይር-
 እዱ፡ እምኔህ። እፎኑ፡ ነእቱ፡ እንዘ፡ አልቦ፡ ዘነአ-
 ውነ፡ እምእንስሳ፡ ገዳም። ወይቤሎሙ፡ ቅዱስ፡ አ-
 ቡነ፡ ተክለ፡ የይማኖት፡ ንዑኬ፡ ንእቱ፡ እምይእዜስ፡
 አልብነ፡ መክፈልት፡ (Fol. 45 b. 3.) ውስተ፡ ንዒወ፡
 እንስሳ፡ ገዳም፡ ባሕቱ፡ ተደለውነ፡ ውስተ፡ ንዒወ፡
 እንስሳ፡ ዘአብያት፡ እለ፡ እሙንቱ፡ አባግዕ፡ ግዱፋ-
 ት፤ ከመ፡ ኢይብልዕዎሙ፡ አራዊት፡ መሠጥ። ወ-
 ሰሚዎሙ፡ እሙንቱ፡ ሰብእ፡ ቃለ፡ ነገሩ፡ መሰሎ-
 ሙ፡ ዘይቤ፡ ንነሥእ፡ አባግዓ፡ እምዓዕደ፡ ወፍር፡
 ዘሀገር፤ ወኢያእመሩ፡ ከመ፡ ይቤሎሙ፡ በእንተ፡
 ነፍሳተ፡ ሰብእ፤ ወኢነገሮሙ፡ ከመ፡ አስተርአዮ፡
 እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወሶበሃ፡ አተዉ፡
 ውስተ፡ ማ (Fol. 46 a. 1.) ኅደሪሆሙ፡ ወቅዱስኒ፡ አ-
 ተወ፡ ውስተ፡ ቤቱ። እሙንቱስ፡ ያነክሩ፡ ወይትበ-
 ሀሉ፡ በበይናቲሆሙ፡ ርኢክሙኑ፡ ብርሃነ፡ ገጹ፡ ለ-
 ዝንቱ፡ ብእሲ፡ እምአመ፡ ተፈልጠ፡ እምኔነ፡ ጊዜ፡
 ቫሰዓት፡ ኢርኢናሁ፡ እስክ፡ ቫሰዓት፡ ሶበሂ፡ መጽ-
 አ፡ ኅቤነ፡ ስዕነ፡ ነጽሮቶ፡ እምብዝኃ፡ ብርሃን፡ ዘው-
 ስተ፡ ገጹ፡ እንዳኢ፡ ኢነአምር፡ ዘኮነ፡ ላዕሌሁ፤ ነገ-
 ረሂ፡ ተናገረነ፡ ዘኢልማድ፡ ሎቱ፡ እንዘ፡ ይብል፡
 እምይእዜስ፡ አልብነ፡ መክፈል (Fol. 46 a. 2.) ት፡ ው-
 ስተ፡ ንዒወ፡ እንስሳ፡ ገዳም። ባሕቱ፡ ተደለውነ፡
 ውስተ፡ ንዒወ፡ እንስሳ፡ ዘቤት፡ አቡነስ፡ ቅዱስ፡
 ተክለ፡ ሃይማ (Fol. 46 a. 3.) ኖት፡ ቤታ፡ ክላ፡ ሌሊ-
 ተ፡ እንዘ፡ ይትፌሣሕ፡ ወእንዘ፡ ይትኃሠይ፡ በመ-
 ንፈስ፡ ቅዱስ፡ ዘኃደረ፡ ላዕሌሁ።

CHAPTER XXX.

(Fol. 46 b. 1.) ምዕራፍ፡ ፴። ወጸቢሐ፡ አስተጋብ-
 አ፡ ክሉ፡ ንዋዮ፡ ዘውስተ፡ ቤት፡ ወዘውስተ፡ ገዳ-
 ም፤ ወአኅዘ፡ ይዝሩ፡ ለነዳያን፡ ወለምስኪናን፡ ለዕ-
 ቤሬትሂ፡ ወለእጓለ፡ ማውታ። ወዘይትፈቀድ፡ ለቤ-
 ተ፡ ክርስቲያን፡ ወሀበ፡ ለቤተ፡ ክርስቲያን። ወከመ-
 ዝ፡ ነበረ፡ እንዘ፡ ይዘሩ፡ ንዋዮ፡ ሰሙነ፡ መዋዕለ፡

ወኢያትረፈ፡ ምንተኒ፡ እምንዋይ፡ ዘአጥረዮ፡ አቡ-
 ሁ፡ ወእሙ፤ ወዘአጥረዮ፡ ውእቱ፡ በክሉ፡ መዋዕ-
 ል፡ እስክኔህ። ወርኢ (Fol. 46 b. 2.) ዮሙ፡ ሰብእ፡
 ሀገር፡ ወክሉሙ፡ አዝማዲሁ፡ ከመ፡ ይዘሩ፡ ክሉ፡
 ንዋዮ። ተጋብኡ፡ ኅቤሁ፡ ወይቤልዎ፡ ለምንት፡
 ታጠፍእ፡ ዘንተ፡ ክሉ፡ ንዋዮ፡ በ፩ጊዜ። ወይቤሎ

ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አኮ፡ ዘአጠ
ፍአ ። አላ፡ ዘአበዝ፡ ከመ፡ ይኩን፡ ሊተ፡ ትእስ
ርተ፡ ወካዕበ፡ ይቤሎሙ፡ ተአምሩኑ፡ ስምዩ ። ወ
ይቤልዎ፡ እው፡ ነአምር፡ ከመ፡ ኮነ፡ ስምክ፡ ፍሥ
ሐ፡ ጽዮን ። ወይቤሎሙ፡ አንሰ፡ ሐዲሰ፡ ስመ፡ ተ
ሰመ (Fol. 46b. 3.) ይኩ፡ እመልአክ፡ ሰማይ ። ወይቤል

ኒ፡ ኢይኩን፡ ስምክ፡ ፍሥሐ፡ ጽዮን፡ አላ፡ ይኩን፡
ተክለ፡ ሃይማኖት፡ ወሶበ፡ ሰምዑ፡ እሙንቱ፡ ሰብ
እ፡ ቃለ፡ ሐዋዘ ። ይቤልዎ፡ ጥቀ፡ አዳም፡ ወጥቀ፡
ሠናይ፡ ዝነቱ፡ ስምክ ። ወእምአሚሃ፡ ጸውዕዎ፡ በ
ዝ፡ ስም፡ ወኮነ፡ ከቡረ፡ ፈድፋድ፡ በኅበ፡ ነሉ፡ ዘር
እየ፡ ኪያሁ ። ወበውስተ፡ ነሉ፡ ዘሰምዐ፡ ዜናሁ ።

CHAPTER XXXI.

(Fol. 47a.) ምዕራፍ፡ ፴፩ ። ወእንዘ፡ ሀሎ፡ ከመዝ፡

አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሐረ፡ ኅበ፡ ጳጳስ፡
አባ፡ ጌርሎስ ። ወነገሮ፡ ከመ፡ ወለጡ፡ ሰብአ፡ ሴ
ዋ፡ ሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ወሃይማኖተ፡ ሐዋ
ርያት ፤ ወከመሂ፡ ያጠምቁ፡ ሕፃናተ፡ እምቅድመ፡
ይግዝሩ ። ወሰሚዎ፡ አባ፡ ጌርሎስ፡ ባረኮ፡ ወአእኩ
ቶ ። ወይቤሎ፡ እስመ፡ ቀናዕክ፡ ለእግዚአብሔር፡
ከመ፡ ኤልያስ፡ ነቢየ፡ እስራኤል፡ ናሁ፡ አንተ፡ ትከ
ውን፡ ሐዋርያ ። ሐ (Fol. 47b. 1.) ዋርያ (sic)፡ ትሥዕ
ር፡ ጣዖተ፡ ወትቂድስ፡ ታቦተ፡ ወትሠይም፡ ቀሳውስ
ተ፡ ወዲያቆናተ፡ ወይሰደዱ፡ መናፍስት፡ ርኩሳን፡
በቃልክ፡ እምነሉ፡ በሐውርት ። ወትመይጦሙ፡

ለብዙኃን፡ እምአምልኮ፡ ጣዖት፡ ውስተ፡ አምልኮ፡
እግዚአብሔር ፤ በጸጋ፡ መንፈስ፡ ቅዱስ፡ ዘኅዱር፡
ላዕሌክ ። ወወሀቦ፡ ሢመተ፡ ቅስና፡ ወሢሞ፡ ሊቀ፡
ካህናት፡ ላዕለ፡ ነሉ፡ አድያማተ፡ ሴዋ ። ወአዖደ፡
ዐዋዴ፡ ዘይብል፡ ናሁ፡ ሢምናሁ፡ ለተክለ፡ ሃ
(Fol. 47b. 2.) ይማኖት፡ ሊቀ፡ ካህናት፡ በላዕለ፡ ነሉ፡
በሐውርተ፡ ሴዋ፡ ከመ፡ ይኩን፡ እምታሕቲነ፡ ዘ
አሠረሂ፡ ይኩን፡ እሱረ፡ ወዘፈትሐ፡ ይኩን፡ ፍ
ቱሐ፡ በሥልጣነ፡ መባ (Fol. 47b. 3.) ሕት፡ ዘወሀቡ
ኒ፡ ሐዋርያት፡ አበውየ፡ አነሂ፡ አባሕክዎ፡ ሎቱ ።
ወዘንተ፡ ብሂሎ፡ ፈነዎ፡ በክብር፡ ወበሰላም፡ ይእ
ቱ፡ ብሔሮ ።

CHAPTER XXXII.

(Fol. 48a. 1.) ምዕራፍ፡ ፴፪ ። ወእንዘ፡ ይሠይሞ፡

አባ፡ ጌርሎስ፡ በምድረ፡ አምሐራ፡ አስተርአያ፡ ቅ
ዱስ፡ ሚካኤል፡ ለቅድስት፡ እግዚእ፡ ኃረያ ። ወይ
ቤላ፡ ዮም፡ ተአትበ፡ ራእይኪ፡ ዘቀዳሚ፡ እስመ፡
ወልድኪ፡ ኮነ፡ አምደ፡ ብርሃን ። ወአእዋፍ፡ ብዙ
ኃን፡ ዘርእኪ፡ ደቂቁ፡ እሙንቱ፡ እለሀለዎሙ፡ ይ
ትወለዱ፡ ሎቱ፡ እመንፈስ፡ ቅዱስ፡ ወበከመ፡ ርኢ
ኪ፡ ዘዘዚአሁ፡ ኅብሮሙ፡ ከማሁ፡ ውእቱ፡ ዘዘዚአ
ሁ፡ ጽድቆሙ ። ወባሕ (Fol. 48a. 2.) ቱ፡ አልቦ፡ ዘይ
ትኃጉል፡ ፩እምኔሆሙ፡ ውእቱሂ፡ ዕልው፡ ዘዓወወ
ኪ፡ ዐቢየ፡ ክርስቲያን፡ ይከውን፡ በእዴሁ፡ ወእም
እንባዜ፡ ልቡ፡ ይትፌወስ፡ በጸሎቱ ፤ ወእለ፡ ሞቱ
ሂ፡ ሰብእ፡ እምግርማ፡ መብረቅ ፤ አመ፡ መሠጥኩ
ኪያኪ፡ ይትነሥኡ፡ በአስተብቀዖቱ ። ወይከውን፡

አባ፡ ቅዱሳን፡ ወይትቂድስ፡ ቦቱ፡ አምላክ፡ ቅዱሳ
ን ። ወዘንተ፡ ነሉ፡ ከሠትኩ፡ ለኪ፡ በእንተ፡ ዘአ
ፍቀርክኒ፡ ወገበርኪ፡ ተዝካርየ ። ወእምዝ፡ (Fol.
48a. 3.) ተሰወረ፡ መልአክ፡ እምኔሃ፡ ምስለዝ፡ ብሂ
ለ፡ ቃል ፤ ወነገረቶ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ብእ
ሲቱ፡ ለጸጋ፡ ዘአብ፡ ምታ፡ ዘከመ፡ አስተርአያ፡ መ
ልአክ፡ ወዘከመ፡ ይቤላ ። ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘ
አብ፡ ነሀብ፡ ስብሐተ፡ ለአምላክነ፡ ዘወሀበነ፡ ዘንተ፡
ወልደ፡ ወእምዝ፡ አተወ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ኅቤሆሙ፡ በሞገስ፡ ወከብር፡ እምኅበ፡ ጳጳስ፡
አባ፡ ጌርሎስ፡ ነሢአ፡ ሢመተ፡ ካህናት ፤ ወከዊኖ፡
ሊቀ፡ ካህናት ። (Fol. 48b. 1.) ወሶበ፡ ርእይዎ፡ አቡ
ሁ፡ ወእሙ፡ ተፈሥሐ፡ ጥቀ ። ወገብሩ፡ በዐለ፡ ዐ
ቢየ፡ በከመ፡ ልማዶሙ፡ ለነዳያን፡ ወለምስኪናን ፤

ወለኩሎሙ ሰብአ ሀገር ። ወትቤሎሙ ሰብአ ።
ሀገር ። ወትቤሎሙ ቅድስት ጸግዚእ ሕረያ ። ለ
ወልዳ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ማእዘ ፡ ተሰዩ
ምክ ፡ ሢመተ ፡ ክህነት ። ወነገራ ፡ ዕለቶ ፡ ዘተሠይ

መ ፡ ባቲ ፡ ወትቤሎ ፡ አነሂ ፡ በይእቲ ፡ ዕለት ፡ ዘን
ተ ። እስመ ፡ አስተርአየኒ ፡ ቅዱስ ፡ ሚካ (Fol. 48b. 2.)
ኤል ፡ ወክመዝ ፡ ይብለኒ ፡ ወነገረቶ ፡ (Fol. 48b. 3.) ኩ
ሎ ፡ ዘይቤላ ።

CHAPTER XXXIII.

(Fol. 49a. 1.) ምዕራፍ ፡ ፴፫ ። ወእምድኅረዝ ፡ አስ
ተርአዮ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ቀዳሚ ፡ ወነፍሐ ፡
ውስተ ፡ ገጹ ፡ ሥልሰ ፡ እንዘ ፡ ይብል ። ንሣእ ፡ መን
ፈስ ፡ ቅዱስ ፡ ዘአሠርክ ፡ በምድር ፡ ይኩን ፡ እሱረ ፡
በሱረ ፡ በሰማያት ፤ ወዘፈታሕክ ፡ በምድር ፡ ይኩን ፡
በሰማያት ። ዘኪያክ ፡ ሰምዐ ፡ ኪያየ ፡ ሰምዓ ፡ ወሰም
ዖ ፡ ለዘፈነወኒ ፡ ወዘለክ ፡ ሊተ ፡ ዐበየ ፡ ወአበዮ ፡ ለዘ
ፈነወኒ ። ወዘንተ ፡ ሥ (Fol. 49a. 2.) ልጣንየ ፡ ወሀብ
ኩ ፡ ቅድመ ፡ ለሐዋርያትየ ። ወእምሐዋርያትየ ፡ ዘ
ተወፈየ ፡ ሥልጣን ፡ ጳጳስ ፡ ሢመክ ፤ ወወሀበክ ፡ መባ
ሕተ ፡ ትእሥር ፡ ወትፍታሕ ፡ ትትክል ፡ ወትምላሕ ።
ወዘንተ ፡ ዘገበርኩ ፡ ለክ ፡ አክ ፡ በመንኖ ፡ ቃሉ ፡ ለጳ
ጳስ ። አላ ፡ ከመ ፡ አርኢ ፡ ፍቅርየ ፡ በላዕሌክ ። ወና
ሁ ፡ ሰመይኩክ ፡ ስሙ ፡ ሐዲሰ ፡ በአፉሁ ፡ ለሚካኤ
ል ፡ መልአክየ ፡ ከመ ፡ እፈኑክ ፡ ውስተ ፡ ሕዝብ ፡ ሐ
ዲሰ ፡ ኀበ ፡ ሐዋርያትየ ፡ ቅዱሳን ። አንተኒ ፡ ኢ
(Fol. 49a. 3.) ተሐዕዕ ፡ እምኒሆሙ ፡ በምንትኒ ፡ ግብ
ር ። እስመ ፡ ረሰይኩክ ፡ ሐዲሰ ፡ ሐዋርያ ፡ ትጸውዕ ፡
ኩሎ ፡ ሰብአ ፡ መንገሌየ ፡ ወሚካኤል ፡ መልአክየ ፡
ይኩንክ ፡ ረዳኤ ፡ በኩሉ ፡ ግብር ፡ ዘሐለይክ ፡ ወኢይ
ትፈለጥ ፡ እምኒክ ፡ ኩሎ ፡ ጊዜ ፡ ወውእቱ ፡ ይምራ
ሕክ ፡ ኀበ ፡ ኩሉ ፡ ፍና ፡ ዘተሐውር ፡ ባቲ ። አነሂ ፡
እሂሉ ፡ ምስሌክ ፡ በኩሉ ፡ መዋዕለ ፡ ሕይወትክ ። ወ
ዘንተ ፡ ብሂሎ ፡ ወሀቦ ፡ ሰላመ ፤ ወዐርገ ፡ ውስተ ፡ ሰ
ማያት ፡ ነበረ ፡ መልዕልተ ፡ አክናፊሁ ፡ (Fol. 49b. 1.)
ለቅዱስ ፡ ሚካኤል ፡ እንዘ ፡ ይኔጽድ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ እስክ ፡ ተሰወረ ፡ እምአዕይን
ቲሁ ፡ ቅዱስስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ስገደ ፡ በ
ገጹ ፡ ዲበ ፡ ምድር ። ወባረኮ ፡ ለእግዚአብሔር ። ወ

ይቤ ፡ ይትባረክ ፡ ስምክ ፡ እግዚአ ፡ በሰማይ ፡ ወበም
ድር ፡ ዘወሀብኪ ፡ ዘንተ ፡ ኩሎ ፡ ጸጋ ፡ በኢድልወት
የ ፡ ለኃጥእ ። ወእምይእቲ ፡ ዕለት ፡ ተመልአ ፡ መ
ንፈስ ፡ ኃይል ፡ ወተሣርሐ ፡ ገጹ ፡ በሱራሔ ፡ መለኮ
ት ፡ ዘተናገሮ ። እምይእ (Fol. 49b. 2.) ዜሰ ፡ ይረት
ዕ ፡ ለነ ፡ ከመ ፡ ንበሎ ፡ አቡነ ። እስመ ፡ ተሠይመ ፡
ላዕሌነ ፡ እምአፈ ፡ ጳጳስ ፡ ቅድመ ፡ ወእምአፈ ፡ አም
ላክ ፡ ዳግመ ። ወእምዝ ፡ እምድኅረ ፡ ኅዳጥ ፡ መዋ
ዕል ፡ አዕረፈት ፡ እሙ ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡
አመ ፡ ፲ወ፪ለነሐሴ ፡ ወእምድኅረሃ ፡ በ፳ስ ፡ መዋዕ
ል ፡ አመ ፡ ፲ወ፯ለውእቱ ፡ ወርኅ ፡ አዕረፈ ፡ አቡሁ ፡
ጸጋ ፡ ዘአብ ። በረከተ ፡ ፪ሆሙ ፡ አርጋብ ፡ ወበረከ
ተ ፡ ወልዶሙ ፡ ጠቢብ ፡ በላዕሌነ ፡ ለትርብብ ፡ ወላ
ዕለ ፡ ነፍሱ ፡ ለፍቁሩ ፡ ገብረ ፡ እግ (Fol. 49b. 3.) ዚአ
ብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜ
ን ። ወበክየ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በ
እንተ ፡ ዘኮነ ፡ እንለ ፡ ማውታ ። ባሕቱ ፡ ፈቃድ ፡ እ
ግዚአብሔር ፡ አጽንዖ ፡ ወኢኮነ ፡ ከመ ፡ ካልአን ፡
ሰብአ ፡ እለ ፡ ቅብዓን ፡ ተስፋሆሙ ። ወኮነ ፡ ከሃሌ ፡
በቃሉ ፡ ወበምግባሩ ፡ ወመፍቀሬ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ወጥቀ ፡ ይጸመድ ፡ ጸሎተ ፡ መዐልተ ፡ ወሌሊተ ፤
ወይተግህ ፡ ከመ ፡ መላእክት ። ወይሰግድ ፡ ከመ ፡ መ
ንኰራኩር ፡ ወይዚም (Fol. 50a. 1.) ር ፡ መዝሙረ ፡
ዳዊት ፡ በበ፯ጊዜ ፡ በአሐቲ ፡ ዕለት ፡ ወያነብብ ፡ መ
ጻሕፍተ ፡ ነቢያት ፡ ወሐዋር (Fol. 50a. 2.) ያት ፡ ወ
እማንቱ ፡ አጽንዓሁ ፡ ልቦ ፤ ወወሀባሁ ፡ ያፈቅሬ ፡ ለ
ጥብብ ፡ ወጸንዓ ፡ ጥቀ ፡ በፍካሬሆን ፡ ወዓ (Fol. 50a. 3.)
ቀብ ፡ ግብረ ፡ ክህነቱ ፡ በጥንቁቅ ፡ ወነበረ ፡ ከመዝ ፡
እስክ ፡ ፯ዓመት ፡ በቤተ ፡ አቡሁ ፡ ወእሙ ።

CHAPTER XXXIV.

(Fol. 50b. 1.) ምዕራፍ፡ ፴፬ ። ወእምዝ፡ ተንሥኡ፡

አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወአኅዘ፡ ይትሉ፡
 ፍኖተ፡ ሐዋርያት፡ ንጹሐን፡ እንተ፡ ይእቲ፡ መልእ
 ክተ፡ መንፈስ፡ ቅዱስ፡ ወዐረገ፡ መስቀል፡ ለተቀ
 ንዎ፡ ወተሰቅሎ፡ ነሎ፡ አሚረ፡ በእንተ፡ ስመ፡ እ
 ግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወኢያተክዘ፡ ፍቅረ፡
 ዘመድ፡ ወፍቅረ፡ ዓርክ፡ ወፍቅረ፡ ንዋይ፡ ወወዕክ፡
 ፍጡነ፡ ለሰባህ፡ ወንጌል፡ ወኅደገ፡ ቤቶ፡ ርኅወ፡
 ወኢአፀወ፡ ጥኅቶ፡ እንዘ፡ ይብ (Fol. 50b. 2.) ል፡ ኦ
 እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ናሁ፡ ኃደጉ፡ ለከ፡
 ቤትየ፡ ርኅወ፡ ከመ፡ አንተ፡ ታርኑ፡ ሊተ፡ አብያ
 ተ፡ መንግሥትክ፡ ዘበሰማያት፤ ኦእግዚእየ፡ እምይ
 እዜሰ፡ አልብየ፡ ረዳኢ፡ ለምንዱብ፡ ዘእንበሌክ፡
 ወአልብየ፡ መጽንዒ፡ ለድኩም፡ ዘእንበሌክ፡ አል
 ብየ፡ ሠዋቂ፡ ለትንቱን፡ ዘእንበሌክ፡ ወአልብየ፡ መ
 ንሥኢ፡ ለውዱቅ፡ ዘእንበሌክ፡ ወአልብየ፡ ናዛዚ፡
 ለኅዝብን፡ ዘእንበሌክ፡ ወአልብየ፡ ፀወን፡ ለም (Fol.

50b. 3.) ስኪን፡ ዘእንበሌክ፡ ዘንተ፡ ወዘይመስሎ፡ እ
 ንዘ፡ ይብል፡ ወዕክ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ከመ፡ ገባራዊ፡ ኃያል፡ ወከመ፡ ሐራዊ፡ መስ
 ተቃትል፡ እንዘ፡ አልዐ፡ ዝይቀድሞ፤ ወኢዘይተል
 ዎ፡ ወይብል፡ በልቡ፡ ምንተ፡ ይበቅዶ፡ ለሰብእ፡ ለ
 እመ፡ ነሎ፡ ዓለመ፡ ርብሐ፡ ወነፍሶ፡ ሐጉለ፡ ወ
 ምንተ፡ እምወሀበ፡ ሰብእ፡ ቤዛሃ፡ ለነፍሱ፤ ወያዜክ
 ር፡ ቃለ፡ እግዚእነ፡ ዘይቤ፡ ዘያፈቅራ፡ ለነፍሱ፡ ለይ
 ግድፋ፡ ዘሰ፡ ገደፋ፡ ለ (Fol. 51a.) ነፍሱ፡ በእንቲአየ፡
 ይረክባ፡ ወሐረ፡ ፍኖቶ፡ እንዘ፡ ይብል፡ ኃሠሥኩ፡
 ገጸክ፡ ገጸ፡ ዚአክ፡ አኃሥሥ፡ እግዚእ፡ ወኢትሚ
 ጥ፡ ገጸክ፡ እምኔየ፡ ተለውኩ፡ ስምዐክ፡ እግዚእ፡
 ወኢታስተኃፍረኒ፡ ረዳኤ፡ ነኘኒ፡ ወኢትግድፈኒ፡
 ወኢትትሐየየኒ፡ አምላኪየ፡ ወመድኃንየ፡ ምርሐ
 ኒ፡ እግዚእ፡ ፍኖተክ፡ ወኅበ፡ በጽሐ፡ ሀገር፡ ይሰብ
 ክ፡ ወይብል፡ ቀርበት፡ መንግሥተ፡ ሰማያት፡ ነስሐ፡
 ወእመኑ፡ በወንጌለ፡ ወልደ፡ እግዚአብሔር፡

CHAPTER XXXV.

(Fol. 51b. 1.) ምዕራፍ፡ ፴፭ ። ወበውእቱ፡ መዋዕ

ል፡ በዘመነ፡ ስብከቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ እምድኅረ፡ ብዙኅ፡ ዓመታት፡ እምዘ፡ ተሐ
 ይደት፡ መንግሥቶሙ፡ ለእስራኤል፡ እምእዴሁ፡
 ለድልነዓድ፡ መጠነ፡ ፫፻፴፱ዓመታት፡ አመ፡ ፯ ለሐ
 ምሌ፡ አግብኦ፡ እግዚአብሔር፡ መንግሥተ፡ እምነ
 ገደ፡ ሄጳጳ፡ ለይኩኖ፡ አምላክ፡ እስራኤላዊ፡ በጸሎ
 ቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ርእዩኬ፡
 ኃይሎ፡ ለእግዚእ (Fol. 51b. 2.) ብሔር፡ ዘይገብር፡ በ
 ጸሎተ፡ ቅዱሳኒሁ፡ በዝየ፡ ንጌልቀኑ፡ ተረፈ፡ ልደ
 ቶሙ፡ ለእለ፡ ተሐይደት፡ መንግሥቶሙ፡ ወዝ፡
 ውእቱ፡ ድልነዓድ፡ ወለዶ፡ ለማኅበረ፡ ውድም፡ ወ
 ማኅበረ፡ ውድም፡ ወለዶ፡ ለአግብኦ፡ ጽዮን፡ ወአ
 ግብኦ፡ ጽዮን፡ ወለዶ፡ ለጽንፈ፡ አርእድ፡ ወጽን
 ፈ፡ አርዕድ፡ ወለዶ፡ ለነጋሽ፡ ዛሬ፡ ወነጋሽ፡ ዛሬ፡
 ወለዶ፡ ለአስፋሕ፡ ወአስፋሕ፡ ወለዶ፡ ለያዕቆብ፡

ወያዕቆብ፡ ወለዶ፡ ለባሕረ፡ አስግድ፡ ትውልድ፡ ፻
 ወ፲፡ ወባሕረ፡ (Fol. 51b. 3.) አሰግድ፡ ወለዶ፡ ለእድ
 ም፡ አሰግድ፡ ወእድም፡ አሰግድ፡ ወለዶ፡ ለይኩኖ፡
 አምላክ፡ ዘሚጠ፡ መንግሥተ፡ እምነ፡ ዛሬ፡ ትውል
 ድ፡ ፻፲፱፡ እምአዳም፡ ወእምዕብነ፡ ሐኪም፡ ትው
 ልድ፡ ፫፻፴፱፡ ወዘነበሩ፡ በስደት፡ እሉ፡ ትውልድ፡
 ፲እንዘ፡ የዓይሉ፡ ውስተ፡ አድባር፡ ወገዳም፤ ወይ
 ትፋለሱ፡ እምሀገር፡ ለሀገር፡ ወይትኃብኡ፡ ውስተ፡
 በዓታት፡ ወግበበ፡ ምድር፤ እስከ፡ መንግሥቱ፡ ለ
 ይኩኖ፡ አምላክ፡ ወሶበ፡ ነግሠ፡ ከ (Fol. 52a. 1.) ነ፡
 ሰላም፡ ወዛኅን፡ ላዕለ፡ ነሉ፡ በሐውርት፡ ወከመ
 ዝ፡ ገብረ፡ ሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ በኃይለ፡ አምላኩ፡ ኅጡኦ፡ ተስዕኖ፡ ኦሕዝበ፡
 እስራኤል፡ ምንተኑ፡ ዕሤተ፡ ተዓሥይዎ፡ ወዓየኑ፡
 ፍዳ፡ ትፈድይዎ፡ ለዘመጠነዝ፡ አቡክሙ፡ ዘአግብ
 ኦ፡ ለክሙ፡ ዘንተ፡ ዐቢየ፡ ርስተ፡ ዘውእቱ፡ መንግ

ሥት ። ወባሕቱ ፡ አጽንዑ ፡ ኪዳኖ ፡ ወዕቀቡ ፡ መሐ
ላሁ ፡ ዘተካየደ ፤ ወተመሐለ ፡ ምስለ ፡ አቡክሙ ፡ ይ
ኩኖ ፡ አምላ (Fol. 52a. 2.) ክ ። ከመሄ ፡ ጀሆሙ ፡ አጽ
ንዑ ፡ ኪዳነ ፡ ወመሐላ ፡ በደብረ ፡ ሊባኖስ ፡ ድኅረ ፡
ንትናገሮ ።

ንግባእኬ ፡ ኅበ ፡ ነገርነ ፡ ለዝንቱሰ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ተበዕዓ ፡ ዝክሩ ፡ ወተሰምዐ ፡
ዜናሁ ፡ ውስተ ፡ ነሉ ፡ አድያማት ፤ ወውስተ ፡ አህ
ጉር ፡ ብዙኃት ፡ ወይመጽኡ ፡ ኅቤሁ ፡ ሰብእ ፡ እምነ

ለሄ ፤ ወይትባረኩ ፡ እምኔሁ ፡ እለሂ ፡ በሙ ፡ ድውዩ
ን ፡ ዘዘዚአሁ ፡ ደዌሆሙ ፡ ያመጽኡ ፤ ወይገድፉ ፡ ታ
ሕተ ፡ እገሪሁ ፡ ውእቱኒ ፡ ይ (Fol. 52a. 3.) ፈውሶሙ ፡
ፍጡነ ፡ በኃይለ ፡ አምላኩ ፡ ዘሀሎ ፡ ላዕሌሁ ፡ ወርኢ
ዮሙ ፡ ሰብእ ፡ ዘይገብር ፤ ዘንተ ፡ ተአምራተ ፡ ወመ
ንክራተ ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ተለውዎ ፡ በነሉ ፡ ልቦሙ ፤ ወኃይጉ ፡ ነሉ ፡ ምክን
ያተ ፡ ስሕተት ፡ እንተ ፡ ትመርሕ ፡ ውስተ ፡ አምልኮ ፡
ባዕድ ። ወኮነ ፡ ፍጹማነ ፡ በሃይማኖት ፡ ርትዕት ።

CHAPTER XXXVI.

(Fol. 52b.) ምዕራፍ ፡ ፴፯ ። ወእምዝ ፡ ሶበ ፡ ረትዓ ፡
ልቦሙ ፡ በአሚነ ፡ ሥላሴ ፡ ይቤልዎ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ሀለው ፡ ሰብእ ፡ እለ ፡ ያመል
ኩ ፡ ጣዖተ ፡ በሀገር ፡ እንተ ፡ ትሰመይ ፡ ከተታዕ ፡ እ
ለ ፡ ይሰግዱ ፡ ለአዕዋም ። ወዐ ፡ እለ ፡ ይሰግዱ ፡ ለአዕ
ባን ፡ ሶ ፡ እለ ፡ ያሰግሉ ፡ በባሕር ። ወዐ ፡ እለ ፡ ይትሚ
ረዩ ፡ በእሳት ፡ ሶ ፡ እለ ፡ ይጤዩሩ ፡ በንቃወ ፡ አእዋ
ፍ ፡ ወአራዊት ። ወዐ ፡ እለ ፡ ያስተቃስሙ ፡ በብዙኅ ፡
ሥራያት ፡ ሶ ፡ እምኔሆሙ ፡ ሰብእ ፡ ፋል ፡ (Fol. 53a. 1.)
ወዐ ፡ እምኔሆሙ ፡ መአንሳባን ፡ ሶ ፡ እምኔሆሙ ፡ ገ
ባርያነ ፡ ነርበት ። ወዐ ፡ እምኔሆሙ ፡ ሰብእ ፡ ሰገል ፡
ውበዙኅ ፡ እከይ ፡ ይትገበር ፡ በሀገሮሙ ፡ ዘዕፁብ ፡ ለ
ሰሚዖቱ ፡ ወሰሚዖ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ሆከቶ ፡ ቅንዓት ፡ ሰማያዊት ፡ ወስዕነ ፡ ተዓግሦ ፡
ወተንሥኦ ፡ ፍጡነ ፡ ወዐደወ ፡ ፈለገ ፡ ቸይ ። ወበጽ
ሐ ፡ ምድረ ፡ ከተታ ፡ ወበከመ ፡ ነገርዎ ፡ ረከሶሙ ፡ ለ
ሰብእ ፡ ይእቲ ፡ ሀገር ፡ ከዊኖሙ ፡ ከመ ፡ እንስሳ ፤ ወ
ኢየአምሮዎ ፡ ለ (Fol. 53a. 2.) እግዚአብሔር ፡ ወነጸ
ሮሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይ

ገብሩ ፡ ምግባረ ፡ ምኑነ ፡ ወአኅዘ ፡ ይገሥጸሙ ፡ ወይ
ምሀሮሙ ፤ በእንተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፤
ወሰሚዖሙ ፡ ሰብእ ፡ ሀገር ፡ ስመ ፡ እግዚእነ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፤ ተምዕዑ ፡ ላዕለ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ዐቢዩ ፡ መዐተ ፡ ወፈቀዱ ፡ የሐጥዎ ፡
ከመ ፡ አንበሳ ። ውእቱሰ ፡ አንኅ ፡ መንፈሶ ፡ ላዕሌሆ
ሙ ። ወአስተፃንዓ ፡ ርእሶ ፡ በትዕግሥ (Fol. 53a. 3.)
ት ፡ ወኒጦሙ ፡ በነገረ ፡ የውሐት ፤ እስመ ፡ አእመ
ረ ፡ ከመ ፡ ይገብሩ ፡ በኢያእምሮቶሙ ፡ ወይቤሎሙ ፡
ምንተኑ ፡ ታመልኩ ። ወይቤልዎ ፡ ሀሎ ፡ ዐቢይ ፡ ኦ
ም ፡ ዘናመልኮ ፡ ንሕነ ፤ ወንሰግድ ፡ ሎቱ ፡ ወይቤሎ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ምንተኑ ፡ ያወሥኦክሙ ፡ ሶበ ፡
ትሰግዱ ፡ ሎቱ ። ወይቤልዎ ፡ ቃለ ፡ ይትናገረነ ፡ እ
መልዕልቲሁ ፤ እንዘ ፡ ይብል ፡ አምላክክሙ ፡ አነ ፡ ወ
አነ ፡ ፈጠርኩክሙ ። ወበበይነ ፡ ዝንቱ ፡ ንሕነሂ ፡ ን
ሰግድ ፡ (Fol. 53b. 1.) ወንዘብሕ ፡ ሎቱ ፡ እምእንስሳነ ፡
ዘፈቀደ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
(Fol. 53b. 2.) ማኖት ፡ ሊተሂ ፡ ሰዱኒ ፡ ምስሌክሙ ፡ ከመ ፡
እሰግድ ፡ ሎቱ ፡ ወይቤልዎ ፡ አሆ ፡ ጌሰመ ፡ ንወስደክ ።

CHAPTER XXXVII.

(Fol. 53b. 3.) ምዕራፍ ፡ ፴፯ ። ወበሳኒታሁ ፡ ወሰድ
ዎ ፡ ምስሌሆሙ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እንዘ ፡ ይመስሎሙ ፡ ዘይሰግድ ፡ ለአምላክሙ ።
ወሶበ ፡ ቀርቦ ፡ ውስተ ፡ ይእቲ ፡ አም ፡ ከልሀ ፡ ሰይጣ

ን ፡ ዘላዕሌሃ ፡ እንዘ ፡ ይብል ፡ አሰብኦ ፡ ዛቲ ፡ ሀገር ፡
ምንተኑ ፡ አምጸኦክሙ ፡ ኅቤዩ ፡ ዘነኪር ፡ እምሕግዩ ፡
ዘውእቱ ፡ ተክለ ፡ ሃይማኖት ፡ ዘየሐውር ፡ ማዕከሌክ
ሙ ። ወይቤልዎ ፡ ሰብእ ፡ ሀገር ፡ ለአቡነ ፡ ቅዱስ ፡

ተክለ ፡ ሃይማኖት ፡ ኪያ (Fol. 54a. 1.) ከአ ፡ ይብል ፡
 ኢታምጽኡ ፡ ኅቤየ ፡ እስመ ፡ ጸልዓክ ፡ አምላክነ ፡ እ
 ምርኑቅ ፡ ወከመዝ ፡ የአምር ፡ ዘልፈ ፡ ዘቦቱ ፡ ኃጢ
 አት ፡ ወይጸልእ ፡ ይምጸእ ፡ ኅቤሁ ፡ አንተሂ ፡ ኅድ
 ግ ፡ ምዕረ ፡ ይእዜ ፡ እስከ ፡ ናስተበቀሥ ፡ ንሕነ ፡ ወ
 እምድኅረ ፡ አስተበቀዕራ ፡ ትመጽእ ፡ ወይቤሎሙ ፡
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አከ ፡ ኪያየ ፡ ዘይ
 ጸልእ ፡ አላ ፡ እምተፈሥሐ ፡ ሶበ ፡ መጻእኩ ፡ እምር
 ኅቅ ፡ እሰግድ ፡ ሎቱ ፡ ከመ ፡ ይሰባሕ ፡ (Fol. 54a. 2.)
 መንግሥቱ ፡ በላዕሌየ ፡ እስመ ፡ መጻእኩ ፡ አነ ፡ እም
 ርኅቅ ፡ ብሔር ፡ ባሕቱ ፡ ኅሁ ፡ እምኔክሙ ፡ ዘይጸል
 አ ፡ ወእምዝ ፡ ሐሩ ፡ መንገለ ፡ አም ፡ ወከዕበ ፡ ከል
 ሀ ፡ ሰይጣን ፡ ወይቤ ፡ ኢይቤለክሙኑ ፡ ኢታምጽ
 ኡ ፡ ዘንተ ፡ ብእሴ ፡ ዘነኪር ፡ እምሕግ ፡ ወውእቱ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ዘሀሎ ፡ ማእከሌክሙ ፡ ወይቤልዎ ፡
 ሰብአ ፡ ሀገር ፡ ለአቡነ ፡ ቅዱስ ፡ አንተነ ፡ ውእቱ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ወአልቦ ፡ ውስተ ፡ ሀገር ፡ ዘይሰመ
 ይ ፡ በዝንቱ ፡ ስ (Fol. 54a. 3.) ም ፡ ስምከኒ ፡ እንግዳ ፡
 ውእቱ ፡ ወኢሰማዕነ ፡ ከመዝ ፡ ስመ ፡ እምአመ ፡ ኮነ ፡
 ኅድግ ፡ ወኢትምጸእ ፡ ከመ ፡ ኢይትመዓንነ ፡ አምላ
 ክነ ፡ ወዘንተ ፡ ብሂሎሙ ፡ ኅድግዎ ፡ ለአቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ፍኖት ፡ መጠነ ፡ ፫
 ምዕራፍ ፡ ወሐሩ ፡ ከመ ፡ ይስግዱ ፡ ለአምላክሙ ፡ አ
 ም ፡ ወርኢሆ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 ምግባርሙ ፡ ምኑነ ፡ ቆመ ፡ ቅድመ ፡ እግዚአብሔር ፡
 አምላኩ ፡ መይጦ ፡ ገጸ ፡ መንገለ ፡ ምሥራቅ ፡ ወጸለ
 የ ፡ እንዘ ፡ ይብል ፡ (Fol. 54b. 1.) ርኢ ፡ እግዚአ ፡ ት
 ምክህቶ ፡ ለሰይጣን ፡ ዘይትሚየን ፡ ላዕለ ፡ ፍጥረት
 ከ ፡ ለምንት ፡ አባሕኮ ፡ ለመስተቃርን ፡ ከመ ፡ ያሕስ
 ም ፡ ግብረ ፡ እደዊክ ፡ ወይእዜኒ ፡ አስተበቀሥክ ፡ እ
 ግዚአ ፡ ታኅሰሮ ፡ ለዝንቱ ፡ ዕቡይ ፡ በእደ ፡ ዚአየ ፡ ለ
 ገብርክ ፡ ወፈንዎ ፡ ለሚካኤል ፡ መልአክ ፡ ምክርክ ፡
 ከመ ፡ ይርድአኒ ፡ በከመ ፡ ትቤለኒ ፡ ለሰይጣንሂ ፡ ከ
 መ ፡ ኢታብሐ ፡ ይሔር ፡ እምዛቲ ፡ አም ፡ እስከ ፡ ያስ
 ተርኢ ፡ ኃፍረቱ ፡ በቅድመ ፡ ነሎ ፡ ሕ (Fol. 54b. 2.)
 ዝብ ፡ ዘነበረ ፡ እንዘ ፡ ያስሕቶሙ ፡ ይእቲኒ ፡ አም ፡
 ትምጸእ ፡ ኅቤየ ፡ ተመሊሐ ፡ እምሥረዊሃ ፡ በከመ ፡
 ቃል ፡ ዘትቤ ፡ ለእመ ፡ ብክሙ ፡ ሃይማኖት ፡ መጠነ ፡

ኅጠተ ፡ ሰናፔ ፡ ወትብልዎ ፡ ለዛቲ ፡ ሰግላ ፡ ተመል
 ሂ ፡ እምስርውኪ ፡ ወተተክሊ ፡ ውስተ ፡ ባሕር ፡ ይከ
 ውን ፡ በከመ ፡ ነበብክሙ ፡ አእግዚእየ ፡ ኢየሱስ ፡
 ክርስቶስ ፡ ሃይማኖትየኒ ፡ አንተ ፡ ወምግባርየኒ ፡ አ
 ንተ ፡ ያስተርኢ ፡ ኃይለ ፡ ሃይማኖትየ ፡ የም ፡ በኃይ
 ልክ ፡ ወ (Fol. 54b. 3.) ይትገሀድ ፡ ጽንዓ ፡ ምግባርየ ፡
 በግብርክ ፡ የም ፡ በቅድመ ፡ ነሎሙ ፡ ገቡአን ፡ ወ
 ፈጺሞ ፡ ጸሎቶ ፡ ተመይጦ ፡ መንገለ ፡ አም ፡ ወይቤ ፡
 ለኪ ፡ እብለኪ ፡ አንቲ ፡ አም ፡ ዘይትናብብ ፡ ላዕሌኪ ፡
 መንፈስ ፡ ሰይጣን ፡ ወያስሕት ፡ ሕዝበ ፡ በከሙ ፡ ለ
 እግዚአነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘአነ ፡ እሰግድ ፡ ሎቱ ፡
 ተመልሐ ፡ እምሥርውኪ ፡ ወንዒ ፡ ኅቤየ ፡ ከመ ፡ ይ
 ርአየ ፡ ሰብእ ፡ ኃይለ ፡ አምላኪየ ፡ ወእንዘ ፡ ይፈቅ
 ዱ ፡ ሰብእ ፡ ይሰግዱ ፡ ታሕቲሃ ፡ ተመልሐ (Fol. 55a. 1.)
 ት ፡ ይእቲ ፡ አም ፡ ዘእምሥረዊሃ ፡ ወሐረት ፡ መንገ
 ሌሁ ፡ ለቅዱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በከመ ፡
 አዘዘ ፡ ውእቱ ፡ ወኮነ ፡ ድምፃ ፡ ግሩመ ፡ ከመ ፡ ድም
 ዐ ፡ ነገድኃድ ፡ ዘአሜ ፡ ክረምት ፡ ወደንገቡ ፡ እሙ
 ንቱ ፡ ሰብእ ፡ እምግርማሃ ፡ ወገዮ ፡ እምኔሃ ፡ ለፌ
 ወለፌ ፡ ወበ ፡ እምኔሆሙ ፡ እለ ፡ ሞቱ ፡ በውጽፈተ ፡
 ሥረዊሃ ፡ ወኮነ ፡ ኅልቆሙ ፡ ለእለ ፡ ሞቱ ፡ ፳ወ፳ዕ
 ደው ፡ ይእቲስ ፡ አም ፡ ሐረት ፡ እንዘ ፡ ትረውዕ ፡ ኅ
 በ ፡ ሀሎ ፡ አቡነ ፡ ቅዱ (Fol. 55a. 2.) ስ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ወኮነ ፡ ሰይጣን ፡ ይኬልህ ፡ በዲቤሃ ፡ እንዘ ፡ ይ
 ብል ፡ አይቱ ፡ እጐይይ ፡ እምኔክ ፡ አብእሲ ፡ እኩይ ፡
 ኢአክለክኑ ፡ ዘኅደጉ ፡ ለክ ፡ ምድረ ፡ ጽላልሽ ፡ ነሎ
 ንታሃ ፡ ወይእዜኒ ፡ መጻእክ ፡ ዝየ ፡ ከመ ፡ ትሂደኒ ፡
 እሊአየ ፡ ሚመጠን ፡ ዘኮነ ፡ ግርማ ፡ ወፍርሃት ፡ ውስ
 ተ ፡ ይእቲ ፡ ሀገር ፡ ትምኒ ፡ ታንጐደጉድ ፡ እንዘ ፡ ተ
 ሐርዕ ፡ ወትዌጽፍ ፡ አዕባነ ፡ ውስተ ፡ ገጸ ፡ ምድር ፡
 ወትቀትል ፡ ሰብአ ፡ እለ ፡ ቀርቡ ፡ ኅቤሃ ፡ ሰይጣንሂ ፡
 የአወዩ ፡ በላ (Fol. 55a. 3.) ዕሌሃ ፡ እንዘ ፡ ይግእር ፡ ወ
 ፈቀደ ፡ ያምሥጥ ፡ እምአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
 ኖት ፡ ወበጊዜሃ ፡ ወረደ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡
 መላእክት ፡ እምሰማይ ፡ እንዘ ፡ ያንበለብል ፡ ከመ ፡
 መብረቅ ፡ ወአኅዘ ፡ ለሰይጣን ፡ ወሐነቆ ፡ ወፈቀደ ፡
 ይንጽሐ ፡ ዲበ ፡ ምድር ፡ ወከልሃ ፡ ሰይጣን ፡ ወይቤ ፡
 አምሕለክ ፡ አሚካኤል ፡ በዘሰቀሎ ፡ ለሰማይ ፡ ወበዘ

አስፍሐ : ለምድር : ከመ : ኢትዛቅየኒ : ዘእንበለ :
 ይብጻሕ : ጊዜየ ፤ ጎድገኒ : እሑር : እምኔከ ፤ ወእን
 ዘ : ከመዝ : ይብል : ሰይጣን : በጽሐት : ይእቲ : ኦ
 ም : ጎ (Fol. 55b. 1.) በ : ሀሎ : ቅዱስ : እግዚአብሔር :
 አቡነ : ተክለ : ሃይማኖት : ወሐረ : አቡነ : ቅዱስ :
 ተክለ : ሃይማኖት : እንዘ : ይቀድማ : ለዕዕ : ወይቤ
 ላ : ንዒ : ትልውኒ : ወተለውቶ : ይእቲኒ : ቅዱስ : ሚ
 ካኤል : ኮነ : ይዛቅዮ : ለሰይጣን : ብዙኃ : ሰይጣን
 ኒ : ይብል : ጎድገኒ : እሑር : እምይእዚሰ : ኢይበጽ
 ሕ : ጎበ : ሀሎ : ዝንቱ : ብእሲ : እኩይ : ወይቤሎ :
 ኢየጎድገከ : ዘእንበለ : ይቁም : ተክለ : ሃይማኖት :
 ወጸርሐ : ሰይጣን : ጎበ : አቡነ : ቅዱ (Fol. 55b. 2.) ስ :
 ተክለ : ሃይማኖት : ወይቤሎ : ቁመኒ : አሐተ : ጊዜ :
 ከመ : እትናገርከ : ወአክሞሰሰ : አቡነ : ቅዱስ : ተክ
 ለ : ሃይማኖት : ወዐበዮ : ወሐረ : ወአውየወ : ሰይጣ
 ን : እንዘ : ይብል : ተመንደብኩ : ፈድፋድ ፤ አምሕ
 ለከ : በአምላክከ : ዘታመልከ : ከመ : ትቁመኒ : ወ
 ቆመ : ሎቱ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወ
 ይቤላ : ለይእቲ : ኦም : ዘትተልዎ : ቁሚጎበ : ሀሎ
 ከ : ወቆመት : ርቱዓ : ወይቤሎ : ለሰይጣን : ለምን
 ት : ታስሕት : ሰብአ : በ (Fol. 55b. 3.) ብሂለ : አነ : ፈ
 ጠርኩክመ : ወይቤሎ : ሰይጣን : ኢተአምርኩ : ከ
 መ : ሐሳዊ : አነ : ወአቡሀ : ለሐሰት ፤ ወለኹሉ : ዘየ
 አምን : ብየ : እትናገሮ : በሐሰት : በከመ : ልማድ
 የ : ወይእዚኒ : ጎድገኒ : እሑር : እምሕል : ለከ : ከ
 መ : ኢይገብእ : ለዓለም : ውስተ : ዛቲ : ሀገር ፤ ወ
 ኢይበጽሕ : ፍጹመ : ለዓለም : ጎበ : ሀሎከ : አንተ :
 ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : በከመ :
 አስሐትክመ : አንተ : ቀዳሚ : ዮምኒ : ከመ : ይርእ
 ዩ : ኃሣረከ : በሎመ : ለሰብ (Fol. 56a. 1.) እ : ዛቲ :
 ሀገር ፤ እስመ : ቀዳሚኒ : አነ : አስሐትኩክመ : በሐ
 ሰት ፤ እምይዚሰ : ስግዱ : ለኢየሱስ : ክርስቶስ : ም
 ስለ : አቡሀ : ወመንፈሱ : ቅዱስ : ወይቤ : ሰይጣን :
 ኢይትከሀለኒ : እጸውዕ : እልክተ : አስማተ : ወይቤ
 ሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እመሰ : ኢ
 ይትከሀለከ : ትጸውዕ : አስማተ : ሥላሴ : በልኬ : ለ

እምላክ : ሰማይ : ወምድር : ዘፈጠረ : ኪያየ : ወኪያ
 ክመ : ስግዱ : ወተቀነየ : ወአውሥኦ : ሰይጣን : ወ
 (Fol. 56a. 2.) ይቤ : አሰብአ : ዛቲ : ሀገር : ቀዳሚ : ነ
 በርኩ : እንዘ : አስሐትክመ : በሐሰት : ሰብ : ተለው
 ክመኒ : አንትመ : እምይእዚሰ : ጎድገኒ : ለክመ :
 ሀገረክመ : በድወ : ይትመዝበር : ለዘፈጠረ : ሰማየ :
 ወምድር : ኪያየኒ : ወኪያክመ : ስግዱ : ወተቀነየ :
 ኪያየሰ : ዘይተሉ : ይወርድ : ውስተ : ገሀንም : ጎቡ
 ረ : ምስሌየ : ወዘንተ : ብሂሎ : አስቆቀወ : ሰይጣን :
 እንዘ : ይብል : አይቲ : እጎይይ : እምዝንቱ : ብእ
 ሲ ፤ እስመ : ተንሥኦ : ላ (Fol. 56a. 3.) ዕሌየ : መስተ
 ታትል : ዘኢይክል : መዊኦቶ : ነበርኩ : እንዘ : ይብ
 ል : አዕረፍኩ : እምነ : ደወጀሰብአ : እኩያን : እለ :
 ተንሥኦ : እምገሊላ : ወእም : ፎወጀተላውያኒሆመ :
 እመንቱኒ : ሰይዱኒ : እምአሀገረ : መንግሥትየ : ሮ
 ምያ : ወግብጽ : ወኢየሩሳሌም : በውእቱ : መዋዕ
 ል : እምአመ : ጎዮይኩ : እምኒሆመ : ነበርኩ : እስ
 ከ : ዛቲ : ዕለት : በውስተ : ምድር : ሴዋ ፤ ምስለ : እ
 ሊአየ : አጽኒዕየ : መንበረ : መንበረ : መንግሥት
 (Fol. 56b. 1.) የ : ዲቤሃ : ናሁ : ተንሥኦ : ላዕሌየ : ከ
 መ : ፩እምእሉ : እኩያን : ወይ : ሊተ ፤ አሌ : ሊተ ፤
 ጎበ : አይ : መካን : እረክብ : ዕረፍተ : በገዳምኑ :
 ወሚመ : በሀገርኩ : እስመ : ተመንደብኩ : እምኹ
 ለሂ : ወኃጣእኩ : ምዕራፈ : አሐውር : እንከሰ : ው
 ስተ : መካነ : በድው : ጎበ : ኢነበሮ : ሰብእ : ወእተ
 ሐል : በሀየ : ወሶበ : ይቤ : ዘንተ : ጎድገ : ቅዱስ :
 ሚካኤል : እኒዞቶ : ሰይጣንሂ : ተመሰለ : ከመ : ተነ :
 ጠስ : ወጠፍኦ : ሶቤሃ : ወርኢያው : ኹሎ (Fol. 56b. 2.)
 መ : ጉቡአን : ዘንተ : ተአምረ : ደንገዑ : ወይቤሎ :
 ርኢነ : መንክረ : ዮም : ወለቅዱስ : ሚካኤል : ኢ
 ርእይዎ : ወበሕቱ : አቡነ : ቅዱስ : ተክለ : ሃይማ
 ኖት : ይሬእዮ : ወይቤሎ : ቅዱስ : ሚካኤል : ለአቡ
 (Fol. 56b. 3.) ነ : ቅዱስ : ተክለ : ሃይማኖት : ጽናዕ :
 ወኃይል : እስመ : አንተ : ትመውእ : ኹሎ : በኃይ
 ለ : አምላክከ : ወዘንተ : ብሂሎ : ወሀቦ : ሰላመ : ወ
 ዐርገ : ሰማየ ።

:: ዘሠሉስ ::

CHAPTER XXXVIII.

(Fol. 57a. 1.) ምዕራፍ፡ ፴፰፡ ወሰብአ፡ ሀገርሰ፡ መ

ጽኢ፡ ነሎሙ፡ ኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወ
 ሰገዱ፡ ታሕተ፡ እገሪሁ፡ እንዘ፡ ይብሉ፡ ኣብርሃነ፡
 ሕይወት፡ ብርሃነ፡ ፍኖተ፡ ኅበ፡ ዘይሢኒ፡ ወይቤሎ
 ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንዑ፡ ደቂ
 ቅየ፡ ትልውኒ፡ እመኑ፡ በእግዚአብሔር፡ ዘፈጠረክ
 ሙ፡ ወይቤልዎሙ፡ ነሎሙ፡ ከመ፡ ዘበ፩ቃል፡ አ
 መነ፡ በእግዚአብሔር፡ አምላክክ፡ በከመ፡ ትቤለነ፡
 ወአጥመቆሙ፡ ለነሱ (Fol. 57a. 2.) ሎሙ፡ በከመ፡ አ
 ብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወእምዝ፡ ገብ
 አ፡ ኅበ፡ እለ፡ ሞቱ፡ በውጽፈተ፡ ሥረዊሃ፡ ለአም፡
 ወቆመ፡ ኅበ፡ አብድንቲሆሙ፡ ወጸለየ፡ ወይቤ፡ እ
 ግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአንሣእክ፡ ለአልዓ
 ዛር፡ እመቃብር፡ እምድኅረ፡ ዒዓ፡ ወአጸየ፡ ወለወ
 ልደ፡ መበለት፡ በሀገረ፡ ናይን፡ እምድኅረ፡ ተገንዘ፡
 እኒዘክ፡ ንፍቆ፡ ቀዳሚኒ፡ አንተ፡ ወዮምኒ፡ አንተ፡
 አምላክ፡ ኃያላን፡ መንሥኤ፡ ምውታን፡ ነሎ፡ ዘት
 ክል፡ (Fol. 57a. 3.) ወአልቦ፡ ዘይሰአነክ፡ ቀቲለሂ፡ ት
 ክል፡ ወአሕይዎ፡ ፈኑ፡ ጠለ፡ ምሕረትክ፡ እምሰማይ፡
 ከመ፡ ይትነሥኡ፡ እሉ፡ ሙታን፡ ወዘእንበለ፡ ይፈ
 ጽም፡ ጸሎቶ፡ ወረደ፡ ጠለ፡ ምሕረት፡ እምሰማይ፡
 ወከመ፡ ነፍኒፈ፡ ዝኖም፡ በላዕለ፡ አብድንት፡ ወሶ
 በ፡ ለከፎሙ፡ ውእቱ፡ ነፍኒፈ፡ ተንሥኡ፡ ነሎሙ፡
 ከመ፡ ቅጽበተ፡ ዓይን፡ ዘእንበለ፡ ሙስና፡ በከመ፡
 ከኑ፡ ቀዳሚ፡ ወምስሌሆሙ፡ ተንሥኡ፡ እመቃብሪ
 ሆሙ፡ ፲ወ፳እደው፡ እለ፡ ሞቱ፡ እምትካት፡ ወሰ
 ገዱ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤሎሙ፡ አቡነ፡ (Fol. 57b. 1.) ቅዱስ፡ ለ
 ምውታን፡ ዘትካት፡ ማዕዜ፡ ሞትክሙ፡ ወይቤል
 ዎ፡ በመንግሥተ፡ አርብሃ፡ ወአጽብሃ፡ ወይቤሎ
 ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተጠመቅሙ
 ኑ፡ በከመ፡ ኢየሱስ፡ ክርስቶስ፡ ወይቤልዎ፡ ኢነአ
 ምር፡ ጥምቀተ፡ ወኢነአምሮ፡ ከመ፡ ውእቱ፡ ኢየ
 ሱስ፡ ክርስቶስ፡ በውእቱ፡ መዋዕል፡ ወይቤሎሙ፡
 ምንተ፡ ተመልኩ፡ ነበርክሙ፡ ወይቤልዎ፡ ነበረት፡

አም፡ ዘንሰግድ፡ ላቲ፡ ወይትናገረነ፡ አምላክነ፡ በ
 ውስቲታ፡ እን (Fol. 57b. 2.) ዘ፡ ይብል፡ አነ፡ ፈጠር
 ኩክሙ፡ ወበዝንቱ፡ ግብር፡ እንዘ፡ ሀሎነ፡ ሞትነ፡
 ወወሰዱነ፡ ውስተ፡ ጽናፌ፡ ጽልመት፡ ኅበ፡ ሀሎ፡
 ብካይ፡ ወሐቅየ፡ ስነን፡ እሳቱሂ፡ ዘኢይጠፍእ፡ ወ
 እዒሁ፡ ዘኢይነውም፡ ወነበርነ፡ ውስቲቱ፡ እንዘ፡ ን
 ሣቀይ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ለምንት፡ ኢያድኅነክሙ፡ አምላክክሙ፡ ውእ
 ቱ፡ ዘነበርክሙ፡ እንዘ፡ ትሰግዱ፡ ሎቱ፡ ወይቤል
 ዎ፡ ኅድግስ፡ ኪያነ፡ ያድኅን፡ ለርእሱኒ፡ ኢየአምር፡
 ወኢይክል፡ አድኅኖ፡ ዘእንበለ፡ (Fol. 57b. 3.) አስሕ
 ቶ፡ ወይቤሎሙ፡ በምንትነ፡ ተንሣእክሙ፡ ይእ
 ዜ፡ ወይቤልዎ፡ እስመ፡ ተፈነወ፡ የም፡ ጠለ፡ ም
 ሕረት፡ እምኅበ፡ እግዚአብሔር፡ ኅበ፡ እሉ፡ ሙታ
 ን፡ ዘነበሩ፡ መልዕልቲነ፡ በእንተ፡ ጸሎተ፡ ዘኢክ፡
 ወሶበ፡ ለከፈነ፡ ውእቱ፡ ጠል፡ ምስሌሆሙ፡ ዐረግ
 ነ፡ እምቄላተ፡ ደይን፡ ወተንሣእነ፡ ፍጡነ፡ ወቆም
 ነ፡ ቅድሚክ፡ በከመ፡ ትፈእየነ፡ ወይእዜኒ፡ ናስተ
 በቀኅክ፡ አቅዱሱ፡ ለእግዚአብሔር፡ ከመ፡ ኢንት
 መየጥ፡ ዳግመ፡ ውስተ፡ ውእቱ፡ ዐቢ (Fol. 58a. 1.)
 ይ፡ ሕማም፡ ዘኢይትከሀል፡ ዜንዎ፡ በእንቲአሁ፡
 ወሰሚዎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንከ
 ረ፡ እምግርማ፡ ውእቱ፡ ነኑነ፡ ወተመይጠ፡ ወይ
 ቤሎሙ፡ ለሕዝብ፡ ነጽሩ፡ ዘንተ፡ መንክረ፡ ሶበሰ፡
 ነገርኩክሙ፡ አነ፡ እምኢአመንክሙኒ፡ ወይእዜኒ፡
 ምንተ፡ ትብሉ፡ ናሁ፡ ተዓውቀ፡ አምላክክሙ፡ ከ
 መ፡ ኢያድኅን፡ ርእሶ፡ ወኢባዕደ፡ ወካዕበ፡ ይቤሎ
 ሙ፡ ለእሙንቱ፡ ፳ወ፱እለ፡ ተንሥኡ፡ እሙታን፡
 አንትሙሂ፡ አ (Fol. 58a. 2.) ይቱ፡ ነበርክሙ፡ ወይቤ
 ልዎ፡ ሶበ፡ ወግእነ፡ እምሥጋነ፡ መሠጡ፡ ነፍሳቲነ፡
 መላእክተ፡ ጽልመት፡ ወወሰዱነ፡ በጉጉዓ፡ እንዘ፡
 ይብሉ፡ ለእሉ፡ ከሀድያነ፡ ፈጣሪ፡ ይደይዎሙ፡ ው
 ስተ፡ እሳት፡ ዘለዓለም፡ ወእንዘ፡ ይወስዱነ፡ ይደዩ
 ነ፡ መጻእክ፡ አንተ፡ እንዘ፡ ትዒዓን፡ በሰረገላ፡ እሳ
 ት፡ ወተበአስከሙ፡ ለመላእክተ፡ ጽልመት፡ በእን

ቲኣነ ። ወእንዘ ፡ ትትበኣስ ፡ አንተ ፡ ቅዱሱ ፡ ለእግዚ
አብሔር ፡ መጽኢ ፡ ቅዱስ ፡ ሚካኤል ፡ (Fol. 58 a. 3.)
ሊቀ ፡ መላእክት ፡ ወይቤሎሙ ፡ ኅቡኡ ፡ እሎንተ ፡ ነ
ፍሳተ ፡ ለዝ ፡ ብእሲ ፡ ወሶበ ፡ ሰምዑ ፡ ቃሎ ፡ ለቅዱ
ስ ፡ ሚካኤል ፡ ኅደጉነ ፡ ወነሣእከነ ፡ አንተ ፡ ወናሁ ፡
ንሕነ ፡ ቅድሚክ ፡ በከመ ፡ ትፊእየነ ፡ ወይቤሎሙ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእመ ፡ ነገረክ
ሙ ፡ ባዕድ ፡ ዘንተ ፡ ነገረ ፡ እምኢአመንክሙ ፡ ወና
ሁ ፡ ለሊክሙ ፡ ርኢክሙ ፡ ወሰማዕክሙ ፡ ምንተ ፡ ት
ብሉ ፡ ይእዜ ፡ ወይቤልዎ ፡ ንግረነ ፡ አንተ ፡ ኦኣቡነ ፡
በዘንድኅን ፡ እምውእቱ ፡ ምን (Fol. 58 b. 1.) ዳቤ ፡ ወ
ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመ
ኑ ፡ በእግዚአብሔር ፡ ወተጠመቁ ፡ በስሙ ፡ ከመ ፡
ትሕየዉ ፡ ሕይወተ ፡ ዘለዓለም ፤ ወይቤሉ ፡ ነሎሙ ፡
ምስለ ፡ ጉቡአን ፡ አመነ ፡ በእግዚአብሔር ፡ አምላክ
ክ ፤ ተንሥእ ፡ ወአጥምቀነ ፡ ወተንሥእ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወኮነ ፡ ጉልቆሙ ፡
ለእለ ፡ ተጠምቁ ፡ በይእቲ ፡ ዕለት ፡ ፻፱፻፱፻፱ (Fol.
58 b. 2.) ወ፵፲፱፻፱፻፱፻፱ ፡ እለ ፡ ተንሥእ ፡ እሙንቱ ፡
እሙታን ፡ ዘትካት ፡ ወወዐለ ፡ አቡነ ፡ ተክለ ፡ ሃይማ

ኖት ፡ እንዘ ፡ ያጠምቅ ፡ ይእተ ፡ ዕለተ ፡ እስከ ፡ ፱ ሰዓ
ት ፡ ወእምዝ ፡ ቀደሰ ፡ ቊርባነ ፡ ወመጠምሙ ፡ እም
ሥጢር ፡ ቅዱስ ፡ ወእምድኅረ ፡ ተመጠው ፡ ቊርባ
ነ ፡ ጸውዖሙ ፡ ለእሙንቱ ፡ ፲፱፻፱፻፱፻፱ ፡ ወይቤሎ
ሙ ፡ አንትሙስ ፡ ተንሣእክሙ ፡ ለስምዕ ፡ ከመ ፡ ይ
ርአዩ ፡ ሰብእ ፡ ኃይለ ፡ አምላክዩ ፤ ሑሩ ፡ ኑሙ ፡ እስ
ከ ፡ ዕለተ ፡ (Fol. 58 b. 3.) ትንሣኤ ፡ ወበከዩ ፡ እሙን
ቱ ፡ ሰብእ ፡ ወወድቁ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብሉ ፡ ናስተበቊ
ዓከ ፡ አባ ፡ ከመ ፡ ኢትፈንወኒ ፡ ዳግመ ፡ ውስተ ፡ ው
እቱ ፡ ብሔረ ፡ ሕማም ፡ ወሥቃይ ፡ ወይቤሎሙ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሑሩ ፡ ኢትብክዩ ፡
እምዝ ፡ ዳግመ ፡ ኢተሐውሩ ፡ ውስተ ፡ ሥቃይ ፡ ዘእ
ንበለ ፡ ውስተ ፡ ዕረፍት ፡ ወናኅይ ፡ እስመ ፡ ነሎ ፡ ዘ
የአምን ፡ በክርስቶስ ፡ ወይጠመቅ ፡ ይድኅን ፡ ወዘሰ ፡
ኢአምን ፡ ይዲየን ፡ ወነሎ ፡ ዘበልዐ ፡ ሥ (Fol. 59 a. 1.)
ጋሁ ፡ ወሰትዩ ፡ ደሞ ፡ ሕይወተ ፡ ዘለዓለም ፡ የሐዩ ፡
ወዘንተ ፡ ሶበ ፡ ይቤሎሙ ፡ ሞቱ ፡ በጊዜሁ ፡ ወገነዘ
ሙ ፡ (Fol. 59 a. 2.) አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወቀበሮሙ ፡ ወኮነ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡
በከመ ፡ ቃሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡

CHAPTER XXXIX.

(Fol. 59 a. 3.) ምዕራፍ ፡ ፴፱ ፡ ወበሳኒታ ፡ ተጋብኡ ፡
ኅበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሕዝብ ፡ ብ
ዙኃን ፡ እድ ፡ ወአንስት ፤ አዕሩግ ፡ ወሕፃኖት ፡ እስ
ከ ፡ ኢያገምሮሙ ፡ መካን ፡ ሰሚዖሙ ፡ ተአምረ ፡ ወ
መንክረ ፡ ዘገብረ ፡ እግዚአብሔር ፡ በእደ ፡ ገብሩ ፡ አ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤልዎ ፡ ነሎ
ሙ ፡ ንሕነ ፡ አመነ ፡ በአምላክክ ፡ ዘታመልክ ፤ ወር
ኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተጋንዮቶ
ሙ ፡ ለእሙንቱ ፡ ሰብእ ፡ አክኑቶ ፡ ለእግዚአብሔ
ር ፤ (Fol. 59 b. 1.) ዘወደየ ፡ አሚነ ፡ ስሙ ፡ ውስተ ፡ አ
ልባቢሆሙ ፡ ወተንሥእ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ወወረደ ፡ ውስተ ፡ ፈለግ ፡ ዘትሰመይ ፡ ም
ዕዖት ፡ ወቀደሰ ፡ ማየ ፤ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወተጠምቁ ፡ በይእ

ቲ ፡ ዕለት ፡ ፳፻፱፻፱፻፱ ፡ ፵፱፻፱፻፱ ፡ ወኮነ ፡ በምድረ ፡
ከተታ ፡ ዐቢይ ፡ ሕይወት ፡ እስመ ፡ ወረደ ፡ መንፈስ ፡
ቅዱስ ፡ በአምሳለ ፡ ርግብ ፡ ፀዐዳ ፤ ወጸለለ ፡ በመልዕ
ልቲሆሙ ፡ ሕዝብሰ ፡ ኢርኢይ (Fol. 59 b. 2.) ም ፡ ባሕ
ቱ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነጻሮ ፡ ወበር
ሀ ፡ ገጸሙ ፡ ለነሎሙ ፡ አሕዛብ ፡ እለ ፡ ተጠምቁ ፤
በይእቲ ፡ ዕለት ፡ እስመ ፡ በሱራሄ ፡ ገጹ ፡ ለጰራቅሊ
ጦስ ፡ ተማዕዘሩ ፡ ወወደኢሙ ፡ እማይ ፡ ነበረ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ መርኅብ ፡ ወ
አኅዘ ፡ ይምሐሮሙ ፡ በከሊህ ፡ ዘከመ ፡ ገብረ ፡ ሰማ
የ ፡ ወምድረ ፡ እግዚአብሔር ፡ ወነሎ ፡ ዘውስቲቶ
ሙ ፡ ወዘከመ ፡ ፈጠሮ ፡ ለአዳም ፡ በአርአያሁ ፡ ወበ
አምሳሊሁ ፡ (Fol. 59 b. 3.) ወዘከመ ፡ ወዕክ ፡ እምዝ
ት ፡ በበሊህ ፡ ዕፀ ፡ ዕልወት ፡ ወይቤሎሙ ፡ አቡነ ፡

ቅዱስ : ተክለ : ሃይማኖት : ወእምድኅረዝ : ነሉ : አ
ፈድፈዱ : ገቢረ : ኃጢአት : ደቂቁ : ለአዳም : ወአ
ጥፍአሙ : በማየ : አይኅ : ወአትረፈ : ሰማኒተ : ነፍ
ሳተ : እምነ : ማይ : ወወሀበ : ለነገደ : ቤተ : እሉ :
አሪተ : ወነቢያተ : ወኢያሠነዩ : ዐቂበ : ሕጎሙ : ወ
ሶበ : ተስዕነ : ጸዲቅ : በምንትኒ : ላዕሌሁ : አምላክ :
አጽነነ : ሰማያተ : ወወረደ : ወተወልደ : እማርያም :
(Fol. 60a. 1.) ቅድስት : ድንግል : ዘእንበለ : ሩካቤ : ወ
ዘርእ : ወበ፴፬መት : ተጠምቀ : በዮርዳኖስ : በእደ :
ቅዱስ : ዮሐንስ : ወወጊአ : ገዳመ : ጸመ : ሄመዐል
ተ : ወጃሌሊተ : ወእምድኅረ : ፈጸመ : ነሉ : ሕገ :
ትስብእት : ተሰቅለ : በመዋዕለ : ጲላጦስ : ጳንጤና
ዊ : ሐመ : ወሞተ : ወወረደ : ውስተ : ሲኦል : ወሰ
በክ : ሎሙ : ግዕዛነ : ለእለ : ኖሙ : ወበሳልስት :

ዕለት : ተንሥአ : በቲኮ : መሥገርተ : ጸላኢ : ወበ
ጃዕለት : ዐርገ : ውስተ : ሰማያ (Fol. 60a. 2.) ት : በዐ
ቢይ : ስብሐት : ወበዓሥራይ : ዕለት : እምዘ : ዐርገ :
ፈነወ : ውስተ : ዓለም : ጳራትሊጦስሃ : መንፈስ : ቅ
ዱስ : በዘቦቱ : አንትሙ : ተቀደስክሙ : ዮም : ወዘ
ንተ : ሰሚዎሙ : ነሉሙ : ጉቡአን : እምቃለ : አቡ
ነ : ቅዱስ : ተክለ : ሃይማኖት : ቦአ : ቃለ : ነገሩ : ከ
መ : ውስተ : አማዑቶሙ : ወከመ : ቅብዕ : ውስተ :
አዕዕምቲሆሙ : ወሰገዱ : ታሕተ : እገሪሁ : ለአቡ
ነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ : ይብሉ : ስብ
ሐት : ለእግዚአብሔ (Fol. 60a. 3.) ር : ዘወሀበነ : ኪያ
ከ : ብርሃነ : ሕይወት : ዘወሀበነ : ወመጠምሙ : እ
ምሥጋሁ : ቅዱስ : ወደሙ : ክቡር : ለወልደ : እግ
ዚአብሔር :

CHAPTER XL.

(Fol. 60b. 1.) ምዕራፍ : ፱ :: ወሶበ : ስምዐ : ጸሐፊ :
ትእዛዝ : ዘውእቱ : መኰንን : ሀገር : ዘስሙ : ድርዓ :
አስግድ : ዘንተ : ተአምራተ : ዘይገብር : አቡነ : ቅ
ዱስ : ተክለ : ሃይማኖት : ተምዕዓ : ፈድፋደ : እስ
መ : ነበረ : እንዘ : ይትዌፈይ : እምኅበ : እለ : ይሰገ
ዱ : ለይእቲ : አም : ፫፻፩፻፲ : ብሩር : ለለጽባሁ :
ወነገርዎ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ከመ :
ይትመዓዕ : ላዕሌሁ : መኰንን : በእንተ : ሙስናሃ :
ለይእቲ : አም : ወሰሚዎ : አቡነ : ቅዱስ : (Fol. 60b. 2.)
ተክለ : ሃይማኖት : አዘዘሙ : ለመሃይሞናኒሁ : እን
ዘ : ይብል : ንዑ : ትልውኒ : ነሢአክሙ : ጉድበ : በ
ማኅባ : ወይቤልዎ : አሆ : ወወዕአ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ወሐረ : ኅበ : ይእቲ : አም : እን
ዘ : ይቀድሞሙ : ወበጸሐ : ኅቤሃ : ረከባ : ቀዊማ :
ኅበ : አዘዛ : ቀዲሙ : ወይቤላ : አቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ደቂ : አንቲ : አም : መስሐቲት :
ወወድቀት : ሶቤሃ : ወይቤሎሙ : ለመሃይሞናን :
ሥጽርዎ : ከመ : ትኩን : መፍቅደ : (Fol. 61a. 1.) ቤ
ተ : ክርስቲያን : ወእንዘ : ይሢዕሩ : መጽአ : ውእ
ቱ : መኰንን : በዐቢይ : ግርማ : ወይቤሎ : ለአቡ
ነ : ቅዱስ : ተክለ : ሃይማኖት : አንተኑ : ዘታማስን :

ሀገርዩ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
ት : አኮ : ዘአማስን : ሀገረክ : አላ : አድኃና : እግዚ
አብሔር : እሙስና : በእደ : ገብሩ : ነዳይ : ወይቤ
ሎ : ውእቱ : መኰንን : ለእመሰ : ኢኮንክ : ዘኢታ
ማስን : ሀገርዩ : መኑ : አብሐክ : ትምትራ : ለዛቲ :
አም : ወታጠፍእ : ጸባሕተ : ን (Fol. 61a. 2.) ጉሥ :
እስመ : ነበርኩ : እንዘ : እጼባሕ : ባቲ : ወእሙን
ቱሰ : ሰብእ : ኢየዓርፋ : እምሠግረ : ዕዕ : ወእንዘ :
ይጥኅር : ውእቱ : መኰንን : ከመ : አንበሳ : ወይፈ
ቅድ : ዮኃመ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ሰረረት : አሐቲ : ሥፃረ : ዕዕ : ወደገውጸቶ : ዓይኖ :
ዘየማን : ወወድቀ : ሶቤሃ : እመንበሩ : ወኮነ : ዕቡ
ደ : ከመ : ኃራውያ : እምብዝኃ : ደዌ : ዘላዕሌሁ :
ወአውየወ : ኅበ : አምላኩ : ሰይጣን : እንዘ : ይብሉ :
አእግዚእየ : አንሰ : ኢአዘዝኩ : (Fol. 61a. 3.) ያንኅ
ሉ : መንበረክ : ወኢርኢኩ : እንዘ : ይገዝሙ : ኪያ
ሃ : ባሕቱ : ብእሲ : እኩይ : ዘኢይትአመር : እምኅ
በ : መጽአ : ውእቱ : አማስን : ሀገረ : ወፈቀደ : ይ
ሠየም : ለሊሁ : ምንተ : እግበር : አንሰ : መሐረኒ :
እግዚእየ : ወፈድፋደ : ላዕሌሁ : ሕማመ : ዓይን :
ወአንገርገረ : ውስተ : ምድር : ወፈቀደ : ይትሐነ

ግብዎ፡ እምረግኑ፡ ወእምፀጋሙ፡ ወካልኦን፡ እመ
ላእክተ፡ ቅዱስ፡ ይትራድእም፡ ወወረደ፡ መንፈስ፡
ቅዱስ፡ በርእየተ፡ ርግብ፡ ፀዕዳ፤ ወጸለለ፡ መልዕል
ተ፡ ቀርባን፡ እስከ፡ ይትፈጸም፡ ጸሎተ፡ ቅዱስ፡

ወእምድኅረዝ፡ መጠዎሙ፡ ለሕዝብ፡ እምሥጢር፡
ቅዱስ፡ ወከነ፡ በቢይ፡ ፍሥሐ፡ በይእቲ፡ ዕ (Fol. 63a. 1.)
ለት፡ ውስተ፡ ይእቲ፡ ሀገር፡ ወተሠርገዉ፡ (Fol. 63a. 2.)
ኩሎሙ፡ በአሚነ፡ ሥሉስ፡ ቅዱስ፡ እስከ፡ የም፡

CHAPTER XLI.

(Fol. 63a. 3.) ምዕራፍ፡ ፵፩፡ ወእምዝ፡ ለአከ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ሀገሩ፡ ዘ
ረሬ፡ ኅበ፡ ከህናት፤ እለ፡ ውስቲታ፡ እንዘ፡ ይብል፡
ንዑአ፡ ኅቤየ፤ እስመ፡ ነሣእኩ፡ ምህርከ፡ ብዙኃ፡
እምነ፡ ሰይጣን፡ ወአባእክምሙ፡ ውስተ፡ ቤተ፡ እ
ግዚአብሔር፡ በእንተ፡ ዝንቱ፡ እጼውዐክሙ፤ ከ
መ፡ ትዕቀብዎሙ፡ ሊተ፡ ወሰሚዎሙ፡ ዘንተ፡ መ
ልእክተ፡ ከህናት፡ መጽኢ፡ ኅቤሁ፡ ፍጡነ፡ ወአን
በሮሙ፡ ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወነበ
(Fol. 63b. 1.) ረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
በምድረ፡ ከተታ፡ ብዙኃ፡ መዋዕለ፡ እንዘ፡ ይሚህ
ር፡ ሃይማኖተ፡ ወንጌል፤ ወያወዕእ፡ አጋንንተ፡ ወ
ይፌውስ፡ ድውያነ፡ በበጁወበበ፡ በአሐቲ፡ ዕለት፡
ወአልቦ፡ ድውይ፡ ዘተረክበ፡ በምድረ፡ ከተታ፡ አ
ምጣነ፡ ሀሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅ
ቤሆሙ፡ ወሶበ፡ በጽሐ፡ መዋዕለ፡ አጽዋም፡ ጸመ፡
፵ቅድስት፡ ወጸመ፡ ሐዋርያት፡ ወጸመ፡ ስብከተ፡

ጸና፤ ወካልአት፡ አጽዋማት፡ ዘሠርዕዎን፡ አ (Fol.
63b. 2.) በው፡ በአብርክሲሶሙ፡ ይወዕእ፡ ውስተ፡
ገዳም፡ እንተ፡ ትሰመይ፡ የብሰ፤ ወይጸውም፡ ወአ
ይጥዕም፡ ምንተኒ፡ ዘእንበለ፡ በሰናብት፤ ወበሰናብ
ት፡ ይበልዕ፡ ቁጽለ፡ ገዳም፡ እንዘ፡ ኢየሁዳ፡ ወአ
ይብል፡ ዝሠናይ፤ ወዝእኩይ፡ ዝመሪር፡ ወዝ፡ ጥዑ
ም፡ ወይብላ፡ ለክርሠ፡ ለእመ፡ ፈቀድከ፡ ኅድጊ፡
ማየሰ፡ ኢይሰቲ፡ ፍጹመ፡ እስከ፡ ይትፈጸማ፡ መዋ
ዕለ፡ አጽዋም፤ ወፈጺሞ፡ መዋዕለ፡ አጽዋም፡ ይገ
ብእ፡ ኅበ፡ ሕዝብ፤ ወይሚሀሮሙ፡ (Fol. 63b. 3.) ሃይ
ማኖተ፡ ከመዝ፡ ነበረ፡ ፫ዓመተ፡ በምድረ፡ ከተታ፡
ወበኩሉ፡ ግብሩ፡ ኮነ፡ ቅዱስ፡ ሚካኤል፡ ይመርሐ፡
ኅበ፡ ይውዕል፡ ውኅበ፡ የኃድር፡ ወይምዕዶ፡ ነገረ፡
ዘይገብር፡ ወይትፈለጥ፡ እምኒሁ፡ ኩሎ፡ ጊዜ፡ አ
ኮ፡ በከቡት፤ አላ፡ በከሠት፡ በረከቱ፡ የሀሉ፡ ም
ስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡
አሚን፡

CHAPTER XLII.

(Fol. 64a.) ምዕራፍ፡ ፵፪፡ ወእምድኅረ፡ ፫ዓመ
ት፡ ጸውዖ፡ ቃል፡ እምሰማይ፡ እንዘ፡ ሀሎ፡ ውስተ፡
ውእቱ፡ ገዳም፤ ወይቤሎ፡ ተክለ፡ ሃይማኖት፡ ተክ
ለ፡ ሃይማኖት፡ ወተሠጥወ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ወይቤሎ፡ ነየ፡ አነ፡ ገብርከ፡ እግዚአ
እስመ፡ አእመረ፡ ከመ፡ ቃለ፡ እግዚአብሔር፡ ውእ
ቱ፡ ወይቤሎ፡ እምይእዜስ፡ ተንሥእ፡ ወሐር፡ ብ
ሔረ፡ ጸሞት፡ ከመ፡ ታግብእ፡ ሊተ፡ ብዙኃ፡ ምህ
ርከ፡ ከመ፡ ቀዳሚ፡ ወትመይጦሙ፡ ለብዙኃን፡ አ
ምልኮ፡ (Fol. 64b. 1.) ጣዖት፡ ውስተ፡ አእምሮ፡ ጽ
ድቅ፡ ዘበአማን፡ ውኅበዝ፡ ገዳም፡ ዘሀሎከ፡ ቦቱ፡
ይትሐነጽ፡ በቢይ፡ ምኒት፡ በእደ፡ ወልድ፡ ዘይትወ

ለድ፡ ለከ፡ እመንፈስ፡ ቅዱስ፡ ዘስመ፡ ታዴዎስ፡
ወእምድኅረ፡ ኅዳጥ፡ ዘመን፡ ትገብእ፡ ኅበ፡ ቤትክ፡
ወይብዝኑ፡ ደቂቅከ፡ በዝ፡ እድ፡ ወአንስት፡ በእን
ተ፡ ሞገከ፡ ወድካምከ፡ ዘተጋደልከ፡ ባቲ፡ ወዘንተ፡
ብሂሎ፡ አርመመ፡ ቃል፡ ወፈጺሞ፡ ጸሞ፡ ቦአ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ሀገር፡ ወ
አስተጋብ (Fol. 64b. 2.) አሙ፡ ለኩሎሙ፡ ሰብአ፡ ከ
ተታ፤ ወይቤሎሙ፡ ጽንዑ፡ በአሚነ፡ ክርስቶስ፡ በ
ዘመሐርኩክሙ፡ አንስ፡ አሐውር፡ ኅበ፡ አዘዘኒ፡ አ
ምላኪየ፡ ወእመ፡ ፈቀድ፡ ውእቱ፡ እገብእ፡ ኅቤክ
ሙ፡ ድኅረ፡ ወበከየ፡ ኩሎሙ፡ ሰብአ፡ ሀገር፡ እን
ዘ፡ ይብሉ፡ ለመኑ፡ ተኅድገነ፡ አባ፤ እስመ፡ ሐዲስ፡

ተክል፡ ንሕነ፡ ወመኑ፡ ይሰቅዩን፡ እምዝናመ፡ ሃይማኖት፡ ናሁ፡ ነበርን፡ ነፋስ፡ በሐሩረ፡ መርቂ፡ ውዑይ፡ በአይቲ፡ ንረክብ፡ አበ፡ (Fol. 64b. 3.) ዘከማከ፡ ዓቃቤ፡ ነፍስ፡ ወሥጋ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይትከህለኒኑ፡ እትዓደው፡ ትእዛዘ፡ አምላኪያ፡ ወለምንት፡ ትሰብሩኒ፡ ልብዩ፡ አንትሙስ፡ ሀልዉ፡ በፈሪሃ፡ እግዚአብሔር፡ ወተወከሉ፡ ቦቱ፡ ወውእቱ፡ ይገብር፡ ለክሙ፡ ዘፈቀድክሙ፡ እስመ፡ ዘይትአመን፡ በእግዚአብሔር፡ ምንተኒ፡ ኢያሳጥእ፡ ወለዘይትዌክል፡ በስሙ፡ ኢይረክቦ፡ እኩይ፡ ዘእንበለ፡ ዘያሜክርዎ፡ ወይድኅን፡ ኅስዎ፡ ለ (Fol. 65a. 1.) እግዚአብሔር፡ ወትጸንዑ፡ ወኅሙ፡ ገጸ፡ በኩሉ፡ ጊዜ፡ ወአፍቅርዎ፡ በኩሉ፡ ልብክሙ፡ ወበኩሉ፡ ሕሊናክሙ፡ ወበኩሉ፡ ኃይልክሙ፡ ወከመዝ፡ ኃልዉ፡ እንዘ፡ ታፈቅርዎ፡ ለእግዚአብሔር፡ አንትሙሂ፡ ተፋቀሩ፡ በበይናቲክሙ፤ ወበዝንቱ፡ የአምረክሙ፡ ኩሉ፡ ከመ፡ አግብርተ፡ ክርስቶስ፡ አንትሙ፤ ወእመሰ፡ ጋዕዝ፡ ወቀስናን፡ ብክሙ፡

ኢይረትዕ፡ ፍኖትከሙ፡ ወኢለጃሂ፡ እምኔክሙ፡ ኢይትረክብ፡ ዘይሠውዕ፡ (Fol. 65a. 2.) ለአማልክት፡ ርኩሳን፡ ወኢዘይትሚረይ፡ በእሳት፡ ወኢዘያሥተቃስም፡ ወኢዘያስግል፡ ወኢዘይጤየር፡ ኢዘሥራይ፡ ወኢዘሐረስ፡ ኢዘበጽውስ፡ ወኢዘያነቅህ፡ ምውተ፡ ኢዘይሴአሎ፡ ለምውት፡ ወኢዘይሰአሎ፡ ለበሃም፡ እስመ፡ ርኩስ፡ ውእቱ፡ ዘይገብር፡ ለዝንቱ፡ ግብር፡ በኅበ፡ እግዚአብሔር፡ አምላክ፤ ዕቀቡ፡ ትእዛዘ፡ ዘመሐርኩክሙ፡ ቅድመ፡ አልቦ፡ ዘይጥዕም፡ እምዓቂቦ፡ ትእዛዘ፡ ለእግዚአብሔር፤ (Fol. 65a. 3.) ወአልቦ፡ ዘይጌይስ፡ እምፈሪሃ፡ ስሙ፡ ወበደኃሪ፡ ትረክብዎ፡ ለቃልዩ፡ ወይቤልዎ፡ ነሎሙ፡ ሰብአ፡ ሀገር፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመሰ፡ ኅደገነ፡ በሥጋክ፡ ኢትኅደገነ፡ በመንፈስክ፡ እስመ፡ ንሕነ፡ ምክህክ፡ በቅድመ፡ እግዚአብሔር፡ ወዘንተ፡ ብሂሎሙ፡ አስተፋነውዎ፡ እንዘ፡ ይበክዩ፡ መሪረ፡ በረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XLIII.

(Fol. 65b.) ምዕራፍ፡ ፵፫፡ ወእምዝ፡ ሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ፍኖቶ፤ ወኢሥሥአ፡ ምንተኒ፡ ኢበትረ፡ ለእደዊሁ፡ ወኢአሣእነ፡ ለእገሪሁ፡ ወኅበ፡ ኃደረ፡ በይእቲ፡ ሌሊት፡ አስተርአዮ፡ እግዚእነ፡ ኢያሱስ፡ ክርስቶስ፡ ወይቤሎ፡ አፍቂርየ፡ ተክለ፡ ሃይማኖት፡ ኢትፍራህ፡ እስመ፡ አነ፡ እሂሉ፡ ምስሌክ፡ ኅበ፡ ኩሉ፡ ዘሐርክ፤ ወይከውን፡ ለከ፡ ሠረገላ፡ ብርሃን፡ ዘይጸውረክ፡ ኅበ፡ ኩሉ፡ ዘተሐውር፡ ሰብክ፡ ወንጌልየ፤ ወጸውዕ፡ ሕዝበ፡ መንገሊየ፡ (Fol. 66a. 1.) ወእምድኅረ፡ ይቤሎ፡ ዘንተ፡ ተሰወረ፡ እምኔሁ፡ ወእምይእቲ፡ ዕለት፡ ተዕዕነ፡ በሰረገላ፡ ብርሃን፤ ወይደ፡ ኩሎ፡ አድያማተ፡ ኩሉ፡ ሴዋ፡ እንዘ፡ ይሰብክ፡ ወንጌል፡ መንግሥተ፡ እግዚአብሔር፡ ወወረደ፡ እንተ፡ መንገል፡ እነስድስቲ፡ ወበጽሐ፡ ኅበ፡ ደብር፡ ልዑል፡ ዘይሰመይ፡ ዊፋት፡ ወዐርገ፡ ላዕሌሁ፡ ወረከበ፡ በህየ፡ ማኅበረ፡ አጋንንት፡ እንዘ፡ ይትዋክሁ፡ ወድምጸሙ፡ ከመ፡ ድምፀ፡

አፍራስ፡ ዘዕለተ፡ ፀብዕ፤ ወይነቅው፡ ዓ (Fol. 66a. 2.) ዲ፡ ከመ፡ ቃቂራት፡ ወይደናጸው፡ ከመ፡ አክልብት፡ ወአርመመ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እስክ፡ ይበጽሑ፡ ኅቤሁ፡ እስመ፡ ምሴት፡ ውእቱ፡ ጊዜሁ፡ ወሰብአ፡ ሀገርኒ፡ ኮኑ፡ ያመልክዎሙ፤ ወይሰግዱ፡ ሎሙ፡ ወበጸሐሙ፡ ኅቤሁ፡ አተበ፡ ላዕሌህሙ፡ በትእምርተ፡ መስቀል፤ ወተዘርዉ፡ ኩሎሙ፡ ከመ፡ ጢስ፡ ዘቅድመ፡ ገጸ፡ ነፋስ፡ ወአቡነሰ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቤተ፡ ኩላ፡ ይእተ፡ ሌሊተ፡ በስብሐት፡ ወበጸሎት፡ ወ (Fol. 66a. 3.) ጸቢሐ፡ ተጋብኡ፡ ሰብአ፡ ሀገር፡ በከመ፡ ልማዶሙ፡ ፀዊሮሙ፡ ዘዘዚአሁ፤ መበልዕተ፡ ወስቲያተ፡ አልህምተኒ፡ ከመ፡ ይዝብሑ፡ ሎሙ፡ ወዐርገ፡ መልዕልተ፡ ደብር፤ ኅበ፡ ሀሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበጸሐሙ፡ ህየ፡ አኅዙ፡ ይሰግዱ፡ ሎሙ፡ ወተንሥአ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይርአይ፡ ዘይገብሩ፡ ሎሙ፡ እሉ፡ ሰብአ፡ ወርእዮሙ፡

እንዘ : ይሰግዱ : ለአጋንንት : ወንድ : ልቡ : በላህበ :
 ፍቅረ : መንፈስ : ቅ (Fol. 66b. 1.) ዱስ :: ወግተበ : ላ
 ዕሌሆሙ : በትእምርተ : መስቀል : ወክልሐ : እንዘ :
 ይብል : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱ
 ስ :: ወደንገፁ : እሙንቱ : ሰብእ :: ወኮኑ : ከመ : አ
 ዕባን : እምድምፁ : ቃሉ : ግሩም :: ወይቤሎሙ : አ
 ቡን : ቅዱስ : ተክለ : ሃይማኖት : ለምንት : ትሰግዱ :
 ለአጋንንት : ርኩሳን : ኅዲገክሙ : ሰጊደ : ለእግዚ
 አብሔር :: ዘፈጠረ : ሰማየ : ወምድረ : ወክሎ : ዘው
 ስቱቶሙ :: ወይቤልዎ : እሙንቱሂ : በድንጋጌ : ወ
 በፍ (Fol. 66b. 2.) ርሃት :: አልቦ : እግዚአ : ዘአመ :
 ሰማዕነ : ዘንተ : ስመ : እምአመ : ኮነ :: ወይቤሎሙ :
 አቡን : ቅዱስ : ተክለ : ሃይማኖት : ትካትስ : በኢያ
 እምሮ : ገበርክሙ : ይእዜኒ : ስግዱ : ለእግዚአብሔ
 ር : ከመ : ኢትሠረዉ :: እስመ : ክሉ : ዘይሠውዕ :
 ዘአማልክት : ይሢረዉ : ምስለ : ክሉ : ነገደ : ቤቱ ::
 ወይቤልዎ : ያረምምኑ : አምላክነ : እመ : ኅደግና
 ሁ :: ወለእመ : ኢሰገድነ : በዝየ : ወኢዘባሕነ : ሎ
 ቱ :: አላ : ይቀትል : ደቂቀነ : ወአዋልዲ (Fol. 66b. 3.)
 ነ : ወያጠፍእ : ንዋየነ : ወሀገረነ :: ወበእንተ : ዝን
 ቱ : ንትጋነይ : ሎቱ :: ወይቤሎሙ : አቡን : ቅዱስ :
 ተክለ : ሃይማኖት : አይቱ : ሀሎ : አምላክክሙ : ከ
 መ : እርአየ : አነ :: ወይቤልዎ : በመዓልትሰ : ኢያ
 ስተርኢ : ዘእንበለ : በሌሊት :: ወይቤሎሙ : አቡን :
 ቅዱስ : ተክለ : ሃይማኖት : በአማን : ያስተርኢ : በ
 ጽልመት :: እስመ : ክሉ : ዘእኩይ : ምግባሩ : ይጸ
 ልእ : ብርሃነ :: ወኢይመጽእ : ኅበ : ብርሃን : ከመ :
 ኢይትከሠቶ : ምግባሩ :: (Fol. 67a. 1.) ወዘሰ : ጽድ
 ቅ : ምግባሩ : ይመጽእ : ኅበ : ብርሃን : ከመ : ያስተ
 ርኢ : ምግባሩ :: ወበዝ : አእምሩ : ከመ : ጽልመት :
 ክሉንታሁ :: ወይቤሎሙ : ካዕበ : አቡን : ቅዱስ : ተ
 ክለ : ሃይማኖት : በምንት : ተአምሩ : ምጽአቶ : ጊ
 ዜ : ይመጽእ : ኅቤክሙ :: ወይቤልዎ : ይመጽእ : እ
 ንዘ : ያንጐደጐድ : ከመ : ነጐድንደ : ክረምት : ለበ
 ሶ : እሳተ :: ወተፅዒኖ : ዝዕበ : ወብዙኃን : መስተፅ
 ናነ : አዝዕብት : እምለፌ : ወእምለፌ : የዐውድዎ :
 (Fol. 67a. 2.) ወክሎሙ : ያበክሁ : እሳተ : እምአፋ
 ሆሙ :: ወይቤሎሙ : አቡን : ቅዱስ : ተክለ : ሃይማ

ኖት : አማን : ርኩስ : ውእቱ : ወእምነ : አፍራሲሁ :
 ይረክስ : ለሊሁ : ንጽንሐ : እስኩ : እስከ : ይመሲ ::
 ወሶበ : ሞአኒ : እስግድ : ሎቱ :: ወለእመ : አነ : ሞ
 እክዎ : ትሰግዱኑ : አንትሙ : ለአምላኪየ :: ወይቤ
 ልዎ : እወ : ንስግድ : ለአምላክክ : ለእመ : ሞዕካሁ :
 አንተ :: ወሶበ : መስየ : መጽአ : ውእቱ : ጋኔን : በከ
 መ : ልማዱ : እንዘ : ይትጌረም : (Fol. 67a. 3.) ዘኢክ
 ነ : ግሩመ : ወተንሥአ : አቡን : ቅዱስ : ተክለ : ሃይ
 ማኖት : ወዐተበ : ላዕሌሁ : በትእምርተ : መስቀል :
 ወወድቀ : እምዲበ : ዘይዲባን : ዝዕብ :: ወጠፍእ : ከ
 መ : ጠስ : ወእሊአሁኒ : ተዘርዉ : ክሉሙ : ምስለ :
 አዝዕብቲሆሙ :: እንዘ : ይብሉ : መኑ : ውእቱ : ዘይ
 ሰድደነ : እመንበርነ :: ወርኢየሙ : ዘንተ : ሰብእ :
 ሀገር : ደንገፁ : ክሉሙ :: ወሰገዱ : ክሉሙ : ታሕ
 ተ : እገሪሁ : ለአቡን : ቅዱስ : ተክለ : ሃይማኖት : ወ
 ይቤልዎ : አማን : አ (Fol. 67b. 1.) ምላክክ : ኃያል :
 ውእቱ : ዘይመውእ : ክሉ :: ወአውሥአሙ : አቡ
 ነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤሎሙ : ኢትፍ
 ርሁ : እምይእዜሰ : ስግዱ : ለእግዚአብሔር : አብ ::
 ወለወልዱ : ኢየሱስ : ክርስቶስ : ወለመንፈስ : ቅዱ
 ስ : ጳራቅሊጦስ :: እስመ : ኢይፈቅድ : ውእቱሰ : መ
 ነሂ : ያማስን : እምኔክሙ :: እስከ : አመ : ትኔስሐ :
 ክሉክሙ : ወኢይፈቅድ : ትጥብሐ : ሎቱ : አልሀ
 ምተ : ወአጣሌ :: እስመ : ኢይበልዕ : ሥጋ : ላህም :
 (Fol. 67b. 2.) ወኢይሰቲ : ደመ : ጠሊ : ባሕቱ : አም
 ልክዎ : በጽድቅ : ወስግዱ : ሎቱ : በተጋንዮ :: እስ
 መ : ውእቱ : አምላክ : ክሉ : ፍጥረት : አልቦ : ባዕ
 ድ : አምላክ : ዘእንበሌሁ : በሰማይኒ : ወበምድርኒ :
 በባሕርኒ : ወበክሉ : ቀላያት :: ውእቱ : ይቀትል :
 ወያሐየደነዲ : ወያብዕል : ያኃሥርሂ : ወያክብር ::
 ወአልቦ : ምንትኒ : ግብር : ዘይሰአኖ : በዘከመዝ : ን
 ጉሥ : እመኑ : ቦቱ : ከመ : ትርክቡ : ሕይወተ : ዘለ
 ዓለም : ዘንተ :: ወዘይመስሎ : እንዘ : (Fol. 67b. 3.) ይ
 ሜሀሮሙ : አንግህ : አቡን : ቅዱስ : ተክለ : ሃይማኖ
 ት : ወይቤልዎ : እሙንቱ : ሰብእ : ለዝንቱ : አምላ
 ክነ : ዘሞዕካሁ : አንተ : ለእመ : ሐርክ :: እምኅቤነ :
 ይቀትለነ : ወያጠፍእ : ንዋየነ : ወሀገረነ : ምንተ : ን
 ሬሲ :: ወይቤሎሙ : አቡን : ቅዱስ : ተክለ : ሃይማኖ

ት ፡ ለእመ ፡ አመንክሙ ፡ በእግዚአብሔር ፡ ፍጹም ፡
 ኢይክለክሙ ፡ በምንትኒ ፡ እስመ ፡ ዝንቱ ፡ ጋኔን ፡
 ድኩም ፡ ውእቱ ፡ ወውእቱ ፡ ነበረ ፡ እንዘ ፡ የሐምመ
 ክሙ ፤ ወይቀትል ፡ ደቂቀክ (Fol. 68 a. 1.) ሙ ፡ ወአዋ
 ልዲክሙ ፡ ወያጠፍእ ፡ ንዋየክሙ ፡ ወሀገረክሙ ፡ በ
 እንተ ፡ ዘኢአመንክሙ ፡ በእግዚአብሔር ፡ ወይእዜ
 ኒ ፡ ሐሩ ፡ ንግሩ ፡ ለሰብአ ፡ ሀገር ፡ ወአምጽኡ ፡ ነሱ
 ሎ ፡ ዱያነ ፡ እለ ፡ ውስቲታ ፡ ከመ ፡ ትርአዩ ፡ ኃይሎ ፡
 ለአምላኪያ ፡ ወውእቱ ፡ የሐዩ ፡ ለክሙ ፡ በከንቱ ፡ ወ
 ተንሥኡ ፡ በፍሥሐ ፡ ወገብኡ ፡ ውስተ ፡ አብያቲሆ
 ሙ ፡ እንዘ ፡ ይረውጹ ፤ ወነገሩ ፡ ለሰብአ ፡ ሀገር ፡ ወ
 ሰሚዖሙ ፡ ሰብአ ፡ ሀገር ፡ ተጋብኡ ፡ ነሎሙ ፡ እን
 ዘ ፡ ይትፌሥሐ ፡ (Fol. 68 a. 2.) ወአስተጋብኡ ፡ ነሎ ፡
 ድውያነ ፡ እለ ፡ ሀለዉ ፡ ኅቤሆሙ ፡ ወከመዝ ፡ ውእ
 ቱ ፡ ኅላቋሆሙ ፡ ፲ወ፪ሐንካሳን ፡ ፲ወ፫መግጉዓን ፡
 ፯እለ ፡ ነገርጋር ፡ ፲ዕውራን ፡ ወአምጽእዎሙ ፡ እን
 ዘ ፡ ይጸውርዎሙ ፡ ወእምቅድመ ፡ ያብጽሕዎሙ ፡
 ኅበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሶበ ፡ ርእይ
 ዎ ፡ እምርኅቅ ፡ ከልሁ ፡ አጋንንት ፡ እለ ፡ ኅዱራን ፡
 ላዕሌሆሙ ፤ እንዘ ፡ ይብሉ ፡ ኢአከለከኑ ፡ አንተ ፡ ብ
 እሲ ፡ እኩይ ፡ ዘኅደግነ ፡ ለከ ፡ ምድረ ፡ ጽላልኸ ፤ ወ
 ከተታ ፤ (Fol. 68 a. 3.) ዝየኒ ፡ መጻእከ ፡ ከመ ፡ ትስድ
 ደነ ፡ ነፋስኑ ፡ ትዒዓን ፡ አው ፡ በእግርኑ ፡ ተሐውር ፡
 እንዘ ፡ ትረውጽ ፡ ነሐሄ ፡ ወኃጣእነ ፡ ምጉያዩ ፡ እም
 ኔከ ፡ ወይእዜኒ ፡ ኢትሣቅየነ ፡ ንወዕእ ፡ ለከ ፡ በፈቃ
 ድነ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ለእለ ፡ ይፀውርዎሙ ፡ ሰብአ ፡ አምጽእዎሙ ፡ ኅ
 ቤየ ፡ ፍጡነ ፡ ወእንዘ ፡ ያመጽእዎሙ ፡ ከልሁ ፡ አጋ
 ንንት ፤ ወመሐሉ ፡ እንዘ ፡ ይብሉ ፡ ኢንገብእ ፡ እም
 ይእዜ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፤ ወወዕኡ ፡ እምኔሆ (Fol.
 68 b. 1.) ሙ ፡ ሶእለ ፡ በአምሳለ ፡ ገብር ፡ ጸሊም ፡ ወቦ ፡
 እለ ፡ በአምሳለ ፡ ቅርድ ፤ ወገብዩ ፡ ወቦኡ ፡ ውስተ ፡ ጸ

ድፍ ፡ ወሐይዉ ፡ እሉ ፡ ድውያን ፡ ወርእዩ ፡ ዕውራ
 ን ፤ ወእለ ፡ ሀለዉ ፡ እሉ ፡ ሰብአ ፡ ሶበ ፡ ርእዩ ፡ ዘንተ ፡
 መንከረ ፡ ሰገዱ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብሉ ፡ ባርከነ ፡ አባ ፡ ንን
 ሣእ ፡ በረከተከ ፤ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢይሁብክሙ ፡ በረከተ ፡ ዘዘ
 እንበለ ፡ ትጠመቁ ፡ በስመ ፡ አምላኪያ ፡ (Fol. 68 b. 2.)
 እስመ ፡ ማኅበራነ ፡ አጋንንት ፡ አንትሙ ፤ ወይቤል
 ዎ ፡ ነሎሙ ፡ እለ ፡ ሐይውሂ ፡ ወሰብአ ፡ ሀገርሂ ፡ አ
 አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ንገብር ፡ ነሎ ፡ ዘአዘዝከ
 ነ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 አነ ፡ አኤዝዘክሙ ፡ ከመ ፡ ትእመኑ ፡ በእግዚአብሔ
 ር ፤ ወትጠመቁ ፡ በስመ ፡ ወይቤልዎ ፡ ነሎሙ ፡ ተ
 ንሥእ ፡ አጥምቀነ ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡
 ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ወአዘዘሙ ፡ ይሕንጹ ፡
 ቤተ ፡ ክርስቲያን ፡ ወ (Fol. 68 b. 3) ሐነጹ ፡ መጠዎ
 ሙ ፡ በውስቲታ ፡ ሥጋሁ ፡ ቅዱስ ፡ ወደሞ ፡ ክቡረ ፡
 ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወቅዱስ ፡ ሚካኤ
 ል ፡ ኮነ ፡ ይትራድኦ ፡ በአምሳለ ፡ ዲያቆን ፡ ወነበረ ፡
 ኅቤሆሙ ፡ ፯አውራኃ ፡ እንዘ ፡ ይሚህርሙ ፡ ሃይማ
 ኖተ ፡ ሥሉስ ፡ ቅዱስ ፤ ወእምድኅረ ፡ ፯አውራኃ ፡ ይ
 ቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ ተንሥእ ፡ አቅዱስ ፡ እግዚአብሔር ፡ ወኢ
 ትትጐናደይ ፡ ገቢረ ፡ ዘአዘዝከ ፡ አምላክከ ፡ ወበእን
 ተ ፡ (Fol. 69 a) ዝንቱ ፡ አስተጋብኦሙ ፡ ለሰብአ ፡ ሀገ
 ር ፡ ወይቤሎሙ ፡ ጽንዑ ፡ በሃይማኖት ፡ ዘመሀርኩክ
 ሙ ፡ ወተፋቀሩ ፡ በበይናቲክሙ ፡ ወኢትርስዑ ፡ ተ
 ቀብሎ ፡ ነግድ ፡ አንሰ ፡ አሐውር ፡ ኅበ ፡ ዘፈነወኒ ፡
 አምላኪያ ፤ ወሰሚዖሙ ፡ ሰብአ ፡ ሀገር ፡ ዘንተ ፡ በ
 ከዩ ፡ ብዙኃ ፡ እንዘ ፡ ይብሉ ፡ ለመኑ ፡ ተኃድገነ ፡ አ
 ቡነ ፡ መምህርነ ፤ ወእንዘ ፡ ይበክዩ ፡ መሪረ ፡ አስተ
 ፋነውዎ ፡

CHAPTER XLIV.

(Fol. 69 b. 1.) ምዕራፍ ፡ ፵፬ ፡ ወጦረ ፡ አቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ፍኖቶ ፡ እንዘ ፡ ይጼዓን ፡ ሠረ
 ገላ ፡ ብርሃን ፤ ወሰበከ ፡ ነሎ ፡ አድያማተ ፡ እናርእ

ት ፡ ወነሠተ ፡ ምሕራማተ ፡ ጣዖቶሙ ፤ ወኃለፈ ፡ መ
 ንገለ ፡ ወይራጌ ፡ ዓዲዎ ፡ ፈለገ ፡ ዊድ ፡ ወሰታል ፡ በ
 ጽሐ ፡ ኅበ ፡ ወግር ፡ እንተ ፡ ትሰመይ ፡ ቢላት ፡ ወይ

እቲ፡ ቤተ፡ መንግሥቶሙ፡ ለመሰርዖን ፤ ወበሀየ፡
 ይሠው፡ ሎሙ፡ ደሙ፡ ላህም፡ ወጠሊ፡ ወይትኤ
 መሩ፡ ሎሙ፡ አጋንንት፡ በውስቲታ፡ ወሀሎ፡ ፩ን
 (Fol. 69b. 2.) ጉሦሙ፡ ዘይነብር፡ ህየ፡ ወክሎሙ፡
 ማርያን፡ ወመስተቃስማን ፤ ወሰብአ፡ ሐረስ፡ ይስግ
 ዱ፡ ሎቱ፡ ወይውዕሉ፡ ውስተ፡ ነጥንኔህ፡ ታሕተ፡
 ውእቱ፡ ወግር፡ በበ፫፫ወ፫፫መሰርዖን፡ ምስለ፡ አም
 ኃሆሙ፡ እንዘ፡ ይጸንሑ፡ ፀዓተ፡ ቃል፡ እምአፋሁ፡
 እመ፡ ነበበ፡ ሠናየ፡ ይረክቡ፡ ሠናየ፡ ወእመ፡ ነበ
 በ፡ እኩየ፡ ይረክቡ፡ እኩየ፡ ወበእንተ፡ ዝንቱ፡ አ
 ንገሥዎ፡ ላዕሌሆሙ፡ ወርኢዮ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ዘንተ፡ ክሎሙ፡ (Fol. 69b. 3.) ግብ
 ሮሙ፡ ዐርገ፡ ድቡተ፡ አንተ፡ ካልእ፡ ገጽ፡ ወበጽ
 ሐ፡ ኀበ፡ ይነብር፡ ውእቱ፡ ንጉሠ፡ መሠርዖን፡ ነቢ
 ሮ፡ ዲበ፡ መንበረ፡ ወርቅ ፤ ወተሠርጊዎ፡ በአልባስ፡
 ወርቅ፡ ወጸፍዎ፡ ገጸ፡ ወአውደቆ፡ እመንበሩ፡ ወረ
 ገጸ፡ ክሳዶ፡ ወጐድአ፡ እንግድዓሁ፡ ወይቤሎ፡ አ
 ንተ፡ እኩይ፡ ወልዱ፡ ለሰይጣን፡ ወእኩሆሙ፡ ለ
 አጋንንት፡ ለምንት፡ ታስሕት፡ ሕዝበ፡ ዘተሣየጦ
 ሙ፡ ክርስቶስ፡ በደሙ፡ ውእቱስ፡ ንጉሠ፡ መሠር
 ዖን፡ ኃጥአ፡ ዘይነብብ ፤ እስመ፡ መሰሎ፡ መብረቅ፡
 ዘነጠረ፡ እ (Fol. 70a. 1.) ምሰማይ፡ ወአውደቆ፡ ወኢ
 ነጻሮ፡ ጊዜ፡ ይበውእ፡ ኀቤሁ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ወአኀዝዎ፡ ወዓልደኃሁ፡ ለቅዱስ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዎ፡ እምአይቲ፡
 መጸእከ፡ ወበምንት፡ ግብር፡ በጸሐከ፡ ዝየ፡ ወመኑ፡
 አዕረገከ፡ ወአብአከ፡ ውስተ፡ ቤተ፡ መንግሥት፡
 ወዘንተ፡ ብሂሎሙ፡ ጸፍዕዎ፡ ገጸ፡ እስከ፡ ይውኅ
 ዝ፡ ደም፡ እምአፋሁ፡ ወእምአንፋ፡ ወአምጽኡ፡
 አብትረ፡ ሐፂን፡ ዝዚፋተ፡ ወዘበጥዎ፡ (Fol. 70a. 2.)
 እስከይ፡ ይደቅቅ፡ አጽሙ፡ ወሞተ፡ ሶቤሃ፡ ወነሥኡ፡
 በድኖ፡ ወገደፍዎ፡ ታሕተ፡ ውእቱ፡ ወግር፡ እንዘ፡
 ይብሉ፡ ይብልዕዎ፡ አራዊተ፡ ገዳም ፤ ወመጽአ፡ ቅ
 ዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ወጸውዎ፡ እን
 ዘ፡ ይብል፡ ተክለ፡ ሃይማኖት፡ ተንሥእ፡ እንበለ፡
 ሙስና፡ ወበጊዜሃ፡ ተንሥኡ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ከመ፡ ዘንቃህ፡ እምንዋም፡ ወገሠ
 ሦ፡ ቅዱስ፡ ሚካኤል፡ ሑሰሊሁ፡ ወአሕይዎ፡ እም

ደዌሁ፡ ወኮነ፡ ጥ (Fol. 70a. 3.) ዑየ፡ ከመ፡ ዘኢለከ
 ፎ፡ ሕማም፡ ግሙራ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡
 ጸብአ፡ ለውእቱ፡ መሠርዖ፡ እስመ፡ አንተ፡ ትመው
 አ፡ ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እን
 ዘ፡ ይትወራዘዉ፡ በኃይለ፡ መንፈስ፡ ቅዱስ፡ ወዐር
 ገ፡ መልዕልተ፡ ወግር፡ ወረከቦ፡ ለውእቱ፡ ንጉሠ፡
 መሠርዖን፡ ነቢሮ፡ ዲበ፡ መንበሩ፡ ዘወርቅ ፤ ውእቱ
 ሰ፡ መሠርዖ፡ ኢይኔጽር፡ ጊዜ፡ ይበውእ፡ ኀቤሁ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወባሕቱ፡ ጊዜ፡ ይጸፍ
 (Fol. 70b. 1.) ዎ፡ ገጸ፡ ይፌእዮ፡ ወበይእቲ፡ ዕለት፡
 ጸፍዎ፡ ዳግመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ለውእቱ፡ ንጉሠ፡ መሠርዖን፡ ወአውደቆ፡ እመን
 በሩ፡ ወነሥኡ፡ መንበሮ፡ ወቀጥቀጦ፡ በእዱሁ፡ ወ
 ከልሐ፡ ውእቱ፡ መሰርዖ፡ እንዘ፡ ይብል፡ ለአግብር
 ቲሁ፡ ናሁ፡ ይቀትለኒ፡ ዘትማልም፡ ብእሲ፡ ወለ
 ምንት፡ ተኅድጉኒ፡ ባሕቲትየ፡ ወቦኡ፡ አግብርቲ
 ሁ፡ እንዘ፡ ይረውጹ፡ ለፌ፡ ወለፌ፡ ወረከብዎ፡ ለ
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይዘብጦ፡
 (Fol. 70b. 2.) ለእግዚአሙ፡ ወአኀዝዎ፡ ፍጡነ፡ ወአ
 ምጽኡ፡ አሥዋጦ፡ ሐፂን፡ ወቀሠፍዎ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እስከ፡ ይትረአይ፡ አጽ
 መ፡ ገቦሁ፡ ወተበሀሉ፡ በበይናቲሆሙ፡ እንዘ፡ ይ
 ብሉ ፤ ይእከሰ፡ ኢንቅትሎ፡ እስከ፡ ንሕትቶ፡ ቅድ
 መ፡ ወይቤልዎ፡ እምአይቲ፡ አንተ፡ ወአይቲ፡ ብ
 ሔርከ፡ ወምንት፡ ግብርከ፡ ኢቀተልናከኑ፡ ትማል
 ም ፤ መኑ፡ አንሣእከ፡ ዮም፡ ይጸንዕኑ፡ ሥራይከ፡
 እምሥራይነ፡ ወይቤሎሙ፡ አቡነ፡ (Fol. 70b. 3.) ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ በአማን፡ ይጸንዕ፡ አምላ
 ኪየ፡ እምአምላክክመ፡ ወአንሰ፡ ሥራየ፡ ኢየአም
 ሮ፡ ባሕቱ፡ እሥዓር፡ ሥራየክመ፡ መጸእኩ፡ ወይ
 ቤልዎ፡ አይቲ፡ ውእቱ፡ ብሔርከ፡ ወይቤሎሙ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለከለባትኑ፡ እነግ
 ሮ፡ ብሔርየ፡ ባሕቱ፡ ከለባት፡ ይኔይሱ፡ እምኔክ
 ሙ ፤ እስመ፡ የአምሩ፡ እግዚአሙ፡ ወሶበ፡ ይቤሎ
 ሙ፡ ዘንተ፡ ቀሠፍዎ፡ ባዕለ፡ እስከ፡ ይትረአይ፡ ን
 ዋየ፡ ውሥጡ፡ ወተክዕወ፡ ደ (Fol. 71a. 1.) ሙ፡ ከ
 መ፡ ውኒዘ፡ ማይ፡ ወኮና፡ አባላቲሁ፡ በበግማድ፡
 ግማደ፡ ወአልጸቀ፡ ለመዊት፡ ወነሥእዎ፡ ወወረው

ዎ : ውስተ : ጸድፍ ። ወበጊዜሃ : አንሥኦ : ቅዱስ :
 ሚካኤል : ከመ : ቀዳሚ ። ወነበረ : ከመዝ : እስከ :
 ህጽባሕ : እንዘ : ይሣቀይ : እምኔሆመ : በዘዘዚአሁ :
 ኩነኔ ። ወኢጥዕመ : እከለ : ወማየ : በዕላንቱ : ህመ
 ዋዕል : ወበጽሐ : ላዕሌሁ : መከራ : ብዙኀ : ረኀ

ብ ፤ ወጽምዕ : ዝብጠት : ወተቀሥፎ : እምኀበ : እ
 ሉ : እኩያን : እን (Fol. 71a. 2.) ዘ : ይፈቅድ : ያግ
 ብአመ : ውስተ : ፍኖተ : መድኃኒት : እመ (Fol.
 71a. 3.) ንቱሰ : ዐበዩ : ተግኅሦ : እምፍናዊሆመ :
 እኩይ ።

CHAPTER XLV.

(Fol. 71b. 1.) ምዕራፍ : ፵፭ ። ወእምድኅረ : ህዕለ
 ት : ሶበ : ርእየ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
 ግዝፈተ : ልቦመ : ወጽንዓተ : ሕሊናሆመ ፤ ከመ : ዕ
 ብን : ዘኢይለመልም : ጸለየ : ኀበ : እግዚአብሔር :
 እንዘ : ይብል : ኦእግዚእየ : ኢየሱስ : ክርስቶስ ፤ አ
 ንተ : ውእቱ : ዘአስተርአይከኒ : በሀገርየ ፤ ወትቤለ
 ኒ : ረሰይኩከ : ሐዋርያ : ሐዲስ : ወእፌንወከ : ኀበ :
 ሕዝብ : ሐዲሳን ፤ አንሰ : ኀበ : አሐውር : ወኀበኒ :
 አ (Fol. 71b. 1.) ኃድር : በትእዛዝከ : እነብር ፤ ወይእ
 ዜኒ : በጸሕኩ : ኀበ : ሕዝብ : እለ : ኢየአምሩከ ፤ ወ
 አሕስመ : ላዕሌየ : ብዙኃ ፤ ወአንሰ : ተወከፍኩ : ም
 ንዳቤያተ : በእንተ : ስምከ : እንዘ : ታጽንዓን : አን
 ተ : የምሰ : ሐመምኩ : ፈድፋዶ ። ፍታሕ : ሊተ :
 እግዚአ ፤ ወተበቀል : በቀልየ : እምሕዝብ : ውፁአ
 ን : እምጽድቅ : አዝዛ : ለምድር : ታብቁል : አፋሃ ፤
 ወተኃጦመ : ከመ : ዳታን : ወእቤርን ። ወከመ : ት
 እ (Fol. 71b. 3.) ይንቶመ : ለደቂቀ : ቆሬ : ትብልዎ
 መ : እሳት : አርኢ : ኃይለከ : በላዕሌሆመ ፤ ነገርከ :
 ርሱን : ይትቃወም : ሊተ : ለገብርከ ። ወፈጺሞ : ዘ
 ንተ : ጸሎቶ : ዐርገ : መልዕልተ : ወግር ፤ ወረከቦ
 መ : ለመሠርያን : ኩሉ : አህጉር : ተጋቢአመ : አ
 ሐተኒ : እንዘ : ይሰግዱ : ለንጉሥመ ። ወቆመ : አ
 ቡነ : ቅዱስ : ተክለ : ሃይማኖት : በዊአ : ማዕከሎ
 መ ። ወከልሐ : በዐቢይ : ቃል : እንዘ : ይብል : እ
 ኤዝዘኪ : ምድር : በቃለ : (Fol. 72a. 1.) እግዚአብሔር
 ር ። ወአከ : በቃለ : ዚአየ : ከመ : ታብቅዊ : አፋኪ :
 ወተኃጦሆመ : ለእሉ : እኩያን ፤ ወበጊዜሃ : አብቀ
 ወት : ምድር : አፋሃ ፤ ወውኅጠቶመ : ለኩሎመ :
 መሠርያን : ምስለ : ንጉሥመ : ረሲዕ ። ወወረዱ : ው
 ስተ : ሲአል : ሕያዋኒሆመ ። ወርኢዮ : አቡነ : ቅ

ዱስ : ተክለ : ሃይማኖት : አእኩቶ : ለእግዚአብሔር
 ር : እንዘ : ይብል : ተዐውቀ : በላዕሌየ : ብርሃን : ገጽ
 ከ : እግዚአ ፤ ወወደይከ : የም : ትፍ (Fol. 72a. 2.) ሥ
 ሕተ : ውስተ : ልብየ ። አማን : አምላክ : አማልክ
 ት : አንተ : ወንጉሠ : ነገሥት : አንተ ። ወእንዘ : ይ
 ብል : ዘንተ : አንሰሰወ : መልዕልተ : ወግር : ኀበ :
 ኩሉ : ማኅደሪሆመ : ለመሠርያን ። ወረከቦ : ግልፍ
 ዋተ : ዘወርቅ : ወዘብሩር ። ወነሥኦ : አቡነ : ቅዱስ :
 ተክለ : ሃይማኖት : ዕብነ : ወቀጥቀጦመ : ወነሠተ :
 ኩሎ : ምሥዋዒሆመ ። ወመሲዮ : ቆመ : አቡነ :
 ቅዱስ : ተክለ : ሃይማኖት : ኀበ : አሐቲ : አም :
 (Fol. 72a. 3.) እምነ : አእዋም : ዐቢያን ። ወእንዘ : ይ
 ገብር : ጸሎተ : በህየ : መጽኡ : ትእልፈተ : አእላፋ
 ት : አጋንንት : ዘኢይትኃለቀ : ብዝኖመ ፤ ወቅዱ
 ስኒ : አቡነ : ተክለ : ሃይማኖት : አርመመ : እምገቢ
 ረ : ጸሎት : ከመ : ይርአየመ : ለእሉ ። ወከልሐ :
 ኩሎመ : ወይቤልዎ : ኢአከለከኑ : ምድረ : ሸዋ :
 ዘኅደግነ : ለከ ። ዝየ : መጻእከኑ : ከመ : ትክላእ : አ
 ምልኮተነ : ንሕነኒ : ኢነኃድገከ : ዘእንበለ : ንቅትል
 ኪ ። ወነሥኦ : (Fol. 72b. 1.) አዕባን : ወወገርዎ : ለ
 አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እስከ : ይደቅቅ :
 አጽመ : ወእንዘ : ይወገርዎ : ወረደ : ቅዱስ : ሚካ
 ኤል : ሊቀ : መላእክት : ከመ : ነበልባለ : እሳት : ወ
 ዘበጦመ : በክነፊሁ : ወረከየመ : ከመ : ፀበለ : ም
 ድር : ወሐልቁ : ኩሎመ : ወአንሥኦ : ለአቡነ : ቅ
 ዱስ : ተክለ : ሃይማኖት : ወገሠሦ : ወአሕዩዎ : እም
 ሕማመ ። ወይቤሎ : ቅዱስ : ሚካኤል : ለአቡነ : ቅ
 ዱስ : ተክለ : ሃይማኖት : ለምንት : ኢአተብከ : በት
 እምርተ : መስቀል : ጊዜ : ይመጽኡ : ኀቤከ : አጋን
 ንት ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :

ምንተ፡ ይሬስዩኒ፡ ለእመ፡ ቀተሉ፡ ሥጋዩ ። ለነፍስ
የሰ፡ ኢይክሉ፡ ቀተሎታ ። ባሕቱ፡ እትፌሣሕ፡ በ
እንተ፡ ዘያበዝኑ፡ ሊተ፡ እ (Fol. 72b. 2.) ሢተ፡ ምዝ
ጋና፡ ብተጋድሎቶሙ፡ ምስሌዩ ። ወይቤሎ፡ ቅዱስ፡
ሚካኤል፡ አፍቁርዩ፡ እንክስ፡ ጽናዕ፡ ወኃይል፡ ላዕ

ለ፡ ዙሉ፡ ገድላተ፡ ጸላኢ፡ እንተ፡ ትመጽእ፡ ኅቤክ ።
እስመ፡ ሀለወክ፡ ትሚጥ፡ ብዙኃን፡ ነፍሳተ፡ እም
ኢያእምሮ፡ ውስተ፡ አእምሮ ፤ ወዘንተ፡ ብሂሎ፡ መ
ልአክ፡ ኃለፈ ።

CHAPTER XLVI.

(Fol. 73a. 1.) ምዕራፍ፡ ፵፮ ። ወበሳኒታ፡ ሰምዐ፡

አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቃለ፡ እምሰማይ፡
ዘይብል፡ ናሁ፡ ይትወለድ፡ ለክ፡ ወልድ፡ እመንፈ
ስ፡ ቅዱስ ፤ ዘስሙ፡ አኖሬዎስ፡ ውእቱ፡ ያጠፍአሙ፡
ለእለ፡ ተርፉ፡ መሰርያን ፤ ወይመይጦሙ፡ ውስተ፡
አምልኮ፡ እግዚአብሔር፡ ወይትሐነጽ፡ ዐቢይ፡ ምኔ
ት፡ ውስተ፡ ዛቲ፡ ሀገር ፤ ወይበዝኑ፡ ደቂቅክ፡ በው
ስቲታ፡ በደኃሪ፡ መዋዕል ። ወቅዱስ፡ (Fol. 73a. 2.)
አቡነ፡ ተክለ፡ ሃይማኖት፡ ሰሚዖ፡ ዘንተ፡ ቃለ፡ አ
ርመመ ። ወእምዝ፡ ነሠተ፡ መሥዋዕተ፡ ዘአጋንን
ት ፤ ወእእመኖሙ፡ ለኩሎሙ፡ ሰብአ፡ ሀገር፡ በስ
መ፡ እግዚአብሔር ፤ እስመ፡ ልማዱ፡ ለዝንቱ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅብ፡ በጽሐ፡ ሀገር፡
ይሴአል፡ እምሰብእ፡ እለ፡ ይነብሩ፡ ውስቲታ፡ ምኅ
ራማታ፡ ዘያመልኩ፡ ቦቱ ። ወሶበ፡ ነገርዎ፡ የሐው
ር፡ ፍጡነ፡ ወይነሥቶ ። ወእንዘ፡ ይገብር፡ ከ (Fol.
73a. 3.) መዝ፡ በጽሐ፡ ምድረ፡ ዳሞት፡ ኅብ፡ ደብር፡

ዘይሰመይ፡ ዝባ፡ ፈተን ። ወዐ፡ ህዩ፡ ጣዖት፡ ዘአዕባ
ን፡ ወዘዕፀው፡ በዘያሰግሉ፡ ሰብአ፡ ሀገር ፤ ወይትከህ
ዱ፡ ሎሙ፡ አጋንንት፡ በውስቲቱ፡ ወይዘብሐ፡ ሎ
ሙ፡ መምለክያኒሆሙ፡ ወያወጽሐ፡ ሎሙ፡ ደመ፡
እንስሳ ። ወሶበ፡ ርእዩ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እልክተ፡ ግልፍዋተ፡ ነሥአ፡ ዕብነ፡ ወቀጥቀጦሙ፡
ወገንጳለ፡ መናብርቲሆሙ ። ወዓሪቦ፡ ፀሐ (Fol. 73b. 1.)
ይ፡ ቆመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለጸል
ዮ፡ ታሕተ፡ አም ። ወመጽኢ፡ ኅቤሁ፡ ብዙኃን፡ አ
ጋንንት፡ እንዘ፡ ይጸአቁ ። ወይቤልዎ፡ በክላህ፡ ኢአ
ክለክኑ፡ አድያማተ፡ ሸዋ፡ ዘኃደግነ፡ ለክ ። ዝዩኒ፡
መጻእክ፡ ከመ፡ ትክላእ፡ አምልኮተን ። ወይእዚኒ፡
ኢነጎድገክ፡ ዘእንበለ፡ ንቅትልኩ ። ወተረግሙ፡ ለ
አፍርሆቱ ፤ ወወገርዎ፡ በእእዛን፡ ወይቤሎሙ፡ ለ
ምንት፡ ትዋምዉ፡ ከንቶ፡ እንዘ፡ ድኩማን፡ አንት
ሙ ። ወ (Fol. 73b. 2.) ዓተብ፡ ላዕሌሆሙ፡ በማዕተብ፡
ክርስ (Fol. 73b. 3.) ቶስ፡ ወተዘረው፡ ከመ፡ ጢስ ።

CHAPTER XLVII.

(Fol. 74a. 1.) ምዕራፍ፡ ፵፯ ። ወበሳኒታ፡ ተጋብኡ፡

ሰብአ፡ ብዙኃን፡ ዐበይተ፡ ሀገር፡ ከመ፡ ይሰግዱ፡
ለአማልክቲሆሙ ፤ ወረከብዎሙ፡ ውዱቃን፡ ወግዱ
ፋነ፡ ውስተ፡ ገጸ፡ ምድር ። ወደንገጸ፡ ወተበሀሉ፡
በበይናቲሆሙ፡ ምንተ፡ ኮኑ፡ አማልክቲን፡ ዮም፡ ወ
መኑ፡ ቀጥቀጦሙ፡ ወይቤሎሙ፡ ብእሴ፡ እግዚአብ
ሔር፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አነ፡ ሰበር
ክዎሙ፡ በኃይለ፡ እግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡
ዘኢክህ (Fol. 74a. 2.) ሉ፡ አድኅኖ፡ ርእሶሙ፡ እምዴ
ዩ፡ እፎኑ፡ ይክሉ፡ ረዲአ፡ ለባዕዳን፡ ምንተ፡ ይገብ

ሩ፡ ለክሙ፡ እሉ፡ አዕባን፡ ዘአልበሙ፡ እስትንፋ
ስ ። ወርኢዮሙ፡ ኪያሆሙ፡ ይቤልዎ፡ እምአይቲ፡
አንተ ። ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ አንስ፡ መጻእኩ፡ እምሀገርዩ፡ በትእዛዘ፡ እግ
ዚእዩ፡ ኢየሱስ፡ ክርስቶስ ፤ ከመ፡ እንስት፡ ዙሎ፡
ምሕራማተ፡ ዘትስሕቱ፡ ቦሙ ። ወይቤልዎ፡ እመሰ፡
ፈነወክ፡ እግዚእክ፡ እ (Fol. 74a. 3.) ስኩኬ፡ ንሬኢ፡
ለእመ፡ ያድኅንክ፡ እምእደነ፡ በከመ፡ አጥፋእክ፡
አማልክቲን፡ ንሕነኒ፡ ንገብር፡ ላዕሌክ፡ እኩዩ ፤ ወእ
ኅዝዎ፡ ወዘበጥዎ፡ ወአሕመምዎ፡ ብዙኃ፡ እስክ፡

አልጸቀት፡ ነፍሱ፡ ለወጊእ ። ወመንፈቆሙ፡ ይቤሉ፡
ኢንቅትሎ፡ ዘእንበለ፡ ያእምር፡ ንጉሥ ። እስመ፡
ሰበረ፡ አማልክተ፡ ዘያመልከሙ፡ ወጥቅሕዎ፡ በጽ

ነብ፡ ሙቃሌ ፤ ወወሰዶ፡ ፩እምኒሆሙ፡ ዘስሙ፡ ቀ
ፈረ፡ ውድም፡ ዘ (Fol. 74b. 1.) ውእቱ፡ መከንን፡
(Fol. 74b. 2.) አዳም ።

CHAPTER XLVIII.

(Fol. 74b. 3.) ምዕራፍ፡ ፵፰ ። ወለውእቱሰ፡ መከ
ንን፡ አዳም፡ ቦቱ፡ ወልድ፡ ዘየሐንቆ፡ ጋኔን ፤ ወይን
ጽሐ፡ ወእንዘ፡ የአቱ፡ መከንንን፡ ሶበ፡ አልጸቀ፡ ለ
በዊሐ፡ ቤቱ፡ ወዕክ፡ ውእቱ፡ ወልድ፡ ለቀበላ፡ አቡ
ሁ፡ ። ወሶቤሃ፡ ነጽሐ፡ ጋኔን፡ በቅድመ፡ ነሱ፡ ሰብ
እ፡ ወደንገ፡ ነሱሙ፡ ። ወጸርሐ፡ ጋኔን፡ እንዘ፡ ይ
ብል፡ ምንት፡ ብየ፡ ምስሌክ፡ አፍሥሐ፡ ጽዮን ፤ ወ
ጸውኦ፡ ስምክሰ፡ ሐዲስ፡ ኢይትከሀለኒ፡ መኑ፡ አብ
ጽሐክ፡ ዝየ፡ (Fol. 75a. 1.) ከመ፡ ትሣቅየኒ፡ ውኅደ
ጉ፡ ለክ፡ ቅድመ፡ ብዙኃተ፡ አድያማተ፡ ወኢአካለ
ክኑ፡ እማንቱ ፤ ወሰደድከኒ፡ እምነሱ፡ በሐውርት፡
እንዘ፡ ትተልወኒ፡ ኀበ፡ ሐርኩ፡ ። ወይእዜኒ፡ ዝየ፡
መጻእኩ፡ ። አሌ፡ ሊተ፡ አይቲ፡ እጐይይ፡ እምኔክ፡
ኦብእሲ፡ እኩይ፡ ዘኢተአርፍ፡ ውስተ፡ አሐቲ፡ ሀ
ገር፡ አነ ፤ ወአንተ፡ እንዘ፡ ንትቃተል፡ ንነብር፡ እ
ስክ፡ ዕለተ፡ ሞትክ፡ ወእመኒ፡ ዐበይክ፡ አርምሞ ።
ናሁ፡ እበውእ፡ ውስተ፡ ል (Fol. 75a. 2.) በ፡ ንጉሥ፡
መተሎሜ፡ ወይወድየክ፡ ኀበ፡ ጦመ፡ ግራር፡ ወይ
ትኃጐል፡ በህየ፡ ። ወአነ፡ አዓርፍ፡ እምኔክ፡ ወሰሚ
ዎ፡ ውእቱ፡ መከንንን፡ ዘንተ፡ ነገረ፡ ደንገ፡ ወፈት
ሐ፡ ፍጡነ፡ እማዕስሩ ፤ ወሰገደ፡ ቅድሚሁ፡ ወይቤ
ሎ፡ አንተነ፡ አምላክ፡ ሰማይ ፤ ዘይብልዎ፡ እግዚአ
ብሔር ፤ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ

ት፡ አንሰ፡ ኢኮንኩ፡ ኪያሁ፡ ዳእሙ፡ ገብሩ፡ አነ፡
ዘአመልከ፡ ። ወይቤሎ፡ (Fol. 75a. 3.) ውእቱ፡ መከን
ን፡ መኑ፡ ውእቱ፡ አምላክ፡ መሀረኒ፡ ፍኖተ፡ ሕይ
ወት ። ኦአባ፡ ወፈውስ፡ ሊተ፡ ወልድየ፡ ወይቤሎ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወለእመ፡ ተፈወ
ሰ፡ ለክ፡ ወልድክ፡ በእዴየ፡ ተአምኑ፡ በአምላኪየ፡
ወይቤሎ፡ ውእቱ፡ መከንንን፡ እወ፡ አአምን፡ ፍጹ
መ፡ ወአንሥኦ፡ እዴሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ ወዓተበ፡ ላዕለ፡ ገጸ፡ ሕፃን፡ እንዘ፡ ይብል፡
በስመ፡ እግዚእየ፡ ኢየሱስ (Fol. 75b. 1.) ስ፡ ክርስቶ
ስ ። ፃእ፡ መንፈስ፡ ርኩስ፡ እምላዕለ፡ ዝንቱ፡ ወል
ድ፡ ። ወወዕክ፡ በጊዜሃ፡ በአምሳለ፡ ዐቢይ፡ ቅርድ፡
እንዘ፡ ይኬልሕ ፤ ወይብል፡ ኢትልክፈኒ፡ ወኢታው
ዕየኒ፡ በእሳት፡ ዘእዴስ፡ ለልየ፡ እወዕክ፡ ለክ፡ ወአ
ንከሩ፡ እለ፡ ርእዩ፡ ዘንተ፡ ። ወተፈሥሐ፡ ውእቱ፡
መከንንን፡ ወአምነ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶ
ስ፡ ምስለ፡ ነሱ፡ ሰብኦ፡ ቤቱ ፤ ወምስለ፡ ነሱሙ፡
ሰብኦ፡ ሀገረ፡ ዳሞ፡ በ (Fol. 75b. 2.) ላዕለ፡ እደዊሁ፡
ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበይእቲ፡ ዕለ
ት፡ አጥመቆሙ ፤ በስመ፡ አብ፡ ወወመንፈስ፡ ቅዱ
ስ ። ወሰመ (Fol. 75b. 3.) ዮ፡ ገብረ፡ ዋሕድ፡ ለውእ
ቱ፡ መከንንን፡ ወለብእሲቱ፡ ሰመያ፡ ወለተ፡ ዋሕድ፡
ወለወልዱ፡ ሰመዮ፡ ተክለ፡ ዋሕድ ።

CHAPTER XLIX.

(Fol. 76a. 1.) ምዕራፍ፡ ፵፱ ። ወእምድኀረ፡ ኀዳጥ፡
መዋዕል፡ መጽኡ፡ ዐበይተ፡ ሀገር፡ እለ፡ አኀዝዎ፡
ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዎ፡ ለ
መከንንን፡ ዕቀቦ፡ በጽኑዕ፡ ለውእቱ፡ ዕለት፡ ብእሲ፡
ዘጥጥጠ፡ አማልክቲኒ ፤ እስክ፡ ናበጽሐ፡ ኀበ፡ ንጉ
ሥ ፤ ወይቤሎሙ፡ ውእቱ፡ መከንንን፡ ሠናይኦ፡ አ

ዓቅቦ ። ወነበረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እንዘ፡ ይሚህሮሙ፡ ለሰብኦ፡ አዳሞ፡ ሕገ፡ ሃይማኖ
ት፡ (Fol. 76a. 1.) አርቶዶክሳዊት፡ ወይፌውስ፡ ድው
ያነ፡ እለ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ። ወሶበ፡ ፈጸመ፡ ፫አ
ውራኃ፡ መጽኡ፡ እሙንቱ፡ መኳንንት ። ወይቤል
ዎ፡ ለገብረ፡ ዋሕድ፡ አምጽኦ፡ ውእተ፡ ብእሴ፡ ዘአ

ዕቀብኖ ፡ ለከ ፤ ወነዓ ፡ ንሰዶ ፡ ኅበ ፡ ንጉሥ ። ወይቤ
ሎሙ ፡ ኢይሁብክሙ ፡ ኪያሁ ፡ እስከ ፡ እመውት ፡
ምስሌሁ ። ወይቤልዎ ፡ እሙንቱ ፡ ሰብእ ፡ እመ ፡ ኢ
ወሀብከነ ፡ ኪያሁ ፡ አእምር ፡ ከመ ፡ ፪ክሙ ፡ ትትወ
ደ (Fol. 76a. 3.) ዩ ፡ ጦመግራር ። ወትትኬነነ ፡ ብዙ
ኃ ፡ ወሐሩ ፡ ፍጡነ ፡ ከመ ፡ ያስተዋድይዎ ፡ ኅበ ፡ ንጉ
ሥ ። ወበጸሐሙ ፡ ህየ ፡ ወዜነውዎ ፡ ለንጉሥ ፡ እን
ዘ ፡ ይብሉ ፡ ኦእግዚእነ ፡ ረከብነ ፡ ብእሴ ፡ መልዕል
ተ ፡ ዝባፈተን ። ሰቢሮ ፡ ነሎ ፡ አማልክተ ፡ ዘትሰግ
ድሎሙ ፡ አንተ ፡ ወእሰርኖ ፡ እስከ ፡ ፍመጽኦ ፡ ለከ ።
ወአዕቀብኖ ፡ ለቀፈረ ፡ ውድም ። ወናሁ ፡ ቆመ ፡ ሎ

ቱ ፡ ወይቤለነ ፡ ኢይሁብክሙ ፡ ኪያሁ ፡ እስከ ፡ እመ
(Fol. 76b. 1.) ውት ፡ ምስሌሁ ፡ እንዳኢ ፡ ኢነአምሮ ፡
ለእመ ፡ ክህዶሙ ፡ ለአማልክተነ ፡ አንጉሥ ። ወሰሚ
ዎ ፡ ንጉሥ ፡ ተምዓ ፡ ጥቀ ። ወፈነወ ፡ ኃያላነ ፡ ላዕከ
ነ ፡ ከመ ፡ ያምጽእዎሙ ፡ ለ፪ሆሙ ፡ በሙቃሔ ፡ ጽኑ
ዕ ። ወበጸሐሙ ፡ ልዑካን ፡ ኅበ ፡ ቤቱ ፡ ለመከዓንነ ፡
አዳም ፡ ወረከብዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እንዘ ፡ ያወፅእ ፡ አጋንንተ ፡ ወይሚህርሙ ፡ ለሰ
ብአ ፡ ሀገር ፡ ዕበያተሁ ፡ ለእግዚአብሔር ። (Fol. 76b. 2.)
ወአኅዝዎ ፡ ወአሠርዎ ፡ ለገብረ ፡ ዋ (Fol. 76b. 3.) ሕ
ድሂ ፡ ምስሌሁ ፡ ወወሰድዎሙ ፡ ኅቡረ ።

CHAPTER L.

(Fol. 77a. 1.) ምዕ ፡ ፶ ። ወእንዘ ፡ የሐውሩ ፡ በፍ
ኖት ፡ ይቤሎ ፡ መከዓንን ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ስማዕ ፡ እንግርክ ፡ ኦብእሴ ፡ እግዚአብሔ
ር ። እስመ ፡ ናሁ ፡ ፳ወ፳ዓመት ፡ እምዘ ፡ አንበዘ ፡ ል
ቡ ፡ ለንጉሥ ፤ በእንተ ፡ አሐቲ ፡ ብእሴት ፡ ዘዉወዋ ፡
እምሀገረ ፡ ሼዋ ፤ ወፈቀደ ፡ ከመ ፡ ያውስባ ፡ በሕገ ፡
አማልክተሁ ፡ ወጠብሐ ፡ መጋዝዕተ ፡ ብዙኃነ ። ወ
አዘዘ ፡ ያምጽእዎ ፡ በክብር ፡ ከመ ፡ ያስገዳ ፡ ለአማል
ክ (Fol. 77a. 2.) ት ፡ እምቅድመ ፡ ያውስባ ። ወሶበ ፡ ቆ
መት ፡ ቅድመ ፡ አማልክት ፡ መጽኦ ፡ መብረቅ ፡ እም
ሰማይ ፡ እንዘ ፡ ንሬኢ ፡ ነሎ ። ወመሠጣ ፡ ግብተ ፡

ወአዕረጋ ፡ ሰማያተ ። ወሞቱ ፡ ብዙኃን ፡ ሰብእ ፡ እም
ግርማሁ ። ንጉሥኒ ፡ ኮነ ፡ እንቡዘ ፡ እምድኢቲ ፡ ዕለ
ት ፡ እስከ ፡ ዮም ። ለእሙ ፡ አሕየውኮ ፡ እምእንባዚ
ሁ ፡ እምደገነ ፡ ይመስለኒ ። ወእመ ፡ አከሰ ፡ ይቀትለ
ነ ፡ ወአክሞስሰ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወይቤ (Fol. 77a. 3.) ሎ ፡ ትፈርህኑ ፡ ነኑኔ ፡ አገብረ ፡
ዋሕድ ፡ ኢትፍራህ ፡ እስመ ፡ ኢየሁዳገነ ፡ አምላክነ ፡
ውስተ ፡ እዴሁ ፡ ለንጉሥ ። ወበእንተ ፡ ይእቲኒ ፡ ብ
እሴት ፡ ዘትቤለኒ ፡ ድኅረ ፡ እነግርክ ፡ እምከመ ፡ ርኢ
ከ ፡ ስብሐተ ፡ እግዚአብሔር ። ወእንዘ ፡ ይትበህሉ ፡
ዘንተ ፡ በጽሑ ፡ ኅበ ፡ ንጉሥ ።

CHAPTER LI.

(Fol. 77b. 1.) ምዕ ፡ ፶፩ ። ወነገርዎ ፡ ልዑካን ፡ በእ
ንቲአሆሙ ። ወይቤ ፡ ንጉሥ ፡ አምጽእዎሙ ፡ ኅበ
የ ፡ ወአምጽእዎሙ ፤ ወአቀምዎሙ ፡ ቅድሚሁ ። ወ
ይቤሎ ፡ ለማር ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
አይቲ ፡ ውእቱ ፡ ብሔርክ ፡ ኦብእሴ ፡ እኩይ ፡ ዘታማ
ስን ፡ ሀገረነ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ አኅርቱም ፡ እንቡዘ ፡ ልብ ፡ ወሕሊና ፡ እንዘ ፡
ኢተአምር ፡ ኪያየ ፡ ትሔአል ፡ ሀገርየ ። ወይቤሎ ፡
መተሎሚ ፡ (Fol. 78a. 1.) አይቲ ፡ ውእቱ ፡ ብሔርክ ፡

ወምንት ፡ ውእቱ ፡ ፍጥረትክ ፤ ወይቤሎ ፡ አቡነ ፡ ቅ
ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ክርስቲያናዊ ፡ እም
ብሔረ ፡ ጽባሕ ። ወይቤሎ ፡ መኑ ፡ አብጽሐክ ፡ ዝየ ።
ወይቤሎ ፡ ማር ፡ ተክለ ፡ ሃይማኖት ፡ እግዚእየ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፡ ፈነወኒ ፡ ከመ ፡ አጥፍእ ፡ ነሎ ፡ አ
ማልክተ ፡ ዘውስተ ፡ ሀገርክ ። ወሰሚዎ ፡ ንጉሥ ፡ ተ
ምዕዓ ፤ ወይቤሎ ፡ ኪያክኑ ፡ ያምልኩ ፡ መጻእክ ፡ ዘ
ታጠፍእ ፡ አማ (Fol. 78a. 2.) ልክተ ። አነ ፡ ወልደ ፡
እስላንዲኔ ፡ አጠፍእ ፡ ኪያክ ፡ ሶበ ፡ አጥፋእክ ፡ አማ

ልክትዩ ። ወእምዝ ፡ ተመይጠ ፡ መተሎሚ ፡ ኅበ ፡
 ውእቱ ፡ መኰንን ፡ ገብረ ፡ ዋሕድ ። ወይቤሎ ፡ አን
 ተኑ ፡ ቀፈረ ፡ ውድም ፡ ዕቡዩ ፡ ልብ ፤ ወዕዩዩ ፡ ሕሊ
 ና ፡ ከላእከ ፡ ከመ ፡ አያምጽእም ፡ ኅቤዩ ፡ ለዝብእሲ ።
 ወይቤሎ ፡ ገብረ ፡ ዋሕድ ፡ እወከላእከ ፤ እስመ ፡ ር
 ኢኩ ፡ መንክረ ፡ ወመድምመ ፡ ዘይትገብር ፡ በእደዊ
 ሁ ፡ ዘኢርአዩ ፡ አበው (Fol. 78a. 3.) ዩ ። ወይቤሎ ፡
 ምንተ ፡ እንዘ ፡ ይገብር ፡ ርኢከ ፤ ወይቤ ፡ ርኢኩ ፡ እ
 ንዘ ፡ ያወፅእ ፡ አጋንንተ ፤ ወይፌውስ ፡ ድውያን ፡ ወ
 ይገብር ፡ ኃይለ ፡ ብዙኃ ፤ ወበበይነ ፡ ዝንቱ ፡ ከላእከ ፡
 አንሰ ። እንዘ ፡ እብል ፡ ለእመ ፡ ሞተ ፡ እመውት ፡ ም
 ስሌሁ ፡ ወለእመ ፡ ሐይወ ፡ አሐዩ ፡ ከማሁ ። ዘፈቀድ
 ከ ፡ ግብር ፡ ላዕሌዩ ፡ አንጉሥ ። ወተምዕዓ ፡ ንጉሥ ፡
 ወይቤሎ ፡ እስኩ ፡ ለእመ ፡ ተሐዩ ፡ በሕይወተ ፡ ባዕ
 ድ ፡ አፈእዩከ ። ወአዘዘ ፡ (Fol. 78b. 1.) ያምጽኡ ፡ ፪
 ተ ፡ ቀፎዋተ ፡ ወይደይዎሙ ፡ ውስቲቶሙ ፡ ለቅዱሳ
 ን ፡ ወይኅትሙ ፡ አፈዋቲሆሙ ፡ በአንዳ ፡ ላህም ፡ ር
 ጡብ ፤ ወይውርውዎሙ ፡ ውስተ ፡ ጸድፍ ፡ ዐቢይ ፡
 ዘይሰመይ ፡ ጦመግሬር ። ወገብሩ ፡ ቦሙ ፡ ከማሁ ፡ ወ
 ሶበ ፡ ወረውዎሙ ፡ ውስተ ፡ ጸድፍ ፡ ወረደ ፡ ኅቤሆ
 ሙ ፡ መልእከ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ሚካኤል ፡
 ወጸርሙ ፡ በአክናፊሁ ፡ ወዘእንበለ ፡ ይብጽሑ ፡ ም
 ድረ ። ወአውፅኦሙ ፡ ውስ (Fol. 78b. 2.) ተ ፡ መርህ
 ብ ፡ ዘእንበለ ፡ ያርኑ ፡ አፈ ፡ ቀፈዋት ። ወወፅኡ ፡ ፍ
 ጡነ ፡ ወሐሩ ፡ ኅበ ፡ ንጉሥ ። ወቆሙ ፡ ቅድሚሁ ፡ እ
 ምቅድመ ፡ ይትመዩጡ ፡ እለ ፡ ወረውዎሙ ፤ ወይቤ
 ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለመተሎሚ ፡
 ተኃተር ፡ አዕልው ፡ ነዋ ፡ ንሕነ ፡ ዘአዘዘከ ፡ ይውር
 ውነ ፡ ውስተ ፡ ጸድፍ ። ወይቤሎ ፡ መኑ ፡ አውፅኦከ
 ሙ ፡ እምጸድፍ ፡ ወእምድብዕኩል ፡ ወይቤሎ ፡ አቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አምላክ (Fol. 78b. 3.)
 ዩ ፡ ከሀሊ ፡ አውፅኦኒ ፡ እምጸድፍ ። ወእንዘ ፡ ይትና
 ገሩ ፡ ዘንተ ፡ መጽኡ ፡ እሙንቱ ፡ እደው ፤ እለ ፡ ወረ
 ውዎሙ ፡ ወሶበ ፡ ርእይዎሙ ፡ ደንገጸ ፡ ጥቀ ፤ ወይ
 ቤሎ ፡ ሠናዩ ፡ እምነ ፡ እምነ ፡ ቀፈረ ፡ ውድም ፡ ንሕነ
 ሂ ፡ አመነ ፡ በአምላክ ፡ ዝንቱ ፡ ብእሲ ፡ ዘአድኃነ ፡ ር
 እሶ ፤ ወነፍሰ ፡ ካልኡ ፡ እምነ ፡ ጸድፍ ። ወይቤሎሙ ፡
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመኑ ፡ ፈድፋድ ፡

ዘዩዐቢ ፡ እምዝ ፡ ትሬእዩ ፡ ድኅረ ፤ ወይቤ ፡ መተሎ
 ሚ ፡ (Fol. 79a. 1.) እሉ ፡ ሰብእ ፡ ተማከሩ ፡ በፍኖት ፡
 ከመ ፡ ይኒጡኒ ፤ ወዘእንበለ ፡ ይውርውዎሙ ፡ መጽ
 ኡ ፡ ኅቤዩ ። ወአዘዘ ፡ ያምጽኡ ፡ እሎንተ ፡ ድንብዕ
 ኩላተ ፡ ዘወደይዎሙ ፡ ቦሙ ፤ ወተረክቡ ፡ እንዘ ፡ ኅ
 ቱም ፡ አፋሆሙ ፡ በከመ ፡ ቀዳሚ ። ወይቤ ፡ መተሎ
 ሚ ፡ እምጽኡ ፡ ካልአተኒ ፡ ፲ድንብዕኩላተ ፡ ወወደ
 ዩ ፡ ከያሆሙ ፡ ውስቲቶሙ ፡ እለ ፡ አጽርዑ ፡ ገቢረ ፡
 ትእዛዝዩ ፡ ለውእቱሂ ፡ ብእሲ ፡ መሰርይ ፡ ወለቀፈረ ፡
 (Fol. 79a. 2.) ውድም ፡ ደይዎሙ ፡ በከመ ፡ ቀዳሚ ፤ ወ
 ውርውዎሙ ፡ ውስተ ፡ ጦመግሬር ። ወከመዝ ፡ ይቤ
 ሎሙ ፡ ለምእመናኒሁ ፡ ወይቤልዎ ፡ ኣሆ ። ወወፅኡ ፡
 ምእመናነ ፡ ንጉሥ ፡ እምቅድሚሁ ። ወአዎሩ ፡ ፲ድ
 ንብዕኩላተ ፡ ወወደይዎሙ ፡ ለ፲ቲሆሙ ፡ ወጻያነ ፡
 ንጉሥ ፡ እለ ፡ ይቤሎሙ ፡ አጽርዑ ፡ ገቢረ ፡ ትእዛዝ
 ዩ ፡ ለአቡነሂ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወለገብረ ፡
 ዋሕድሂ ፡ ወደይዎሙ ፡ ኅበ ፡ ዘቀዳሚ ። ወወሰድዎ
 ሙ ፡ (Fol. 79a. 3.) ይውርውዎሙ ፡ ውስተ ፡ ጸድፍ ፡
 ወተለውዎሙ ፡ ተዓይነ ፡ ንጉሥ ፡ ብዙኃን ፡ ከመ ፡ ይ
 ርአዩ ፡ ዘይከውን ። ወበጸሐሙ ፡ ውስተ ፡ አፈ ፡ ጸድ
 ፍ ፡ ወረውዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 ቅድመ ፡ ወለመኰንን ፡ ዳግመ ፡ ወለ፲ቲሆሙ ፡ ድኅ
 ረ ። አሚሃኒ ፡ ወረደ ፡ ቅዱስ ፡ ሚካኤል ፡ ወዐሮሙ ፡
 በክነፊሁ ፡ ከመ ፡ ቀዳሚ ፤ ወአውፅኦሙ ፡ ውስተ ፡
 መርህብ ። ወካዕበ ፡ አውፅኦሙ ፡ እምድብዕኩል ።
 ወይቤሎ ፡ ለአቡነ ፡ ቅዱስ ፡ (Fol. 79b. 1.) ተክለ ፡ ሃ
 ይማኖት ፡ ሐር ፡ አስተኃፍሮ ፡ ለዝኩ ፡ ረሲዕ ፡ እ
 ስከ ፡ ዩአምን ፡ በአምላክከ ፡ ወእሙንቱሰ ፡ ዕደው ፡
 ዘወረውዎሙ ፡ ዘጸድፉ ፡ መሰሎሙ ፡ ወዘወረዱ ፡ ው
 ስተ ፡ ጸድፍ ፡ ወኢርአዩ ፡ ከመ ፡ መሠጦሙ ፡ መል
 ኣከ ፡ እግዚአብሔር ። ውኑልቆሙ ፡ ለእሙንቱ ፡
 ምእመናነ ፡ ንጉሥ ፡ ፳ወ፬ ፡ ወቆመ ፡ አቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ አንቀጸ ፡ ዴዴሁ ፡ ለንጉሥ ፡ እ
 ንዘ ፡ ዩአኩቶ ፡ ለእግዚአብሔር ፡ ዘገብረ ፡ ሎቱ ፡
 ዘንተ ፡ ተአምረ ፡ (Fol. 79b. 2.) እልክቲኒ ፡ ሰብእ ፡
 እሊአሁ ፡ አኅዙ ፡ ይሰግዱ ፡ ቅድሚሁ ፤ ወይቤሎ ፡
 ነአምን ፡ በአምላክከ ፤ አአቡነ ፡ ቅዱስ ፡ ለእመ ፡ አ
 ንተ ፡ አምላክ ፡ ንግረነ ፡ ጥዩቀ ፤ ወእመ ፡ አከ ፡ መ

ሐረን፡ ጽድቀ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ አንሰ፡ ኢኮንኩ፡ አምላክ። አላ፡
ገብረ፡ አምላክ፡ አነ። አምላክሰ፡ ውእቱ፡ ኢየሱስ፡

ክርስቶስ፡ በሥላሴሁ፡ ዘይሁብ፡ ሕይወተ፡ ዘለዓለ
ም፤ ለእለ፡ የአምኑ፡ ቦቱ፡ ወይቤልዎ፡ ንሕነኒ፡ አ
መ (Fol. 79 b. 3.) ነ፡ በስሙ፡ ከመ፡ ንሕየው፡ ለዓለም።

CHAPTER LII.

(Fol. 80 a. 1.) ምዕራፍ፡ ፶፪። ወእምዝ፡ ቦአ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ ንጉሥ፡ እንዘ፡
ይተልውዎ፡ ማኅበራኒሁ። ወይቤሎ፡ ተኃፈር፡ አረ
ሲዕ። እስመ፡ ናሁ፡ መጻእኩ፡ በኃይለ፡ እግዚእየ፡
ኢየሱስ፡ ክርስቶስ፡ ከመ፡ አስተኃፍርከ። ወደንገ
ፀ፡ ንጉሥ፡ ወኃጥአ፡ ዘይነብብ። ወመጽኢ፡ ፳፱
ዕደው፡ ወዓልያኒሁ፡ ለንጉሥ፡ እንዘ፡ ይብሉ፡ ቀዳ
ሚሰ፡ ኢወረውዎሙ፡ መሰለነ፡ በከመ፡ ይቤ፡ ንጉ
ሥ። ንሕነኒ፡ ንቤ፡ እስመ፡ (Fol. 80 a. 2.) መከዓንን፡
ተሀበዮሙ፡ በብዝሃ፡ ንዋዩ፡ ወይእዚሰ፡ ወረውናሆ
ሙ፡ ንሕነ፡ ለእሙንቱ፡ ገበርተ፡ ዓመዓ፡ ምስለ፡ ብ
እሲ፡ ዘአስሐቶሙ። ወእንዘ፡ ይትበሀሉ፡ ዘንተ፡ በ
ጽሑ፡ ኅበ፡ ደዴ፡ ንጉሥ፡ ወረክቡ፡ ህየ፡ ፲፱፪ ድ
ብዕኩላተ፡ ኅቱማተ፡ አፋሆሙ፡ በከመ፡ ቀዳሚ፡ ወ
ደንገ፡ ወቦኡ፡ ፍጡነ፡ ኅበ፡ ንጉሥ። ወረከብዎ
ሙ፡ ለ፲፱፪ ዕደው፡ እንዘ፡ ይቀውሙ፡ ቅድሜሁ።
ወ፳እምኒሆሙ፡ ማር፡ ተክለ፡ ሃይማኖት፡ ኮነ፡ ይዛ
ለ (Fol. 80 b. 1.) ፎ፡ ለንጉሥ፡ በእንተ፡ እክዩ፡ ወቆ
ሙ፡ እሙንቱ፡ ወዐሊያኒሁ፡ እንዘ፡ መነክራን፡ ጥ
ቀ። ወይቤሎሙ፡ ንጉሥ፡ አንትሙ፡ ኅበርክመኑ፡
ምስለ፡ እሉ፡ ሐሳውያን። ለምንት፡ ኢወረውክም
ዎሙ፡ ውስተ፡ ጸድፍ። ወይቤልዎ፡ እሙንቱ፡ ም
እመናኒሁ፡ አንጉሥ፡ ወረውናሆሙ፡ ፍጡነ፡ በከ
መ፡ አዘዝክነ፡ ወኢሐሰውናክ፡ ተሰእሎሙ፡ ለሠ
ራዊትክ፡ እስመ፡ ብዙኃን፡ ሰብአ፡ ዓይን፡ ሀለው፡
ምስሌነ፡ ዘር (Fol. 80 b. 2.) እዩ፡ እንዘ፡ ንዌርዎሙ።
ባሕቱ፡ ይእዜ፡ ርኢነ፡ መንክረ፡ ናሁ፡ ድብብኩላት፡
ንቡራን፡ ውስተ፡ ደዴክ። ወኅቱማን፡ አፋሆሙ፡
በከመ፡ ቀዳሚ። ወዕደውኒ፡ እለ፡ ወረውናሆሙ፡

ወዲያኒ፡ ውስቱቶሙ፡ ነዮሙ፡ ይቀውሙ፡ ቅድሜ
ከ። ምንተ፡ ትብል፡ አንጉሥ፡ መኑ፡ አድኃኖሙ፡
ለእሉ፡ ዘእንበለ፡ አምላኩ፡ ለዝንቱ፡ ብእሲ፡ እንግ
ዳ፤ ወይእዜኒ፡ ንሕነ፡ አመነ፡ በአምላኩ፡ ዘያድኅ
ን፡ እምቀትል። ወኢንሰግድ፡ (Fol. 80 b. 3.) ለአማል
ክቲክ፡ ርኩሳን። ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ አደቂቅየ፡ እመደ፡ ቦቱ፡ ፈድፋደ፡
አኮ፡ ዘያድኅን፡ እምቀትለዝ፡ ዓለም፡ ባሕቲቱ። አ
ላ፡ እምሲኦልኒ፡ ያድኅን፡ ወጸርኑ፡ ነሎሙ፡ ወይ
ቤሉ፡ አመነ፡ በአምላክክ፡ ቅዱስ፡ ወተምዕዓ፡ ን
ጉሥ ላዕለ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወጸ
ረፈ፡ ላዕሌሁ፡ ብዙኃ። ወይቤሎ፡ ኦብእሲ፡ እኩይ፡
ዘሰደዱክ፡ እምሀገርክ፡ ይመስለክኑ፡ ት (Fol. 81 a. 1.)
ነግሥ፡ ዝየ። ወነሥአ፡ ነኑተ፡ ወፈቀደ፡ ይርግዝ፡
ለአአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተአጽፈ፡
ነኑተ፡ ወተጠብለለ፡ ውስተ፡ እዴሁ። ወረግዓ፡ ከ
መ፡ ሰምዕ። ወርኢዮሙ፡ ዘንተ፡ ጉቡአን፡ ከልሑ፡
እንዘ፡ ይብሉ፡ አመነ፡ በአምላክ፡ ዝንቱ፡ ብእሲ፡
ዘይክል፡ አድኅና። ወአዘዘ፡ ንጉሥ፡ ለሐራሁ፡ ይ
ርግዝዎሙ፡ ለእሙንቱ፡ ጉቡአን፡ ወወዕኡ፡ ሐራ
ሁ፡ ወረገዝዎሙ፡ በ (Fol. 81 a. 2.) ቅድሜሁ። ወኮነ፡
ኅልቆሙ፡ ለእለ፡ ተቀትሉ፡ በይእቲ፡ ዕለት፡ ፫፻፱
ዓ፻፱ ዓ፻፲፱፡ ወውኅዝ፡ ደም፡ ከመ፡ ማይ፡ በማል
በርዴ፡ ወእሙንቱሰ፡ ቅዱሳን፡ ቅቱላን፡ በእንተ፡
ክርስቶስ፡ ነሥኡ፡ አክሊለ፡ ስምዕ፡ ዘኢዲማስን።
በረከቶሙ፡ ትኩን፡ ምስለ፡ ፍቁሮሙ፡ ተክለ፡ ሃይ
ማኖት፡ ወምስለ፡ ፍቅርቱ፡

ለዓለመ፡ ዓለም፡ አሜን። ወአሜን፡ ለይኩን፡
ለይኩን።

:: ዘረቡዕ ::

CHAPTER LIII.

ምዕራፍ፡ ፶፫ :: ወእ (Fol. 81b. 1.) ምዝ፡ አዘዘ፡ ን
ጉሥ፡ ይእሥርዎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እደዊሁ፡ ወእገሪሁ፡ ወለገብረ፡ ዋሕድሂ፡ ምስ
ሌሁ፡ ወይደይዎሙ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ እስ
ከ፡ ይመክር፡ በዘይቀትሎሙ፡ ወገብረ፡ ላዕሌሆሙ፡
ከመዝ፡ ወጊዜ፡ መንፈቀ፡ ሌሊት፡ አስተርአዮ፡ ቅ
ዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ለአቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ኢትፍራህ፡ ተክለ፡ ሃ
ይማኖት፡ ናሁ፡ ታገብእ፡ ብ (Fol. 81b. 2.) ዙኃነ፡ ነ
ፍሳተ፡ ኅበ፡ እግዚአብሔር፤ ጽናዕ፡ ወኃይል፡ እስ
መ፡ ተውሀበ፡ ለክ፡ ሥልጣን፡ ወመዊእ፡ ወዘንተ፡
ብሂሎ፡ ፈትሐ፡ እማዕሰሩ፡ ለገብረ፡ ዋሕድሂ፡ ወወ
ሀበሙ፡ ሰላመ፡ ወተሠወሮሙ፤ ወጸቢሐ፡ ለአክ፡ ን
ጉሥ፡ ውስተ፡ ቤተ፡ ሞቅሕ፤ ከመ፡ ያምጽእዎ፡ ለ
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወረከብዎ፡ እንዘ፡
ይጼሊ፡ ቀዊሞ፡ ወይበርሀ፡ ገጹ፡ ከመ፡ ፀሐይ፡ ወይ
ቤልዎ፡ ላእክን፡ ነዓ፡ ይ (Fol. 82a. 1.) ጼውዓክ፡ ንጉ
ሥ፡ ወወዕኦ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ም
ስለ፡ ወልዱ፡ ቅዱስ፡ ገብረ፡ ዋሕድሂ፡ ወቆሙ፡ ቅ
ድመ፡ ንጉሥ፡ ወይቤሎሙ፡ ንጉሥ፡ ለላእክኒሁ፡
መኑ፡ ፈትሐሙ፡ እማዕሰሪሆሙ፡ ወይቤልዎ፡ እን
ዳኢ፡ ኢነአምር፡ በሕቱ፡ ረከብናሁ፡ እንዘ፡ ይጼሊ፡
ቀዊሞ፡ ወፍቱሐት፡ እደዊሁ፡ ወእገሪሁ፡ እማዕሰር፤
ወገብረ፡ ዋሕድሂ፡ ምስሌሁ፡ ወይቤሎ፡ መተሎ
ሜ፡ መኑ፡ ፈትሐክ፡ (Fol. 82a. 2.) ወይቤሎ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አኅርቱም፡ ዘአምሠጦ፡
ልቡ፡ እስከ፡ ማዕዜኑ፡ ትሴአል፡ ኅይለ፡ አምላኪያ፡
ትማልም፡ መኑ፡ አድኃነኒ፡ እምእዴክ፡ ወይቤሎ፡
መተሎሜ፡ ትማልምስ፡ ድኅንክ፡ በሥራይክ፡ ወነ
ሥአ፡ ከተናቶ፡ በዐጋመ፡ እዴሁ፡ ወየማነ፡ እዴሁ
ስ፡ ጥብልልት፡ ይእቲ፡ በከተናት፡ ዘትማልም፡ ወፈ
ቀደ፡ ይርገዝ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወዕቤሃ፡ ጠግ (Fol. 82a. 3.) ዓት፡ ከተናት፡ ውስተ፡ እ
ዴሁ፡ ወየብስ፡ መዝራዕቱ፡ ወኮነ፡ ዕብነ፡ ወአውየ

ወ፡ ወይቤ፡ ዝንቱ፡ መሠርይ፡ እምአይቲ፡ መጽአ፡
ከመ፡ ይቅትል፡ ኪያየ፤ ወይንሣእ፡ መንግሥትየ፡
ወያማስን፡ ሀገርየ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ አከ፡ ከመ፡ እቅትልክ፡ ዘመጸእኩ፡
አላ፡ ከመ፡ አሕዩክ፡ ሀገረከሂ፡ እሕንዕ፡ በሃይማኖ
ት፡ መንግሥትከስ፡ ይመስለኒ፡ ከመ፡ ጽንጉነ፡ መ
(Fol. 82b. 1.) ርሀብ፡ ዘይክይድዎ፡ ከለባት፡ ኅድግስ፡
መንግሥተክ፡ ጸበለ፡ ምድርኒ፡ እምቤትክ፤ ኢይፈ
ቅድ፡ ለክ፡ እመን፡ በአምላኪያ፤ ወያሐይወክ፡ ወኢ
ታአወዩ፡ ወእመ፡ አከ፡ በሎሙ፡ ለአማልክቲክ፡ ፈ
ውሱኒ፡ ወይቤሎ፡ መተሎሜ፡ አይኑ፡ እምአማል
ክት፡ ዘይፈውስ፡ እምሕማም፤ ወቆመ፡ ሰይጣን፡
እምርሐቅ፡ ወከልህ፡ ሎቱ፤ ወይቤ፡ አመተሎሜ፡
እምከመ፡ ቀቱልክ፡ ለ (Fol. 82b. 2.) ዝንቱ፡ መሠር
ይ፡ አነ፡ እፈውሰክ፡ ውእቱኒ፡ አዘዘ፡ ይቅትልዎ፤
ወይቤልዎ፡ ሐራሁ፡ በምንት፡ ይቅትልዎ፡ ለዝ፡ መ
ሠርይ፡ ከተናትኒ፡ ኢይክሎ፤ ወጸድ፡ ኢይትሜጠ
ዎ፡ ወይቤሎሙ፡ ንጉሥ፡ በሎኬ፡ አመከሩኒ፡ ወአ
ስተኅጥኑ፡ ሊተ፡ ቀቲሎቶ፡ እስመ፡ ሐመምኩ፡ ፈ
ድፋደ፡ ወይቤልዎ፡ ይደዩ፡ ሐብለ፡ ውስተ፡ ከሳዱ፡
ይሕንቅዎ፡ ወይስቅልዎ፡ ውስተ፡ አም፡ ነዊሕ፤ ወ
ይሙት፡ (Fol. 82b. 3.) በህየ፤ ወይቤሎሙ፡ ግበሩ፡ ላ
ዕሌሁ፡ ፍጡነ፡ በከመ፡ ትቤሎ፡ ወአውዕኦም፡ ለአ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወወደዩ፡ ሐብለ፡
ውስተ፡ ክሳዱ፡ ወሐንቅዎ፡ ወወሰድዎ፡ ይስቅልዎ፡
ወተለውዎ፡ ከሎሙ፡ ሠራዊተ፡ ንጉሥ፡ ከመ፡ ይ
ርአዩ፡ ሞቶ፡ ወበጸሐሙ፡ ኅበ፡ አም፡ ዐርገ፡ ብእ
ሲ፡ ላዕሌሁ፡ ወዓሠረ፡ ሐብለ፡ ኅቤሁ፡ ወአልዐሎ፡
ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምድር፡ መጠ
ነ፡ ፶ በእመተ፡ (Fol. 83a. 1.) ወኅደኅ፡ በህየ፡ ይሙ
ት፡ በዓዕር፡ ወእንዘ፡ ይወርድ፡ ውእቱ፡ ብእሲ፡ አ
ሣሬ፡ ሐብል፡ ወድቀ፡ እምላዕለ፡ አም፡ ወተቀጥቀ
ጡ፡ አዕዕምቲሁ፡ ወሞተ፡ በጊዜሃ፡ እኩየ፡ ሞተ፡
አምስ፡ አጽነነ፡ ርእሶ፡ ውስተ፡ ምድር፡ ከመ፡ ዘይ

ብል ፤ ረድ፡ እምላዕሌየ፡ ብእሴ፡ እግዚአብሔር ፤ ወ
ቆመ፡ በእገሪሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወሐብልኒ፡ ወዕአ፡ እምክሳዱ፡ እንዘ፡ ኢይፈትሐ፡
መኑሂ፡ ወ (Fol. 83a. 2.) ገብአ፡ አም፡ ኀበ፡ ዘቀዳሚ፡
ሀላዊሁ ። ወርኢዮሙ፡ ጉቡአን፡ ዘንተ፡ ተአምረ፡
ጸርሐ፡ እንዘ፡ ይብሉ፡ አመነ፡ በአምላክ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ዘይትኤዘዘተ፡ ሎቱ፡ አም፡ ወክ
ናት፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ እመኑ፡ ፈድፋድ፡ እምዝ፡ ዘየዐበ፡ ትሬእየ፡ ድኅ
ረ ። ወይቤሉ፡ ክሎሙ፡ አመነ፡ በዘከመዝ፡ አምላ
ክ፡ ዘይክል፡ ክሎ፡ ወአልቦ፡ ዘይሰአኖ ። ወይቤሎ
ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ (Fol. 83a. 3.) ይማኖት፡
አንሥኡ፡ አዕይንቲክሙ፡ ውስተ፡ ሰማይ፡ ከመ፡
ትርአየ፡ ዘይቤለክሙ፡ እምዝ፡ ዘየዐበ፡ ትሬእየ ።
ወአንሥኡ፡ አዕይንቲሆሙ፡ ወርእየ፡ መላእክተ፡
ብርሃን፡ ፀዊርሙ፡ አክሊላተ፡ ብሩሃተ ። ወይቤል
ዎ፡ ምንትነዝ፡ አአቡነ፡ ወይቤሎሙ፡ ናሁ፡ ይኤዝ
ዝ፡ ንጉሥ፡ ከመ፡ ይቅትሉክሙ ። ወመላእክት፡ ይ
ጸንሐ፡ ለክልሎ፡ ነፍሳቲክሙ፡ በአክሊላተ፡ ብርሃ
ን ፤ ወሰሚሆሙ፡ ዘን (Fol. 83b. 1.) ተ፡ እሉ፡ ጉቡአ
ን፡ ሰብእ፡ ተፈሥሐ፡ ጥቀ ፤ ወጸንዑ፡ በአሚነ፡ ክ
ርስቶስ፡ ወነገርዎ፡ ለንጉሥ ። ወይቤልዎ፡ ዕዕኒ፡ ኢ
ክህሎ፡ ለውእቱ፡ መሠርይ፡ ለእሣሬ፡ ሀብልኒ፡ እን

ዘ፡ ይወርድ፡ ወጸፎ፡ አም ፤ ውስተ፡ ምድር፡ ወተቀ
ጥቀጠ፡ ወሞተ ፤ ወክሎሙ፡ ሠራዊትክ፡ አምሩ፡
በአምላኩ፡ ለዝንቱ፡ መሰርይ ። ወይቤልዎ፡ ማርያ
ን፡ ለንጉሥ፡ አዝዝ፡ ይቅትሉ፡ ሰብእ፡ ዘአምነ፡ በ
አምላኩ፡ ለዝ (Fol. 83b. 2.) ንቱ፡ ብእሴ፡ እስክ፡ ን
መክር፡ በዘንቀትል፡ ከይሆ፡ ወእዘዘ፡ ንጉሥ፡ ይቅ
ትሉ፡ ክሎ፡ እደ፡ ወአንስተ፡ ዘአምነ፡ በስመ፡ ክር
ስቶስ ። ወወዕኡ፡ ሐራ፡ እምኀበ፡ ንጉሥ፡ እንዘ፡
ይጸውሩ፡ አስይፍተ፡ ምሉሐነ፡ ወቀተሉ፡ ክሎ፡ ወ
ኮነ፡ ኅራቆሙ፡ ለእለ፡ ተቀትሉ፡ በይእቲ፡ ዕለት፡
፲፱፡ ወ፲፱፡ ወ፲፱፡ ወ፲፱፡ እደው፡ ዘእንበለ፡ አንስት፡ ወደ
ቅ ። ወፈጸሙ፡ ስምዎሙ፡ አመ፡ ፲፱፡ ወ፲፱፡ ለሰኒ፡ (Fol.
83b. 3.) ኃይለ፡ ሃይማኖቶሙ፡ ይሱቀነ፡ እምትንታኔ፡
ወያንጽሐነ፡ እምግማኔ፡ ለክልነ፡ ሕዝበ፡ ክርስቲያ
ን ። ወፈድፋድሰ፡ ለፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ
ለመ፡ ዓለም፡ አሜን ። ወኮነ፡ ክምረ፡ ክምር፡ አብ
ድንቲሆሙ፡ ለእለ፡ ተቀትሉ፡ ትማልም፡ ወዮም ።
ወነገርዎ፡ ሰብኡ፡ ለንጉሥ ። ወይቤልዎ፡ ናሁ፡ ኀ
ልቁ፡ ክሎሙ፡ ሠራዊትክ፡ እንዘ፡ ነኃሥሥ፡ ፩ብእ
ሴ፡ ምስለ፡ መኑ፡ ትትቃተል፡ ሶበ፡ ይ (Fol. 84a. 1.)
ትነሥኡ፡ ላዕሌክ፡ ፀር ። ውእቱሰ፡ ርጉም፡ መ
ተሎ (Fol. 84a. 2.) ሜ፡ ናሁ፡ ዐሎ፡ ይደዐር፡ በ
ደዌ ።

CHAPTER LIV.

(Fol. 84b. 1.) ምዕራፍ፡ ፶፬ ። ወእምዝ፡ ቦአ፡ ቅዱ
ስ፡ ገብረ፡ ዋሕድ፡ ኀበሁ ። ወይቤሎ፡ ለመተሎሜ ፤
ለምንት፡ ከመዝ፡ ትዔዓር፡ አንጉሥ፡ እምኢፈወስ
ከኑ ፤ ዝብእሴ፡ ሶበ፡ ተአምን፡ በአምላኩ ። ወይቤ
ሎ፡ እምነተሰ፡ እምአመንኩ ። በሐቱ፡ እፈርሆ፡ ከ
መ፡ ኢይንሥኦኒ፡ መንግሥትየ ። ወይቤሎ፡ ገብረ፡
ዋሕድ፡ ኢሰማዕከኑ፡ እንዘ፡ ይብለክ፡ ቅድመ፡ ጸበ
ለ፡ ሣዕርኒ፡ ኢይፈቅድ፡ እምቤትክ ። ኢትኅዝን፡
(Fol. 84b. 2.) በእንተዝሰ፡ ነገር፡ አነ፡ እፌጽም፡ ለክ፡
ኀበሁ ። ወይቤልዎ፡ ማርያን፡ ለገብረ፡ ዋሕድ፡ አ
ንተ፡ አምጸእክ፡ ላዕሌነ፡ ዘንተ፡ ክሎ፡ እስየ ። ወይ
ቤሎሙ፡ ገብረ፡ ዋሕድ፡ ከመዝሰ፡ ኢይኩን፡ ለንጉ

ሥ ፤ ኢትክልእዎ፡ ተፈውሶ፡ ለክሙኒ፡ ናስተፋትን
ክሙ፡ ምስሌሁ፡ ለእመ፡ አንትሙ፡ ሞዕክዎ፡ ንቀ
ትል፡ ከይሆ ። ወእመ፡ ውእቱ፡ ሞአክሙ፡ ንቀት
ል፡ ከይክሙ፡ ወአደሞ፡ ዝነገር፡ ለንጉሥ ። (Fol.
84b. 3.) ወይቤሎ፡ ሠናየ፡ መክርከኒ፡ ቀፈረ፡ ውድ
ም፡ አምጽኦ፡ ሊተ፡ ፍጡነ፡ ከመ፡ ይፈውሰኒ ። ወ
ወዕአ፡ ወረከቦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እንዘ፡ ይቀብር፡ ሥጋሆሙ፡ ለሰማዕት፡ ምስለ፡ እ
ለ፡ ተርፋ፡ መሃይምናን ። ወነገሮ፡ ክሎ፡ ዘይቤሎ፡
ለንጉሥ፡ ወዘከመ፡ መክረ፡ ለሊሁ፡ ወአክሞሰሰ፡
ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ለገብ
ረ፡ ዋሕድ፡ ኮነ፡ ሠናየ፡ ምክርክ፡ በኀበየ፡ ከመ፡ ም

(Fol. 85a. 1.) ክረ : ነሱ : ባሕቱ : ለምንት : አስተክረይኮ : ለእግዚአብሔር : ምስለ : ማርያን ። ወይቤሎ : ገብረ : ዋሕድ : አኮ : ዘአስተክረይክዎ : ለእግዚአብሔር : ምስለ : ማርያን ። አላ : ከመ : ይትፈጸሞሙ : ኃጢአቶሙ : እቤ : ዘንተ ። ወዘንተ : ብሂሎ : ወሰዶ : ለአቡነ : ቅዱስ ። ተክለ : ሃይማኖት : ወአብአ : ኅብ : ንጉሥ : ወሶበ : ርእዮ : መተሎሜ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤሎ ። አ

(Fol. 85a. 2.) ብእሲ : ፈውሰኒ : በከመ : ይቤ : ቀፈረ : ውድም : ንጉብር : ድኅረ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እስኩ : ቅድመ : በሎሙ : ለማርያኒክ : ፈውሰኒ : ወእመ : ስዕኑ : ፈውሶተክ : አነ : እፌውሰክ : በስመ : አምላኪያ ። ወይቤሎሙ : ንጉሥ : ለማርያን : ለምንት : ኢትፌውሶኒ : አንትሙ ። እስመ : አነ : ሀሎኩ : እትበአስ : ዘልፈ : በእንቲአክሙ : ዮም : ለእመ : ትፌውሶኒ ። ፈውሶኒ : እመ : (Fol. 85a. 3.) አኮስ : እቀትለክሙ : ወይቤልዎ : ማርያን ። እስመ : ዝንቱ : ብእሲ : አሕመመክ : በሥራዩ : በምንት : ንክል : ፈውሶተክ ። እስመ : ኢዮኅብር : ሥራይ : ምስለ : ሥራይ : ወኪን : ምስለ : ኪን ። ባሕቱ : ሎቱስ : አብሐነ : ንቅትሎ ። ወይቤሎሙ : ገብረ : ዋሕድ : በምንትኒ : ኢትክለ : ቀቲሎቶ ። ወባሕቱ : ፈውሶ : ንጉሠ : በከመ : ይቤለክሙ ። ወይቤሎ : ማርያን : ኢንክል : ፈውሶቶ : ሥራይክሙ : ይጸን

(Fol. 85b. 1.) ዓነ ። እምሥራይነ : ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ዝሰ : ነገር : ምክንያት : ውእቱ : እምግብርክሙ : ይትግወቅ : ደኃሪትክሙ ፤ አነ : አሐይዎ : በስመ : አምላኪያ : ናቅም : ነገረ : ማዕከሌየ : ወማዕከሌክሙ : ንጉሥ : ይርግዝክሙ : በኅተት : ከማየ ። ወለእመ : ኢተክሀሎ : ረገዝ : ወአጥወቅክሙ : ኅተት : ውስተ : እዴሁ ፤ ወአሕመምክዎ : አነ : እፌውሶ ። ወለእመ : ኢፈወስክዎ : ይቅትል : ኪያየ ። ወ (Fol. 85b. 2.) ይቤ : ንጉሥ : ርቱዕ : ዝነገር : ከመዝ : ይኩን : ነአ : ፈውሰኒ : ቅድመ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : መሐል : በአማልክቲክ : ከመ : ትገብር : ዘንተ : ወመሐል : ከመ : ይገብር : በከመ : ይቤሎ ። ወካዕበ : ይቤሎ : ንጉሥ : አንተሂ : ዑቅ : ርእሰክ : ለእመ : ኢፈወስክኒ : እቀትለክ : ወኢያሔሱ : ቃልየ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ቅትለኒ : አንሰ : ኢይምህክ : ርእሰየ ። ወገሠሦ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ : ይብል : በስመ : እግዚእየ : ኢዮሱስ : ክርስቶስ : ዘአነ : እሰብክ : በስመ : ሕየው : እምደዌክ ። ወበጊዜሃ : ሐይወ : እምደዌሁ ። ወወድቃ : ፪ኅዮንው : እምእደዌሁ ። ወዘየብሰሂ : መዝራዕቱ : ጥዕየ : ፍጹመ : ወሐይወ : እምእንባዜሁ ።

CHAPTER LV.

(Fol. 86a.) ምዕራፍ : ፶፭ ። ወእምዝ : ይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : አፍጥን : ዝቢረ : ዘተአደምነ : ቅድመ : ወይቤ : አሆ ። ወአዘዘ : መተሎሜ : ከመ : ይስሐሉ : ኅተት : ዘወሶለት : ጥብልልተ : ውስተ : እዴሁ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ኅድግ : ዘንተ : ወያምጽኡ : ካልአ : ከመ : ኢያመክንዩ : ማርያን : ወኢይበሉ : ገብረ : ቦቱ : ሥራየ ። ወአዘዘ : ያምጽኡ : ካልአ : ወይቤሎሙ : ለማርያን : በሉኬ : ተኅረዩ : እ (Fol. 86b. 1.) ለ : ተአምሩ : ኪነ : ወጸውሶ : ማርያን : ስመ : አምላክሙ : ወተቃሠሙ : ብዙኃ : ወተኃረዩ : ፫ እምኔሆ

ሙ : ወቆመ : አንጻረ : ንጉሥ : አቡነሰ : ቅዱስ : ተክለ : ሃይማኖት : ይሣለቆሙ : ነቢሮ : ከሀ : ወኅሎሙ : ጉቡአን : ያነክሩ ፤ ወተንሥአ : መተሎሜ : እመንበሩ : ወአስተጻንግ : መዝራዕቶ : ወቄልቄለ : ኅተናቶ ። ወረዝዘ : ለ፩ማሪት : ውስተ : ሰንብኡ ። ወወፅአት : በሪራ : እንተ : ዘባኑ : ወወግ (Fol. 86b. 2.) አቶ : ለካልኡ ፤ ወእምድኅረ : ካልኡ : ለሣልሱ : ወወድቁ : ፫ ቲሆሙ : በ፩ጊዜ : ወሞቱ : እመንቱሂ : መላህቃቲሆሙ : ለኅሎሙ : ማርያን : ዘቃሕተ : መንግሥቱ : ወይቤልዎ : መኳንንቲሁ : ለንጉሥ : ኢይኩን : ሞቶሙ : በአሐቲ : ዕለት ። አስተጋብአሙ : ለ

ክሎሙ ማርያን ። ወአስተፋትኖሙ ፡ ምስለ ፡ ዝን ቱ ፡ ብእሲ ፡ ለእመ ፡ ሞዕዎ ፡ ይሙት ፡ ለሊሁ ፤ ወለ እመ ፡ ተሞኡ ፡ ማርያን ፡ ይሙ (Fol. 86b. 3.) ቱ ፡ ወአስተጋብአ ፡ ንጉሥ ፡ እለ ፡ ተርፋ ፡ ማርያን ። ወተምዐ ፡ ላዕሌሆሙ ። ወይቤሎሙ ፡ ሑሩ ፡ አድሙ ፡ አብ ያጺክሙ ፡ እስከ ፡ ጃጽባሕ ፡ ወተማከሩ ፡ በዘትመው እዎ ፡ ለዝብእሲ ፡ ወንዑ ፡ ትትፋተኑ ። ወይቤልዎ ፡ ማርያን ፡ በረዓድ ፡ አዝዝ ፡ ክሎ ፡ ሠራዊተ ፡ ሰብአ ፡ ያስተጋብአ ፡ ዕዕወ ፡ ካልአኒሆሙ ፡ ወያንድዱ ፡ እሳተ ፡ እስከ ፡ ይትሌዐል ፡ ነዱ ፡ ውስተ ፡ ዓየር ፡ ወነዓር ግ ፡ ላዕሌሁ ፡ ነሐሌ ፡ ለከ ፡ ወበዝንቱ ፡ ለእመ ፡ ሞአ

ነ ፡ ነፍስነ ፡ ውስተ ፡ እዱከ ። ወሐሩ ፡ ያስተጋብአ ፡ ካልአኒሆሙ ፡ ወወዕአ ፡ ዐዋዲ ፡ እምነበ ፡ ንጉሥ ፡ ዘይብል ፡ ክሎ ፡ ሰብአ ፡ ዘታሕተ ፡ ወንግሥትየ ፡ ዘኢያ (Fol. 87a.) ምጽአ ፡ ዕዕወ ፡ ዘይት ፡ መጠነ ፡ ዖረ ፡ ብእሲ ። ይትበርበር ፡ ቤቱ ፡ ወይትሐየድ ፡ ንዋዩ ፡ ወይውርውዎ ፡ ውስተ ፡ ጦመ ፡ ግራር ። ወአስተጋብአ ፡ ክሎ ፡ ክሎ ፡ ሰብአ ፡ ሀገር ። ወዐለዱ ፡ ዕዕወ ፡ እስከ ፡ የአክል ፡ መጠነ ፡ ደብር ። ወተጋብአ ፡ ማርያንሂ ፡ ወመስተቃስማን ፡ ወሰብአ ፡ ሐረስሂ ፡ ወመንቅሕያ ነ ፡ ሙታን ፡ ወክሎሙ ፡ መሠርያን ። ወዓዲ ፡ ሠራዊት ፡ ትጋብአ ፡ በጃጽባሕ ፡ ከመ ፡ ይርአዩ ፡ ዘይከውን ።

CHAPTER LVI.

(Fol. 87b. 1.) ምዕራፍ ፡ ፶፯ ። ወአሜሃ ፡ ይቤሎ ፡ መተሎሜ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አብእሲ ፡ መኑ ፡ ስምከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምነበ ፡ አቡየሰ ፡ ወእምየ ፡ ፍሥሐ ፡ ጽዮን ፡ ስምየ ፤ ወእምነበ ፡ አምላክሰ ፡ ተክለ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፤ ወይቤሎ ፡ መተሎሜ ፡ ምንት ፡ ውእቱ ፡ ፍካሬሁ ፡ ለዝ ፡ ስም ፡ ወይቤሎ ፡ ቅዱስ ፡ ፍካሬሁ ፡ ተክለ ፡ ሃይማኖት ፡ ስምየ ። ወይቤሎ ፡ መተሎሜ ፡ ምንት ፡ ይትፈ (Fol. 87b. 2.) ቀር ፡ ስምከ ፡ አርእያከኒ ፡ ፍሡሕ ፤ ወነገርከ ፡ ብሩህ ፡ ወስምከ ፡ ጥዑም ፡ ምንተ ፡ ይመስል ፡ አብ ፡ ዘወለደከ ። ወምንተ ፡ ትመስል ፡ እምዘ ፡ ወለደት ፡ ኪያከ ። ብዕዕት ፡ ከርሥ ፡ እንተ ፡ ጸረተከ ፡ ወብፀዓት ፡ አጥባት ፡ እለ ፡ ሐፀናከ ። ወብዕዕት ፡ ዕለት ፡ እንተ ፡ ባቲ ፡ ተወለድከ ፡ ርኢ ፡ ኪያየ ፡ አርእያየኒ ፡ ኅሱም ። ወስምየ ፡ የአኒ ፡ እምኒሁ ፡ አስተበቀኝከ ፡ አፍሡሕ ፡ ሀበኒ ፡

ውእተ ፡ ስመ ፡ ዘሰመ (Fol. 87b. 3.) ዩከ ፡ አቡከ ፡ ወእምከ ፡ አነሂ ፡ እሁብከ ፡ ፲፻፩ጥረ ፡ ወርቅ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመ ፡ ወሀብከኒ ፡ መንፈቀ ፡ መንግሥትከ ፡ ኢይሁብከ ፡ ስምየ ። ወእመሰ ፡ አመንከ ፡ በስመ ፡ አምላኪየ ፡ እንበለ ፡ ሢጥሂ ፡ እሁብከ ። ወይቤሎ ፡ መተሎሜ ፡ ሶበ ፡ ሞዕካሆሙ ፡ ለማርያን ፡ አአምን ፡ በአምላክከ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አነሂ ፡ ውእተ ፡ ጊዜ ፡ እሁብከ ። ወክዕበ ፡ ይ (Fol. 88a.) ቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አዝዝ ፡ ይቅብሩ ፡ ሥጋሆሙ ፡ ለእሎ ፡ ቅዱሳን ፡ እለ ፡ ተቀትሎ ፡ በእንተ ፡ ስመ ፡ አምላኪየ ። ወአዘዘ ፡ ንጉሥ ፡ ክሎ ፡ ሠራዊቶ ፡ ይቅብሩ ፡ ሥጋ ፡ ቅዱሳን ፡ አቡነሂ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዕአ ፡ እምነቤሁ ፡ ወቀበርዎሙ ፡ ለቅዱሳን ፡ ሰማዕት ፡ በማልበርዴ ። በረክቶሙ ፡ ትኩን ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER LVII.

(Fol. 88b. 1.) ምዕራፍ ፡ ፶፯ ። ወይቤልዎ ፡ ወዐልያኒሁ ፡ ለ ፡ ንጉሥ ፡ ናሁ ፡ ክሎሙ ፡ ጉቡአን ፡ ማርያን ፡ ወሠራዊት ፡ ይጸንሑ ፡ ውስተ ፡ ዴዴከ ። እስመ ፡ አደምከሙ ፡ ይብጽሑ ፡ በዛቲ ፡ ዕለት ፤ ወይቤ ፡ መተሎሜ ፡ አምጽኡ ፡ ካህናትኒ ፡ እለ ፡ ዒውውናሆሙ ፡

ቅድመ ፡ እምብሔረ ፡ ሸዋ ፤ ወሀብዎ ፡ ለዝ ፡ ብእሲ ፡ ወአምጽኦምሙ ። ወወሀብዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእይዎ ፡ ካህናት ፡ ለአቡነ ፡ ቅዱስ (Fol. 88b. 2.) ስ ፡ ተክለ ፡ ሃይማኖት ፡ ሰገዱ ፡ ታሕተ ፡ እገራሁ ፤ ወተንሥኡ ፡ ወአምነዎ ፡ ወነገርዎ ፡ ክ

ሎ : ዘበጽሐ : ላዕሌሆሙ :: ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለምንት : ኢያፍጠንክሙ : መጸአ : ኅቤየ : ኢያአመርከሙኑ : ብጽሐትየ :: ወይቤልዎ : አእመርነ : ጥዩቀ : ወሰማዕነ : መንክራቲክ : ወከመ : ኢንምጸእሂ : ኅቤክ : ከልኡነ : እለ : የዓቅቡነ :: ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ሰገድ : (Fol. 88b. 3.) ክሙኑ : ለአማልክት ::

CHAPTER LVIII.

(Fol. 89a.) ምዕራፍ : ፶፮ :: ወእምዝ : ይቤሎሙ : መተሎሜ : ለመኳንንቲሁ : እስኩ : ኅልቀዎሙ : ለማርያን : ወለመስተቃስማን : ወለመሰርያን :: ወኅሎ ለቀዎሙ : ወተረክበ : ፍቅደሙ : ከመዝ : ፬፻ ማርያን :: ወ፪፻ : መስተቃስማን : ወ፫፻ መሰርያን :: ወ፪አንስት : እምሰብአ : ሐረስ :: ወኮነ : ኅልቆሙ : ወክሎሙ : ገበርተ : ዓመዓ : ፲፻ ወቦኡ : መኳንንት : ወነገርዎ : ለንጉሥ : ዘንተ :: ወፈነዎሙ : (Fol. 89b. 1.) ንጉሥ : ለእሙንቱ : መኳንንት : ኅበ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ : ይብል : ናሁአ : አስተጋባእኩ : ወአስተዳሎኩ : ክሎ : ማርያን : ዘይገብሩ : ኃይለ : ኢታስተኃፍረኒ :: ወኢይማዑክ : አንተ : ማአሙ :: እስመ : አንሰ : አፈቅር : ከመ : አንተ : ትማእ : ሊተ : ወኢትትመዋዕ : ብየ :: ወነገርዎ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ዘንተ : ቃለ : ንጉሥ :: ወሰማሂዎ : አቡነ : ቅዱስ : ተክ (Fol. 89b. 2.) ለ : ሃይማኖት : አክሞሰሰ : ወይቤልዎሙ : በልዎ : ለንጉሥ : ኢትኅዝንኦ :: ለእመ : ሞኡኒ : ማርያን : ቅተል : ከያየ : ወክርስቶስሂ : አምላኪየ : ይኩን : ከመ : ኢተሠገወ : እማርያም : ወይኩን : ከመ : ኢኮነ : ፈጣሬ : ክሎ :: ወነገርዎ : ላእክን : ለንጉሥ : በከመ : ይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤሎሙ : ንጉሥ : ለማርያን : ግበሩ : በከመ : ልማድክሙ : ወአንደዱ : ማርያ (Fol. 89b. 3.) ን : እሳቱ : ዕዕው : ዕሉዳን :: ወተለዐለ : ኒዱ : እስክ : አየር : ወወዕኦ : ንጉሥ : ምስለ : ክሎ : ሠራዊቱ :: ወቆመ : ኢንጸረ : እሳት : ወሰብአ : ሀገርሂ : ክሎሙ : ተጋብኡ : ከመ : ይርአዩ : ዘይከውን :: ወኮነ : ጸዕቅ : ዐቢይ : ላዕሌሆ

ወይቤልዎ : እወ : አስገዱነ : ዘእንበለ : ፈቃድነ : በሙቃሒ : ወበመቅሠፍት :: ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ጽንሐ : አነ : እገብር : ለክሙ : ሰላመ : ምስለ : እግዚአብሔር : አምላኪየ :: በረከቱ : ትኩን : ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሚን ::

ሙ : እስክ : ይክይዱ : ቢጾሙ : ቦኢ : ማርያን :: ወክሎሙ : ምሁራነ : እክይ : ማዕከለ : እሳት :: ወቆሙ : ሕየ : እንዘ : ይጸውዑ : ስመ : አማልክቲሁ : ርኩሳን :: ወኦ (Fol. 90a. 1.) ኅዙ : ይዝፍኑ : ሎቱ : ለንጉሥ : እንዘ : ይብሉ :: ርኢኬ : አመተሎሜ : አማልክቲክ : እለ : ይረድኡክ : በውስተ : ዐብዕ :: ወይመውእዎሙ : ለጸላእትክ : ኢያስሐትክ : ብእሲ : እኩይ : ዘመጽአ : በዝ : መዋዕል : ወኢታማስን : አማልክቲክ :: አቡክ : ሞተቄል : ወእምክ : እስላንደኔ : በመዋዕል : ትክት : ረከቡ : ኃይለ : በእሉ : አማልክት :: ወዘንተ : እንዘ : ይብሉ : ይጠፍሑ : እደዊሆሙ : ወያጽ (Fol. 90a. 2.) ሕሱ : በእገሪሆሙ : ላዕለ : እሳት :: ወርኢዮ : ከያሆሙ : መተሎሜ : ይቤሎ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ኦፍሡሕ : ናሁ : ማርያን : ወጠኑ : አርእዮ : ኃይል : ወአንተ : ምንተ : ትገብር :: ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ተዓገሥ : እስክ : ትሬኢ : ስብሐተ : እግዚአብሔር :: ወይቤሎ : እስኩ : ኢታስተኃፍረኒ : ኦፍሡሕ :: ወአዘዘሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለ፲ወ፪ካህናት : ይ (Fol. 90a. 3.) ቁሙ : ከቢቦሙ : እሳተ : ከመ : ዓረፍት : ከመ : ኢይጉየዩ : እሉ : እኩያን : ወሰረረ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወቦኦ : ወስተ : እሳት :: ወቆመ : ማእከሊሆሙ : ወከልሃ : በዐቢይ : ቃል : እንዘ : ይብል :: በስመ : ሥሉስ : ቅዱስ : ተኃፈር : ሰይጣን :: ወየዐዩ : በዝንቱ : እሳት : ላእክኒክ : ርኩሳን :: ወእምሰሚዓ : ድምፀ : ቃሉ : ኃደጎሙ : ሰይጣን : ለእሉ : መሠርያን :: ወውዕዩ : ወኮነ : ሐመደ :: ወውእተ : (Fol. 90b. 1.) ጊዜ : ደንገፀ : ንጉ

ሥ : ወርዕዱ : ሠራዊቱ : ርኢዮሙ : ውእተ : ተአ
ምረ : ዘተገብረ : በአቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ወኮነ : ግርማ : ዐቢይ : በይእቲ : ዕለት : ውስተ : አ
ሀገረ : ዳሞት : ወአቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ቆመ : ነዋኝ : ሰዓተ : ማዕከለ : እሳት : ወጸለየ : ጸሎ
ተ : ፫ ደቂቅ :: ወካዕበ : ፲ ወ፪ መዝሙራተ :: ወዓዲ :
ሐለየ : ማኅሌተ : ድርሳን : እንዘ : ይብል : አድኅነን :
ሕዝበ (Fol. 90 b. 2.) ከ : ወባርክ : ርስተክ : ሀበነ : ኃይ
ለ : ወመዊአ : ለአግብርቲክ :: ወዘንተ : ማኅሌተ :
ኅለየ : እስከ : ተፍጻሜቱ :: ወእስከ : ይእዜ : ካህናተ :
ወንጌል : ሀሎ : ይትቀነይዎ : እምድኅረ : ፍጻሜ : ዋ
ዜማ :: ንጉሥኒ : ኅለየ : እንዘ : ይብል : ተክለ : ሃይ
ማኖት : ሞአ : ወማርያን : ተሞኡ : ካህናትኒ : አኅ
ዘ : ይዝፍኑ : በማኅሌተ : አቡሆሙ : እንዘ : ይብሉ :
አድኅነን : ሐዝበከ :: ወባርክነ : ርስተክ : ሠራዊትኒ :
አኅዘ : (Fol. 90 b. 3.) ይዝፍኑ : በማኅሌተ : እግዚአ
ሙ : እንዘ : ይብሉ : ተክለ : ሃይማኖት : ሞአ : ማር

ያን : ተሞኡ :: ወገብረ : መተሎሜ : ብዙኃ : ወክሀ :
በይእቲ : ሰዓት : በእንተ : ዘርእየ : ተአምረ :: ወሶበ :
ፈጸመ : ጸሎቶ : ወዕአ : አቡነ : ቅዱስ : ተክለ : ሃይ
ማኖት : እምእሳት : እንዘ : ይበርሀ : ገጹ : እመፀሐ
ይ : ወአልበ : ላዕሌሁ : ጄና : ዘእሳት :: ወሰገደ : ንጉ
ሥ : ምስለ : ሠራዊቱ : ታሕተ : እገሪሁ : ለአቡነ :
ቅዱስ : ተክለ : ሃይማኖት : ወ (Fol. 91 a.) ከልሑ : ነ
ሎሙ : ከመ : ዘበ፩ አፍ : እንዘ : ይብሉ : አመነ : በ
አምላክ : ተክለ : ሃይማኖት : ዘአጥፍአ : ማርያን : ወ
አድኅነን : ገብሮ : እምነበልባለ : እሳት :: ወይቤሎ :
ንጉሥ : ስረይ : ሊተ : አባ : ዘአበስኩ : ለከ : በኢያ
እምሮትየ :: እምይእዜሰ : አመንኩ : በአምላክክ : ክ
ርስቶስ : ዘይክል : ነሎ : ወእገብር : በከመ : አዘዝ
ከኒ :: ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ኢትፍራህ : አወልድየ : ናሁ : ጸውዓከ : እግዚአብ
ሔር : ውስተ : ርስቱ : ዘለዓለም ::

CHAPTER LIX.

(Fol. 91 b. 1.) ምዕራፍ : ፶፱ :: ወእምዝ : አዘዘ : ን

ጉሥ : ይዓአ : ዓዋዲ : እንዘ : ይብል : ነሎ : ሰብእ :
ዘውስተ : መንግሥትየ :: እመሂ : መኰንን : አው :
መስፍን : እመሂ : ነዳይ : አው : ባዕል : ዘሰገደ : ለጣ
ዖት :: ወዘተረክበ : ማሪት : ውስተ : ቤቱ : ይትሐየ
ድ : ንዋዩ :: ወይትኰንን : ነፍሱ : ወይውርውዎ : ው
ስተ : ጸድፈ : ጦመ : ግራር :: ወይሙት : በሀየ : እኩ
የ : ሞተ :: ወይእመን : ነሎ : በአምላክ : አቡየ : ተ
ክለ : ሃይማ (Fol. 91 b. 2.) ኖት : ወወዕአ : ዓዋዲ : ወነ
ገረ : ቃለ : ንጉሥ : ለነሎ : ተዓይነ : ዳሞት :: ወይ
ቤሎ : መተሎሜ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖ
ት : ተንሥእ : አጥምቀኒ : በስመ : አምላክከ :: ወተ
ንሥእ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወቀደሰ :
ማየ :: ወአጥመቆ : በስመ : አብ : ወወልድ : ወመን
ፈስ : ቅዱስ :: ምስለ : ነሎሙ : ሠራዊቱ : ወኮነ : ጉ
ልቆሙ : ለእለ : ተጠምቄ : በይእቲ : ዕለት : ፲፱ ወ
፳፻፲ ወ፱ (Fol. 91 b. 3.) ነፍስ :: ወይቤሎ : አቡነ : ቅዱ
ስ : ተክለ : ሃይማኖት : ለመተሎሜ : ይኩን : ስምከ :

ፍሥሐ : ጽዮን : በከመ : አሰፈውኩከ : ቅድመ :: ወ
ካዕበ : ይቤሎ : ኢትጥዓም : ምንተኒ : ዘእንበለ : ት
ትመጠው : ቊርባነ :: ወኢተክህሎ : በይእቲ : ዕለ
ት : ይሥራዕ : ቊርባነ :: እስመ : መስየ : ፀሐይ : ወ
ቤተ : መተሎሜ : እንዘ : ኢይጥዕም : ምንተኒ :: ወበ
ሳኒታ : ጸውዎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
ት : ለእ (Fol. 92 a. 1.) ሙንቱ : ካህናት :: ወይቤሎሙ :
አምጽአኑ : ንጉሥ : ታቦተ : አመ : ፂዋዊክሙ :: ወይ
ቤልዎ : እወ : አምጽአ :: ወነገሩነ : ከመ : ገብሮ : ር
ትዓስ : መልዕልተ : አራቱ : ወለአከ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ኅበ : ንጉሥ : ከመ : ይፈኑ : ታ
ቦተ : ዘአምጽአ : አመ : ፂዋዊ : ወነሥእ : እምትርአ
ሱ :: ወፈነወ : ሎቱ : ወርኢዮ : አቡነ : ቅዱስ : ተክ
ለ : ሃይማኖት : ውእተ : ታ (Fol. 92 a. 2.) ቦተ : ረክበ :
መልክዖ : ኅበ : ይብል : ታቦት : በስመ : ኢየሱስ :
ክርስቶስ :: ወሚጠ : ዘባኖ : ወነጸረ : ካዕበ : ዘይብ
ል : ዝንቱ : ታቦት : ዘአርብፃ :: ወአጽብሐ : ነገሥታ
ተ : ኢትዮጵያ : ወተቀደሰ : በእደ : ጳጳስ :: አባ : ሰ

ላማ፡ ከሣቴ፡ ብርሃን ። ወዘንተ፡ ርኢዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በከዩ፡ ጥቀ፡ እንዘ፡ ይብል፡ ሚእገብር፡ እግዚአ፡ በእንተ፡ ዝንቱ፡ ታቦት፡ ዘነበረ፡ (Fol. 92a. 3.) ውስተ፡ ቤተ፡ ርኩሳን፡ ወበምንት፡ እሠርዕ፡ ሥጋክ፡ ቅዱስ፡ ወደመክ፡ ክቡረ፡ ወይከውነኒኑ፡ እቀድሶ፡ ዳግመ፡ ዘተቀደሰ፡ በአፈ፡ ጳጳስ፡ ወእንዘ፡ ይብል፡ ከመዝ፡ ወይበኪ፡ ብዙኃ፡ መጽአ፡ ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትብኪ፡ አፍቁርየ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ አነ፡ ፈነውኩክ፡ ትሥዐር፡ ጣዖተ፡ ወትቀድስ፡ ታቦተ፡ ወትሢም፡ ቀሳውስተ፡ ወዲያቆናተ፡ ወይእዜ (Fol. 92b. 1.) ኒ፡ ቀድስ፡ ታቦተ፡ ወኢትፍራህ፡ ረሰይኩክ፡ ብርሃን፡ ዓለም፡ ከማየ፡ ውስተ፡ ዛቲ፡ ብሔረ፡ ጽልመት፡ አኮ፡ ከመ፡ ካልአን፡ ጳጳሳት፡ ዘይሠምይምሙ፡ ሊቃነ፡ ጳጳሳት፡ ለከሰ፡ አነ፡ ሢምኩክ፡ በአፈ፡ ዚአየ፡ እንዘ፡ እሁበክ፡ ሥልጣን፡ መባሕት፡ ወዘንተ፡ ብሂሎ፡ አርመመ፡ ቃል፡ ወሰሚዖ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘንተ፡ ነገረ፡ ሐለየ፡ መጠነ፡ አሐቲ፡ ሰዓት፡ እንዘ፡ ይብ (Fol. 92b. 2.) ል፡ ይከውነኒኑ፡ ቅዱሴ፡ ታቦት፡ ወሢመተ፡ ክህነት፡ ዘእንበለ፡ ቅብዓ፡ ሚሮን፡ ምንተ፡ እገብር፡ አነ፡ ነዳይ፡ ዘአልብየ፡ ቅብዓ፡ ሚሮን፡ ወእንዘ፡ ይቲክዝ፡ በእንተ፡ ዝንቱ፡ ነገር፡ አስተርአየ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ቀዊሞ፡ ውስተ፡ የማኑ፡ ወይቤሎ፡ ናሁ፡ አምእክኩ፡ ለከ፡ ቅብዓ፡ ሚሮን፡ ወመጽሐፈ፡ ክህነት፡ ንሣእ፡ ይቤለከ፡ እግዚአብሔር፡ ግበር፡ (Fol. 92b. 3.) በከመ፡ አዘዝከ፡ ለሊሁ፡ ወተፈሥሐ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተሐሥየ፡ በመንፈስ፡ ቅዱስ፡ ወገብረ፡ ቅዱሴ፡ ወቀደሰ፡ ታቦተ፡ ወሢመ፡ ቀሳውስተ፡ ወዲያቆናተ፡ ወለእሙንቱኒ፡ ካህናት፡ ሂውዋን፡ እለ፡ ሰገዱ፡ ለጣዖት፡ ቅድመ፡ ቀደሶሙ፡ ወሢሞሙ፡ ዳግመ፡ ወሰመዮሙ፡ ለኩሎሙ፡ በበአስማቲሆሙ፡ ለአሮን፡ ሰመዮ፡ ጴጥሮስ፡ ወለኢዮብ፡ እንድርያስ፡ (Fol. 93a. 1.) ወለኢሳይያስ፡ ቶማስ፡ ወከመዝ፡ ሰመዮሙ፡ ለ፲ወጀበአስማተ፡ ፲ወጀሐቀርያት፡ ወፈጸመ፡ ጸሎተ፡ ቅዱሴ፡ ወወፅአ፡ ወእስከዓዲሁ፡ ኢጥዕመ፡ እክለ፡ ንጉሥ፡ ወበይእቲ፡ ዕለት፡ ኃደረ፡ ጽውመ፡ ወጸቢሐ፡ ለአክ፡ ኅ

በ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ኢትሠርዕኑ፡ ቀርባን፡ እስመ፡ ተመንደብኩ፡ ፈድፋድ፡ ናሁ፡ ሠሉስ፡ መዋዕል፡ እምዘ፡ ኢጥዕም (Fol. 93a. 2.) ኩ፡ እክለ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለላእካን፡ በልዎ፡ ለንጉሥ፡ ኢትፍራህ፡ ወልድየ፡ እምነ፡ ይእቲ፡ ጸም፡ እስመ፡ ጸም፡ ትፌውስ፡ ቀርባን፡ ነፍስ፡ ወታጸምም፡ ኩሎ፡ ፍትወታተ፡ ዘሥጋ፡ እሠርዕ፡ ለከ፡ ፍጡነ፡ ቀርባን፡ ወእምድኅረ፡ ኃለፋ፡ ላእካን፡ ይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ምንተ፡ እገብር፡ እስ (Fol. 93a. 3.) መ፡ ዕለተ፡ ግርብ፡ ውእቱ፡ ዮም፡ እሠርዕኑ፡ ቀርባን፡ ወእገብር፡ ምሳሐ፡ በጽባሕ፡ እንዘ፡ እፈቅድ፡ አብእ፡ ውስተ፡ አብያተ፡ ክርስቲያናት፡ እሥዕርኑ፡ ሕገ፡ ክርስቲያን፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ሥራዕ፡ ሎቱ፡ ቀርባን፡ ጊዜ፡ ፫ሰዓት፡ ወአንብብ፡ መጻሕፍተ፡ ቅዱሴ፡ እስከ፡ ይበጽሑ፡ አርእስተ፡ ግጻዊ፡ ዐቢያን፡ እስመ፡ ብዙኅ፡ ሕዝብ፡ ሀሎ፡ ዘያበጽሐክ፡ (Fol. 93b. 1.) እስከ፡ ዕርብተ፡ ፀሐይ፡ ወለአክ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ነዓ፡ ፍጡነ፡ ከመ፡ ትትመጠው፡ ቀርባን፡ ወመጽአ፡ ንጉሥ፡ ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ኩሎ፡ ሠራዊቱ፡ ወይቤልዎ፡ አፍጥን፡ ሠሪዓ፡ ቀርባን፡ እስመ፡ ሐመምነ፡ ፈድፋድ፡ በጽንዓ፡ ረኅብ፡ ወገብረ፡ ቀርባን፡ በኅብስተ፡ ሰማይ፡ ወጽዋዓ፡ ወይን፡ ጽሩይ፡ ወመ (Fol. 93b. 2.) ጠዎሙ፡ ለንጉሥ፡ ወለሠራዊቱ፡ እምእሎ፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡ ወኮኑ፡ ቅዱስ፡ ሚካኤል፡ ወኩሎሙ፡ ቅዱሳን፡ ሊቃነ፡ መላእክት፡ ይሚግብዎ፡ እምየማኑ፡ ወእምፀጋሙ፡ አምሳለ፡ ኤጲስ፡ ቆጶሳት፡ ወእምቆሞሳት፡ ውእቱሰ፡ በአምሳለ፡ ጳጳስ፡ ወፈጸመ፡ መልእክተ፡ ቀርባን፡ ወወፅአ፡ ጊዜ፡ ፲ወጀሰዓተ፡ መዐልት፡ ዘግርብ፡ ወኮነ፡ ሕይወት፡ ውስተ፡ ኩ (Fol. 93b. 3.) ሎ፡ ብሔረ፡ ዳሞት፡ በአሚነ፡ ወልድ፡ እግዚአብሔር፡ ወተፈሥሐ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ፡ ወይቤሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንሣእ፡ ፲፪ልጥረ፡ ወርቅ፡ ለዘፈቀድከ፡ ይኩንከ፡ በእንተ፡ ዘወሀብካኒ፡ ስመክ፡ ወ

በእንተ : ዘመሀርከኒ : ሕገክ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንሰ ፡ ኪያክ ፡ እፈቅድ ፡ ወአኮ ፡ ንዋየክ ፡ ንዋይሰ ፡ ሥርወ ፡ እከይ ፡ ውእቱ ፤ ወለኩ (Fol. 94 a. 1.) ሎሙ ፡ እለ ፡ ይፈቅድዎ ፡ ይረክቦሙ ፡ እኩይ ፡ ወኢይትቀነዩ ፡ ለሠናይ ። ወኢይትከሀ ሎሙ ፡ ገቢረ ፡ ጽድቅ ፤ በከመ ፡ ይቤ ፡ እግዚእነ ፡ ኢትክሉ ፡ ተቀንዮ ፡ ለእግዚአብሔር ፡ እንዘ ፡ ንዋየ ፡ ተፈቅሩ ፤ ወይቤሎ ፡ ንጉሥ ፡ አኮ ፡ ንዋይየ ፡ ባሕቱ ፡ አላ ፡ ነፍስደኒ ፤ ወኩሉ ፡ ዘብየ ፡ ዚአክ ፡ ውእቱ ። ወ

አስተብቀሥ ፡ ብዙኃ ፡ ከመ ፡ ይትመጠው ፡ እምኔሁ ። ወእምድኅረ ፡ ብዙኅ ፡ ስኢል ፡ ተ (Fol. 94 a. 2.) መጠው ፡ እምኔሁ ፡ ወዘረወ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወኢያቤተ ፡ ምንተኒ ፤ ወጸንዓ ፡ ንጉሥ ፡ በሃይማኖት ፡ ወንጌል ። ወበዕለተ ፡ ተመጠው ፡ ቀርባነ ፡ ኮነ ፡ ይሁብ ፡ ለቀሳውስት ፡ ፲ልጥረ ፡ ወርቅ ፡ ወለዲያቆናት ፡ ፮እንዘ ፡ ይብል ፡ ይኩነኒ ፡ ለስርየተ ፡ ኃጢአትየ ፡ ዘገበርክዎ ፡ በኢያእምሮትየ ። ወአንትሙኒ ፡ ትግሁ ፡ ለዓቂባ ፡ ሥጋሁ ፡ ወደሙ ፡ ለአምላኪየ ።

CHAPTER LX.

(Fol. 94 b. 1.) ምዕራፍ ፡ ፳፭ ። ወእምዘ ፡ አዘዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይሕንጽ ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ኩሉ ፡ ብሔረ ፡ መንግሥቱ ። ወይቤ ፡ አሆ ፡ ወሐነጸ ፡ አብያተ ፡ ክርስቲያናት ፡ ቅድመ ፡ ኀበ ፡ ጠፍኡ ፡ ማርያን ፤ ወዳግመ ፡ ኀበ ፡ ተቀትሉ ፡ ሰማዕታት ፤ ወአንበሮህየ ፡ ለታቦተ ፡ ኢየሱስ ፤ ወሰመያ ፡ ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ መካነ ፡ ኢየሱስ ፡ ወለካልእታ ፡ መካነ ፡ (Fol. 94 b. 2.) ተክለ ፡ ሃይማኖት ፡ ወለመኳንንቲሁ ፡ አዘዘሙ ፡ ይሕንጹ ፡ አብያተ ፡ ክርስቲያናት ፡ በብብሔሮሙ ። ወተሐንጸ ፡ ብዙኃት ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ኩሉ ፡ ብ

ሔረ ፡ ዳሞት ፤ በእማንቱ ፡ መዋዕል ። ወነበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይሜህሮ ፡ ለንጉሥ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ ወትንሣኤ ፡ ሙታን ፤ ወሕይወተ ፡ ዘይመጽእ ፡ ወንጉሥሰ ፡ ይቤሎ ፡ (Fol. 95 a. 1.) ዘልፈ ፡ አመንኩ ፡ በኩሉ ፡ ዘትቤለኒ ። ባሕቱ ፡ ትንሣኤ ፡ ሙታንሰ ፡ ሐሰተ ፡ ይመስለኒ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይክል ፡ እግ (Fol. 95 a. 2.) ዚአብሔር ፡ አንሥአቶሙ ፡ ለምውታን ፤ ወአቅሞቶሙ ፡ ቅድመ ፡ ስብሐቲሁ ፡ በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER LXI.

(Fol. 95 a. 3.) ምዕራፍ ፡ ፳፭ ። ወካዕበ ፡ በአሐቲ ፡ ዕለት ፡ ይቤሎ ፡ ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እፎ ፡ ይትነሥኡ ፡ ምውታን ፡ እምድኅረ ፡ በልየ ፡ አእጽምቲሆሙ ። ወኮነ ፡ ሐመደ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢተአምንሁ ፡ ከመ ፡ ተንሥኡ ፡ ክርስቶስ ፡ እሙታን ፤ ወይቤሎ ፡ ንጉሥ ፡ አአምን ፡ ኪያሁስ ፤ እስመ ፡ እሬኢ ፡ ኃይለ ፡ ዘይገብር ፡ ላዕሌክ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ (Fol. 95 b. 1.) ተክለ ፡ ሃይማኖት ፡ በኩሮሙ ፡ ውእቱ ፡ ትንሣኤ ፡ ለምውታን ። እመሰ ፡ ኢይትነሥኡ ፡ ምውታን ፡ ክርስቶስኒ ፡ አምኢተንሥኡ ፡ እምውታን ። ወእመሰ ፡ ኢተንሥኡ ፡ ክርስቶስ ፡ እሙታን ፡ ከንቶ ፡ ው

እቱ ፡ ሃይማኖትነ ፡ ወከንቶ ፡ ተአመነ ፡ ቦቱ ፤ ወንሕነኒ ፡ ኮነ ፡ ሰማዕተ ፡ ሐሰት ፡ ወብዙኃ ፡ ሰምዐ ፡ አቂሞ ፡ እመጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ አይደዎ ፡ ወኢአምነ ፡ ልቡ ። ወይቤሎ ፡ (Fol. 95 b. 2.) ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትንሣኤ ፡ ሙታንሰ ፡ በዘአአምን ፡ እነግረክ ፤ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ንግረኒ ። ወይቤሎ ፡ ናሁ ፡ ፳ ወ፳ዓመት ፡ ሞቱ ፡ በአሐቲ ፡ ዕለት ፡ ፲፻ሰብእ ፡ እምሠራዊትየ ፡ ወ፲፻እምነ ፡ ማርያን ፡ እምከመ ፡ አንሣእከሙ ፡ ለእሉ ፡ አአምን ፡ ፍጡነ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በምንት ፡ ኮነ ፡ ምክንያተ ፡ (Fol. 95 b. 3.) ሞቶሙ ፡ ለዘመጠነዝ ፡ ሰብእ ፡ በእ

ሐቲ፡ ዕለት ። ወይቤሎ፡ ንጉሥ፡ ምክንያት፡ ሞቶ
 ሙሰ፡ ኢትሰአለኒ፡ ባሕቱ፡ አንሥአሙ፤ ከመ፡ እ
 አመን፡ ትንሣኤ፡ ሙታን፡ ርኢይየ፡ ኪያሆሙ። ወ
 ይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእመ፡
 ኢነገርክኒ፡ አንተ፡ አነ፡ እነግረክ። ወይቤሎ፡ በ
 ል፡ እስኩ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ያወውክ፡ ብእሲተ፡ እምብሔ (Fol. 96a. 1.)
 ረ፡ ሸዋ። ወፈቀድክ፡ አውስቦታ፡ ወአዘዝክ፡ ከመ፡
 ይትገበር፡ ግዕዝ፡ ወአደምክ፡ ነሎ፡ ሠራዊተክ፤
 ከመ፡ ትረስያ፡ ንግሥተ፡ ውስተ፡ ነሎ፡ ደወለ፡
 መንግሥተክ፡ ወታስግዳ፡ ለአማልክት፡ ወእንዘ፡ ሀ
 ሎክሙ፡ ቀዊመክሙ፤ ወትጽጽ፡ አንተ፡ ወጉቡአ
 ኒክ፡ ግብተ፡ በረቀ፡ መብረቅ፡ እምሰማይ፤ ወመሠ
 ጣ፡ እምአዕይንቲክሙ፡ ወበዝንቱ፡ ግርማ፡ ሞቱ፤
 እሙንቱ፡ ሰብእ፡ አንተሂ፡ ኮን (Fol. 96a. 2.) ከ፡ እን
 ቡዘ፡ ልብ፡ እምይእቲ፡ ዕለት፡ እስክ፡ አመ፡ አሕየ
 ውኩክ፡ በስመ፡ አምላኪያ፤ ወይቤሎ፡ ንጉሥ፡ አ
 ቅዱስ፡ እግዚአብሔር፡ መኑ፡ ነገረክ፡ ዘንተ። ወይ
 ቤሎ፡ አምላኪያ፡ ዘየአምር፡ ነሎ። ወይቤሎ፡ ተ
 አምርኑ፡ ሀገራ፡ ለይእቲ፡ ብእሲት። ወይቤሎ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅድግሰ፡ ሀገራ፡ ላ
 ቲኒ፡ አአምራ፡ እስመ፡ እምየ፡ ይእቲ፡ ወወላዲት
 የ፡ (Fol. 96a. 3.) ወደንገጸ፡ ሶቤሃ፡ ወተንሥእ፡ ወሰ
 ገደ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤሎ፡ ሊተሰ፡ ይመስለኒ፡ ዘአዕረግዋ፡
 ስማይተ፡ በአይቲ፡ ወለደተክ፡ በሰማይኑ፤ ወሚመ፡
 በምድር። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ በሰማይሰ፡ ኢይወልዱ፡ ወኢይትዋለዱ። አ
 ላ፡ ከመ፡ መላእክተ፡ እግዚአብሔር፡ ይከውኑ። ሊ
 ተሰ፡ ወለደተኒ፡ በሀገራ፡ ወ (Fol. 96b. 1.) ይቤሎ፡ ን
 ጉሥ፡ አስተበቀኝክ፡ አአቡየ፡ ንግረኒ፡ ጥዩቀ፡ ቅ
 ድመ፡ ያዋዌሃኑ፡ ወለደተክ፤ አው፡ እምድኅረ፡ ግ
 ብአታ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ እምድኅረ፡ ግብአታ፡ ወይቤሎ፡ ንጉሥ፡ በአማ
 ን፡ አንተ፡ ወልዳ፡ ለይእቲ፡ ቅድስት፡ ወይቤሎ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አርእየኒ፡ መቃብ
 ሪሆሙ፡ ለእሙንቱ፡ ሙታን፤ ወይቤሎ፡ ንጉሥ፡
 በአይቲ፡ አአምር፡ መቃብሪሆሙ፡ (Fol. 96b. 2.) ለእ

መሂ፡ በልዕዎሙ፡ አራዊት፤ ወለእመሂ፡ በልዕዎ
 ሙ፡ አዕዋፈ፡ ሰማይ፡ ኢየአምር። ወወዕአ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምኅቤሁ፡ ወቆመ፡ በ
 መርኅብ፡ ማልበርዴ። ወሰገደ፡ በብረኪሁ፡ ወጸለ
 የ፡ እንዘ፡ ይብል፡ አእግዚእየ፡ ኢየሱስ፡ ክርስቶስ፤
 ዘአምጸእኮ፡ ለሰብእ፡ እምኅብ፡ ኢህሎ። ወካዕብ፡
 ትራስየ፡ ከመ፡ ዘኢህሎ፡ አንተ፡ ውእቱ፡ ዘአንሣ
 እክ፡ (Fol. 96b. 3.) ለአልአዛር፡ እመቃብር፡ በጽዋዒ፡
 ቃልክ። አንተ፡ ውእቱ፡ ዘአንሣእክ፡ ለወለተ፡ ኢ
 ያኤሮስ፡ ሶብ፡ ትቤ፡ ተንሥኢ፡ ጣቢታ፡ አንተ፡ ው
 እቱ፡ ዘአንሣእክ፡ ለወልደ፡ መበለት፤ በሀገረ፡ ናይ
 ን፡ እኒዘክ፡ ንፍቆ፡ በብሂለ፡ ወሬዛ፡ ተንሥእ። ወ
 ይእዘኒ፡ አንሥአሙ፡ ለሙታን፡ በኃይልክ፡ ከመ፡
 ይእመኑ፡ ሕዝብክ፡ ትንሣኤ፡ ሙታን። ወይጽናዕ፡
 ልቦሙ፡ በፍቅረ፡ ዘኢክ። ወ (Fol. 97a. 1.) እንዘ፡ ይ
 ጼሊ፡ ከመዝ፡ መጽአ፡ ቃል፡ እምሰማይ፡ ዘይብል።
 አፍቁርየ፡ ተክለ፡ ሃይማኖት፡ ነሎ፡ ዘሰአልክኒ፡ እ
 ገብር፡ ለክ። ጸውዕ፡ ሙታን፡ በቃልክ፡ ወይትንሥ
 ኡ፡ ለክ፡ ከመ፡ ይትአመር፡ ጽንዓ፡ ፍቅርየ፡ ዘላዕ
 ሌክ። ወውእተ፡ ጊዜ፡ ጸርሐ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ነሎክሙ፡ ነፍሳት፡
 እለ፡ ሀለውክሙ፡ ውስተ፡ ዛቲ፡ መርኅብ፡ ተንሥ
 ኡ፡ በ (Fol. 97a. 2.) ኃይለ፡ እግዚእየ፡ ኢየሱስ፡ ክር
 ስቶስ። ወሶቤሃ፡ ተንሥኡ፡ ፲፻ ዕድሙ፡ ወቆሙ፡ ቅ
 ድሚሁ፤ ወሰገዳ፡ ሎቱ፡ እንዘ፡ ይብሉ፡ ባርከነ፡ አ
 ቅዱስ፡ ለእግዚአብሔር። እስመ፡ ሞትነ፡ በእንተ፡
 እምክ። ወናሁ፡ ተንሣእነ፡ በኃይለ፡ ጸሎትክ። ወ
 ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይ
 ቲ፡ ነበርክሙ፡ ወይቤልዎ፡ ነበርነ፡ እንዘ፡ ንሣቀይ፡
 ውስተ፡ ሲአል፡ ወጸውዎ፡ አቡነ፡ (Fol. 97a. 3.) ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ለንጉሥ። ወይቤሎ፡ ርኢ፡
 እልክተ፡ ዕድሜ፡ እለ፡ ተንሥኡ፡ እሙታን። ወር
 ኢዮ፡ ንጉሥ፡ ደንገጸ፡ ወሰዕነ፡ ተናግሮ፡ ወነሎ
 ሙ፡ ጉቡአን፡ ፈርሁ፡ ወርእዱ። ወይቤልዎ፡ ሰብእ
 ኑ፡ ዝብእሲ፡ ወሚመ፡ አምላክ። ወተስእሎሙ፡ ን
 ጉሥ፡ ለእለ፡ ተንሥኡ፡ ሰብእ፤ ወይቤሎሙ፡ ሀሎ
 ኑ፡ ነኑኔ፡ እምድኅረ፡ ሞት። ወይቤልዎ፡ አንጉሥ፡
 ምንተ፡ ንነግረክ፡ በ (Fol. 97b. 1.) እንተ፡ ውእቱ፡ ብ

ሐረ : ጽልመት : ወብካይ : ፲፱ብርሃናት : ዘከመዝ :
 ፀሐይ : ሶበ : ቦኡ : ውስተ : ውእቱ : መካነ : ጽልመ
 ት : እምኢክህሉ : ያብርሀ : ለ፩ብእሲ : ህየ : ነበር
 ነ : ወሰሚያ : ንጉሥ : አንዋጠጠ : ኩለንታሁ : ወፈ
 ርሀ : ጥቀ : ወኮነ : ከመ : በድን : እስከ : ገሠሦ : አ
 ቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወይኬ : ሰብእ : ዝ
 ኩሉ : ይጸንሐ : ወካዕበ : ይቤሎሙ : ንጉሥ : ለእ
 ሙንቱ : (Fol. 97b, 2.) ዕደው : በምንት : ግብር : መ
 ጸኣከሙ : ዝየ : ወይቤልዎ : እንዘ : ሀሎን : ማእከ
 ለ : ጽልመት : ዘእሳት : መጽአ : ቅዱስ : ሚካኤል :
 ሊቀ : መላእክት : ወአውዕኣነ : ወአብጽሐነ : ቅድ
 መ : ንጉሠ : ስብሐት : ወርኢናሁ : ለዝ : ብእሲ :
 ቀዊሞ : ከመ : አምደ : ብርሃን : ቅድመ : ውእቱ : ን
 ጉሥ : ወይቤሎ : ንጉሥ : ለሚካኤል : ሀብ : እሎ
 ንተ : ነፍሳተ : ለተክለ : ሃይማኖት : ወሰሚያ : (Fol.
 97b, 3.) አወፈየነ : ሎቱ : ውእቱሂ : ጸውዓነ : እንዘ :
 ይብል : ኩልክሙ : ነፍሳት : እለ : ሀለውክሙ : ው
 ስተ : ዛቲ : መርኅብ : ተንሥኡ : ፃኡ : ወንኡ : ኀቤ
 የ : ወመጸእነ : ኀቤሁ : ወቆምነ : ቅድሚሁ : ወሀሎ
 ነ : በከመ : ትፈእየነ : ወይቤሎ : አቡነ : ቅዱስ : ተ
 ክለ : ሃይማኖት : ለንጉሥ : ኦፍሥሐ : ጽዮን : እመ
 ን : ይእዜ : ከመ : ሀሎ : ትንሣኤ : ሙታን : ወይቤ

ሎ : እወ : አመንኩ : ወአእመርኩ : ከመ : አም
 (Fol. 98a, 1.) ላክከ : ይክል : ቀቲለ : ወአሕይዎ : ወአ
 ልቦ : ግብር : ዘይሰአኖ : ባሕቱ : ምንተ : ትኤዝዘኒ :
 ከመ : እግብር : ወእድኃን : እምውእቱ : ኩነኔ : ዘሰ
 ማዕኩ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
 ት : እምደእዜሰ : አልብከ : ኩነኔ : ዘየአምን : በወል
 ድ : ባሕይወት : ዘለዓለም : ኅቱም : ውእቱ : በስመ :
 ዚአሁ : ወባሕቱ : አሐተሰ : ነገረ : እኤዝዘከ : ሀብ :
 ምጽዋተ : ለ (Fol. 98a, 2.) ነዳያን : ወለምስኪናን :
 ወለአብያተ : ክርስቲያናት : ወትረክብ : መዝገብ :
 ዘበሰማያት : እስመ : ሃይማኖት : ምጽዋት : ይሰሪ :
 ኃጢአተ : ወወሀቦ : ንጉሥ : ለአቡነ : ቅዱስ : ተክ
 ለ : ሃይማኖት : ብዙኃ : ንዋየ : እስከ : መንፈቀ : መ
 ንግሥቱ : ከመ : የሀብ : ሎቱ : ምጽዋተ : ውእቱኒ :
 ነሢኦ : እምኒሁ : ዘረወ : ለነዳያን : ወለምስኪናን :
 በከመ : ይቤሎ : ወእምዝ : አጥመ (Fol. 98a, 3.) ቆ
 ሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለእሉ : ዕደ
 ው : እለ : ተንሥኡ : እሙን : በስመ : አብ : ወወል
 ድ : ወመንፈስ : ቅዱስ : ወፈነዎሙ : ይስብኩ : ትን
 ሣኤ : ሙታን : ለኩሉ : ብሔረ : ዳሞት : በረከቱ : የ
 ሀሉ : ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓ
 ለም : አሚን :

CHAPTER LXII.

(Fol. 98b.) ምዕራፍ : ፳፪ : ወእምዝ : ይቤሎ : ን
 ጉሥ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : እምደእ
 ዜሰ : ነፍስየ : ውስተ : እደከ : መሐረኒ : ኩሎ : ዘው
 ስተ : ልብከ : ዘይሠምር : ቦቱ : አምላክከ : ወይቤ
 ሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : አምላኪየሰ :
 ይፈቅድ : ፍኖተ : ንጹሐ : ወሕሊና : ሠናየ : ሕት
 ት : ማርያነ : እለ : ሀለዉ : ውስተ : ኩሉ : ብሔረ :
 መንግሥትከ : ወአጥፍአሙ : ወኩ (Fol. 99a, 1.) ኖ :
 ከመ : አቡሁ : ለእንለ : ማውታ : ወቁም : ላቲ : ለእ
 ሙ : ከመ : ምታ : ወትከውን : ወልዶ : ለልዑል : ወ
 ትነግሥ : በጽድቅ : በሰማይ : ወበምድር : ወአዘዘ : ን
 ጉሥ : ያምጽኡ : ፍጡነ : ኩሎ : ማርያነ : ዘተረክቡ :
 ውስተ : ሀገረ : መንግሥቱ : ወአምጽእዎሙ : ፍጡ

ነ : ወይቤ : ንጉሥ : አውዕይዎሙ : በእሳት : ወአውአ
 ይዎሙ : ወጠፍአ : አምልኮ : ጣዖት : ወተስእሎ :
 (Fol. 99a, 2.) ማሪት : እምኩሉ : በሐውርተ : ዳሞት :
 በስብከተ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወሢሞ
 ሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለእሙንቱ :
 ፲ወ፪ክህናት : ከመ : ይስብኩ : ወንጌለ : ውስተ : ኩ
 ሉ : በሐውርተ : ዳሞት : እስከ : ዕለተ : ሞቶሙ :
 ወለገብረ : ዋሕድሂ : ሜሞ : ላዕሌሆሙ : ከመ : ይ
 ኩኖሙ : አበ : ህየንቲሁ : ወነበረ : አቡነ : ቅዱስ :
 ተክለ : ሃይማኖት : በብሔረ : ዳሞት : መጠነ : ፲ወ፪
 (Fol. 99a, 3.) ዓመት : ወመልአን : ትምህርተ : ክር
 ስቶስ : ለኩሎን : በሐውርቲሃ : እስከ : ምድረ : ባ
 ርያ : ወእስከ : ፈለገ : ግዮን : ወእስከ : ምድረ : ሁ

መል ። ወኹሎን ፡ አህጉር ፡ እለ ፡ ይትጋወራ ፡ ምስለ ፡
ዳሞት ፡ አምና ፡ በክርስቶስ ፡ በአደዊሁ ፡ ለአቡነ ፡ ቅ

ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍ
ቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER LXIII.

(Fol. 99b.) ምዕራፍ ፡ ፳፫ ። ወእምዝ ፡ ተመይጣ ፡
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወዐርገ ፡ መልዕል
ተ ፡ ዝባራተን ፡ ወጸመ ፡ በህየ ፡ ጸመ ፡ ጃቅድስት ፡ እ
ንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ወበዕለተ ፡ ዓርብ ፡ የሐ
ምል ፡ ሐምለ ፡ ገዳም ፡ ዘእንበለ ፡ ይኅሪ ፡ መሪረ ፡ ወ
ጥዑመ ፤ ወይበልዕ ፡ እምኔሁ ፡ ጥራዮ ፡ በሰናብት ፡
ማየሰ ፡ ፍጹመ ፡ ኢይሰቲ ፡ እስከ ፡ ይትፌጸም ፡ ዘመ
ነ ፡ ጸም ፤ ወበዕለተ ፡ ፋሲካ ፡ ጊዜ ፡ መ (Fol. 100a. 1.)
ንፈቀ ፡ ሌሊት ፡ እንተ ፡ ይእቲ ፡ ትንሣኤሁ ፡ እምር
ት ፡ መጽአ ፡ ኅቤሁ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
እንዘ ፡ ሚካኤል ፡ ወገብርኤል ፡ በየማኑ ፡ ወበፆጋሙ ፡
ወማርያም ፡ እሙ ፡ ወ፲ወ፪ሐዋርያቲሁ ፡ ምስሌሁ ።
ወብዙኃን ፡ ሐራ ፡ ሰማይ ፡ ይተልወዎ ። ወይቤሎ ፡
ሰላም ፡ ለከ ፡ አፍቁርየ ፡ ተክለ ፡ ሃይማኖት ፡ ሰላመ ፡
አቡየ ፡ ወሰላመ ፡ መንፈስየ ፡ ቅዱስ ፡ የሀሉ ፡ ምስሌ
(Fol. 100a. 2.) ከ ፡ ተፈሣሕ ፡ ወተኃሠይ ። እስመ ፡ ተ
ጽሕፈ ፡ ስምከ ፡ በመንግሥተ ፡ ሰማያት ። አነሂ ፡ ተ
ፈሣሕኩ ፡ ወተኃሠይኩ ፡ ብከ ። እስመ ፡ አባእከ ፡ ሊ
ተ ፡ ምህርክ ፡ ብዙኃ ። በከመ ፡ አስተፍሣሕከኒ ፡ አን
ተ ፡ መጸእኩ ፡ ኅቤከ ። አነሂ ፡ ከመ ፡ አስተፍሥሕከ ፡
ዮም ፡ ቅድስናሆመ ፡ ለነቢያትየ ፡ ወአሦቶሙ ፡ ለሐ
ዋርያትየ ፡ የሀሉ ፡ ዘልፈ ፡ ምስሌከ ፡ ወከመ ፡ ጊዮር
ጊስ ፡ ዘልዳ ፡ ሞገስየ ፡ (Fol. 100a. 3.) ይትከዓው ፡ ው
ስተ ፡ ስምከ ። ወኹሉ ፡ ሰብእ ፡ ዘይገብር ፡ ተዝክረከ ፡

እመሂ ፡ በኅብስት ፡ አው ፡ በዕጣን ፡ ወቀርባን ፡ እስ
ከ ፡ ጽዋዐ ፡ ማይ ፡ ቁሪር ፡ ይኅልፍ ፡ ምስሌከ ፡ በግህ
ደት ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወኹሉ ፡ ዘይ
ጼውዕ ፡ ስመከ ፡ በዕለተ ፡ ምንዳቤሁ ፡ አነ ፡ አድኅኖ ፡
እመንሱት ። ኅብሂ ፡ ተሰምየ ፡ ስምከ ፡ እመሂ ፡ በገዳ
ም ፡ ወእመሂ ፡ በአብያት ፡ ህየ ፡ ይኹን ፡ ሣህል ፡ ወ
(Fol. 100b. 1.) ምሕረት ። ወፈድፋድሰ ፡ ለገብረ ፡ እግ
ዘኢብሔር ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። ወዘንተ ፡ ብሂሎ ፡ ወሀቦ ፡ ቁጽለ ፡ ገነት ፡ ወጽ
ዋዓኒ ፡ ዘእማየ ፡ ሕይወት ፡ ወይቤሎ ፡ ንሣእ ፡ ዘንተ ፡
ብላዕ ፡ ወስተይ ፡ ወበልዐ ፡ ወስትየ ። ወተፈሥሐት ፡
ነፍሱ ። ወመሰሎ ፡ ከመ ፡ ዘኢጸመ ፡ አሐተ ፡ ዕለተ ።
ወእምይእቲ ፡ ዕለት ፡ ጠፍአ ፡ ኹሎ ፡ ሕገ ፡ ሥጋ ፡ እ
ምኔሁ ። ወከ (Fol. 100b. 2.) ዕባ ፡ ይቤሎ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስቶስ ፡ እምይእዜሰ ፡ ሐር ፡ ምድረ ፡
አምሐራ ፡ ኅባ ፡ በጸሎተ ፡ ሚካኤል ፡ ዘግሸ ፡ ወንባ
ር ፡ ህየ ፡ እስከ ፡ አመ ፡ እነግረከ ፡ ወሚካኤል ፡ መል
አከ ፡ ምክርየ ፡ ይሄሉ ፡ ምስሌከ ፡ ወሰአሞ ፡ አፋሁ ፡
ወአንበረ ፡ እዴሁ ፡ ዲባ ፡ ርእሱ ፡ ወባረከ ፡ ወዐርገ ፡
ውስተ ፡ ሰማያት ፡ በዐቢይ ፡ ስብሐት ፡ ወይቤ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይትባረክ ፡ እ (Fol.
100b. 3.) ግዚአ ፡ ስመ ፡ ስብሐቲከ ፡ ዘወሀብከኒ ፡ ዘመ
ጠነዝ ፡ ለኃጥእ ፡ ገብርከ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ።

CHAPTER LXIV.

(Fol. 100a. 1.) ምዕራፍ ፡ ፳፬ ። ወተፈጸሞን ፡ እማ
ንቱ ፡ መዋዕል ፡ ሐረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ኅባ ፡ ንጉሥ ፡ ፍሥሐ ፡ ጽዮን ። ወይቤሎ ፡ ጽ
ናዕ ፡ በሃይማኖተ ፡ ክርስቶስ ፡ ወትጋህ ፡ ለዐቂባ ፡ ቤ
ተ ፡ ክርስቲያን ፡ አንሰ ፡ አሐውር ፡ ኅባ ፡ አዘዘኒ ፡ አ
ምላኪየ ፡ ወሰሚያ ፡ ንጉሥ ፡ በከየ ፡ ብዙኃ ፡ ወይ

ቤ ፡ ኦአቡነ ፡ ለመኑ ፡ ተኅድግ ፡ ሀገረከ ፡ ዘሐነጽከ ፡
በሃይማኖትከ ፤ ወዘአድኃንከ ፡ (Fol. 101a. 2.) እምእደ ፡
ሰይጣን ፡ በጸሎትከ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ኢይትከሀለኒ ፡ እትዓደው ፡ ትእዘዘ ፡
እግዚእየ ። ወከዕባ ፡ አስተጋብአሙ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ለኹሎሙ ፡ ከህናት ፡ ምስለ ፡ ሊ

ቆሙ ፡ ገብረ ፡ ዋሕድ ፡ ወይቤሎሙ ፡ ኩኑ ፡ ሠናያነ ፡
 ወቅኑያነ ፡ ለእግዚአብሔር ፡ ከመ ፡ ትኩኑ ፡ አርአያ ፡
 ለመርሔቱ ፤ ወረአዩ ፡ ሕዝቦ ፡ በጽድቅ ፡ ወበኩሉ ፡
 ተግሣ (Fol. 101b. 1.) ጽ ፡ መንፈሳዊት ፡ ከመ ፡ ኢይት
 ኃሥሥ ፡ ደሞሙ ፡ እምእዴክሙ ። ወናሁ ፡ አንስ ፡
 አሐውር ፡ ኅበ ፡ ዘፈነወኒ ፡ እግዚአብሔር ። አንትሙ
 ሰ ፡ ጽንዑ ፡ ወሀልወ ፡ ዝየ ፡ ወዕቀቡ ፡ ሊተ ፡ ደቂቅ
 ዩ ፡ በፈሪሃ ፡ እግዚአብሔር ፤ ወኢታማስንዎሙ ፡ ዘ
 አግብአሙ ፡ እግዚአብሔር ፡ ኅቤሁ ፡ በአርእዮ ፡ ኃ
 ይላት ፡ ወመንክራት ፤ ወይቤልዎ ፡ እሙንቱ ፡ ካህና
 ት ፡ ንሕነሰ ፡ ነሐውር ፡ ምስሌክ ፡ ወኢንትፈ ፡ (Fol.
 101b. 2.) ለጥ ፡ እምኔክ ፡ እስመ ፡ አንተ ፡ ውእቱ ፡ ተ
 ስፋነ ፡ እምታሕተ ፡ እግዚአብሔር ፡ አምላክነ ። ወይ
 ቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሐሰ ፡
 ለክሙ ፡ ትሑሩ ፡ ምስሌዩ ፡ ንበሩ ፡ ዝየ ። ወዕቀቡ ፡
 መርዔትዩ ፡ በዝንቱ ፡ ይሠምር ፡ ልብዩ ። ወገብረ ፡
 ዋሕድሰ ፡ ኮነ ፡ ይበኪ ፡ ፈድፋዶ ፡ እምኩሎሙ ፤ እስ
 መ ፡ ቀዳማይ ፡ ወልዱ ፡ ውእቱ ፡ በመንፈስ ፡ ቅዱስ ፡
 እምኩሎሙ ፡ ሰብአ ፡ ዳሞት ። ወይ (Fol. 101b. 3.) ቤ
 ሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብኪ ፡

ወልድዩ ፡ ጽናዕ ፡ በሃይማኖት ። ርትዕት ፡ በዘመሐር
 ኩክ ፡ አነ ፡ ወአጽንዎሙ ፡ ለአብያጸክ ፡ መሃይምናን ፡
 ወይቤሎ ፡ ገብረ ፡ ዋሕድ ፡ ከመ ፡ ምንት ፡ እከውን ፡
 ኃጢአዩ ፡ ኪያክ ፤ ኦአቡዩ ፡ ቀጻላ ፡ ርእስዩ ፡ ወብርሃ
 ነ ፡ አዕይንትዩ ፡ ጽናዕ ፡ ኃይልዩ ፡ ወሥርጋዬ ፡ ኩሉ ፡
 መልክዕዩ ። እመውት ፡ አንሰ ፡ በእግርክ ፡ ከመ ፡ ት
 ቅብረኒ ፡ አንተ ። ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ ለምንት ፡ ትሰብረኒ ፡ ልብዩ ፡ ሶበ ፡ ኃደጉ
 ክ ፡ በሥ (Fol. 102a. 1.) ጋዩ ፡ ወበመንፈስዩሰ ፡ እሂሉ ፡
 ዘልፈ ፡ ምስሌክ ፡ ወበብዝኃ ፡ ጣዕመ ፡ ቃሉ ፡ አኅደ
 ጎ ፡ ብካዩ ። ወአስተፋነውዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ ንጉሥ ፡ ወሠራዊቱ ። ወኩሎሙ ፡
 ሰብአ ፡ ሀገር ፡ ንዑሶሙ ፡ ወዐቢዮሙ ፤ እንዘ ፡ ይበክ
 ዩ ፡ መሪረ ። ወይቤሎ ፡ ሶበ ፡ ኅደገነ ፡ በሥጋክ ፡ ወበ
 መንፈስክ ፡ ኢትኅድገነ ። በመንፈስክ ፡ ወተዘክረነ ፡
 በጸሎትክ ፡ ኦአቡነ ፡ ቅዱስ ፡ ወይቤሎሙ ፡ ተመዩ
 ጡ ፡ እግዚአብሔር ፡ ይዘክረነ ፡ (Fol. 102a. 2.) ለኩል
 ነ ። ወሰአሙ ፡ እደዊሁ ፡ ወእገሪሁ ። ወተመይጡ ፡
 ብሔርሙ ፡ ወቅዱስኒ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
 ማኖት ።

CHAPTER LXV.

ምዕራፍ ፡ ፳፭ ። ሐረ ፡ ፍኖቶ ፡ ተፅዒኖ ፡ ዲበ ፡ ሰ
 ረገላ ፡ ብርሃን ፡ እንተ ፡ ኅበ ፡ መጽአ ፡ ፍኖተ ። ወኅ
 ደረ ፡ ኅበ ፡ ምእመናኒሁ ፡ ዘመሀርሙ ፡ ቅድመ ። ወ
 ርኢዮሙ ፡ ኪያሁ ፡ ሰገዱ ፡ ሎቱ ፡ ወአምኅዎ ። ወይ
 ቤልዎ ፡ ለምንት ፡ ዘመጠነዝ ፡ ጐንደይክ ፡ ዘእንበለ ፡
 ትምጻእ ፡ ኅቤነ ። ወይቤሎ (Fol. 102a. 3.) ሙ ፡ ይትክ
 ሀለኒኑ ፡ በፈቃድዩ ፡ ዘእንበለ ፡ ፈቃድ ፡ እግዚአብሔ

ር ። ወካበ ፡ ይቤሎሙ ፡ ዳግመ ፡ ጸላኢ ፡ አሕሰመኑ ፡
 ላዕሌክሙ ፤ ወይቤልዎ ፡ አልቦ ፡ ዳኅነ ፡ ሀሎነ ፡ በጸሎ
 ትክ ። ወባሕቱ ፡ ኅዳጣን ፡ ድውያን ፡ ሀለዉ ፡ በሀገር
 ነ ። ወይቤሎሙ ፡ አምጽእዎሙ ፡ ኅቤዩ ፡ ወአምጽ
 ኡ ፡ ሎቱ ፡ ኩሎ ፡ ድውያን ፡ ዘተረክቡ ፡ ውስተ ፡ ሀገ
 ር ፡ ወገሰሶሙ ፡ ወአሕዩዎሙ ፤ ወኮነ ፡ ሕይወት ፡ ው
 ስተ ፡ ኩሉ ፡ ብሔርሙ ።

CHAPTER LXVI.

(Fol. 102b.) ምዕራፍ ፡ ፳፮ ። ወእምድኅረ ፡ ሐወጸ ፡
 ኩሎ ፡ መሃይምናን ፡ ዘሰበክሙ ፡ ቅድመ ፡ በጽሐ ፡ ው
 ስተ ፡ ሀገሩ ፡ ዘረፌ ። ወረከበ ፡ በህዩ ፡ ብእሲተ ፡ ዘማ
 ዊተ ፡ ዘኮነ ፡ ይሬእያ ፡ እምትካት ፡ እንዘ ፡ ትዜሙ ።
 ወይቤላ ፡ ኦብእሲቶ ፡ እስክ ፡ ማዕዘኑ ፡ ትዜምዊ ፡ ኢ

ዩአክለኪኑ ፡ ዝንቱ ፡ ኃሣር ፤ ወትቤሎ ፡ ብእሲት ፡ ኦ
 አቡዩ ፡ ቅዱስ ፡ ኢይትከሀሊኒ ፡ እኅድግ ፡ ዘንተ ። ባ
 ሕቱ ፡ ይነድድ ፡ እሳት ፡ ውስተ ፡ ልብዩ ፡ ወያዜምወ
 ኒ ፡ ዘእን (Fol. 103a. 1.) በለ ፡ ፈቃድዩ ፡ ኦብእሲ ፡ እግ
 ዚአብሔር ፡ በዘትክል ፡ ርድኦኒ ፡ ወባልሐኒ ፡ እምዝ

ንቱ፡ ሃማ፡ ወዐተበ፡ ውስተ፡ ገጸ፡ በትእምርተ፡ መ
ስቀል፡ እንዘ፡ ይብል፡ ሃእ፡ መንፈስ፡ ርኩስ፡ እም
ላዕለ፡ ዛቲ፡ ብእሲት፡ ወወዕኦ፡ ሰይጣን፡ እምኔሃ፡
በአምሳለ፡ ብእሲት፡ አመት፡ ኅስምቱ፡ ጥቀ፡ ወጽ
ፉር፡ ስእርተ፡ ርእሱ፡ እንዘ፡ ይኬልሕ፡ ወይብል፡
አሌ፡ ሊተ፡ ወአይቲ፡ እጐይይ፡ እምኔክ፡ እ (Fol.
103a. 2.) ስመ፡ ተመንደብኩ፡ በኩለሃ፡ ወኃጣእኩ፡
ኅበ፡ አመሥጥ፡ ወዘንተ፡ ብሂሎ፡ ጠፍአ፡ ከመ፡
ጢስ፡ ወእምይአቲ፡ ዕለት፡ ኮነት፡ ይእቲ፡ ብእሲ
ት፡ ውስተ፡ ፈሪሃ፡ እግዚአብሔር፡ ወተጋበኡ፡ ነፋ
ሎሙ፡ ሰብአ፡ ሀገር፡ ወአዝማዲሁ፡ ወይቤሉ፡ ስ
ብሐት፡ ለእግዚአብሔር፡ ለዘአርአየነ፡ ገጸክ፡ ወአ

ስምዐነ፡ ቃለክ፡ አይቲ፡ ውእቱ፡ አዕይንተ፡ አቡ
ክ፡ ጸጋ፡ ዘአብ፡ ከመ፡ ይርአይ፡ ዘ (Fol. 103a. 3.) ን
ተ፡ ሀብተ፡ ዘተውህበ፡ ለክ፡ ወአይቲ፡ ውእቱ፡ አ
ዕይንተ፡ እምክ፡ እግዚእ፡ ኃረያ፡ ከመ፡ ትርአይ፡
ዘኮንክ፡ ነቢያ፡ ወሐዋርያ፡ ወሰባኬ፡ ወንጌለ፡ መን
ግሥተ፡ ሰማያት፡ ወርአዮሙ፡ ኃይለ፡ ዘይተልዎ፡
አምጽኡ፡ ነሎ፡ ድውያነ፡ እለ፡ ውስተ፡ ሀገር፡ ወ
አንበርዎሙ፡ ታሕተ፡ እገሪሁ፡ እንዘ፡ ይብሉ፡ አሕ
የዎሙ፡ በጸሎትክ፡ አባ፡ ወአተበ፡ ላዕሌሆሙ፡ ወ
አሕየዎሙ፡ ወአተዉ፡ (Fol. 103b. 1.) በፍሥሐ፡ አብ
ያቲሆሙ፡ ወተፈሥሐ፡ አዝማዲሁ፡ (Fol. 103b. 2.) ወ
ሰብሐዎ፡ ለእግዚአብሔር፡ ዘወሀቦ፡ ዘመጠነዝ፡ ጸጋ፡

CHAPTER LXVII.

(Fol. 103b. 3.) ምዕራፍ፡ ፳፯፡ ወእምዝ፡ ተንሥ
አ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ይሐ
ር፡ ምድረ፡ አምሐራ፡ ወእንዘ፡ የሐውር፡ ረከቦ፡
ለ፩መነኮስ፡ ወአተበ፡ ገጸ፡ እምርኑቅ፡ ወጸለየ፡ ጸ
ሎተ፡ ወንጌል፡ ውእቱ፡ ጸለየ፡ ከማሁ፡ እስመ፡ ል
ማይሙ፡ ለመነኮሳት፡ ከመዝ፡ ውእቱ፡ ይጼልዩ፡
እምቅድመ፡ ይትራከቦ፡ ወእምድኅሬሁ፡ ይትአም
ኑ፡ ወበዝ፡ ትምህርተ፡ ጸልዮ፡ አቡነ፡ ቅዱስ፡
(Fol. 104a. 1.) ተክለ፡ ሃይማኖት፡ ተአምኖ፡ ለውእ
ቱ፡ መነኮስ፡ ወይቤሎ፡ ዳኅንነ፡ አባ፡ ወይቤሎ፡
ዳኅን፡ እው፡ በጸሎትክ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ እምአይቲ፡ መጻእክ፡ ወይቤሎ፡
እምብሔረ፡ አምሐራ፡ እምደብረ፡ አቡነ፡ በጸሎተ፡
ሚካኤል፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ አይቲ፡ ተሐውር፡ ወይቤሎ፡ ውእቱ፡ መነኮ
ስ፡ ኢየሐምር፡ ብሔረ፡ ኅበ፡ አሐውር፡ ባሕቱ፡ ኅ
በ፡ አብጽሐኒ፡ እግዚአብሔር (Fol. 104a. 2.) ር፡ አሐ
ውር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ምንተ፡ ተሐውር፡ ዘኢተአምር፡ መካኖ፡ አንሰ፡
እብል፡ ኅቤየ፡ ፈነወክ፡ እግዚአብሔር፡ ተመየጥ፡
እንከሰ፡ መልእ፡ ንሐር፡ ውስተ፡ ሀገርክ፡ ወይቤ
ሎ፡ ውእቱ፡ መነኮስ፡ ኢየሐውር፡ በምንት፡ ግብ
ር፡ አሐውር፡ ይፈንወኒ፡ ኅቤክ፡ ወይቤሎ፡ አቡነ፡

ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ትሚጥ፡ ከያየ፡
ኃጥአ፡ እምኢያእምሮ፡ (Fol. 104a. 3.) ውስተ፡ አእ
ምሮ፡ ወትምርሐኒ፡ መካነክ፡ ከመ፡ እትመሐር፡ ሀ
የ፡ ሥርዓተ፡ ወሕገ፡ ወይቤሎ፡ ውእቱ፡ መነኮስ፡
አንሰ፡ ኢይትመየጥ፡ ለሐዋር፡ ምስሌክ፡ ምንትኑ፡
አንተ፡ ከመ፡ ያፃምወኒ፡ እግዚአብሔር፡ በእንቲአ
ክ፡ ዘንተ፡ ነሎ፡ መዋዕለ፡ እምድረ፡ አምሐራ፡
እስክ፡ ሸዋ፡ በጸሕየ፡ እትመየጥነ፡ በከንቱ፡ ወይ
ቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመሰ፡ ኢ
ፈነወክ፡ ኅቤየ፡ ሐ (Fol. 104b. 1.) ር፡ ኅበ፡ ዘፈቀድ
ክ፡ ሊተኒ፡ ያበጽሐኒ፡ ሀየ፡ አምላኪያ፡ ዘሎቱ፡ ክ
ሂሎት፡ ወእመሰ፡ ፈነወክ፡ ኅቤየ፡ ኢታንቀልቅል፡
እምዝየ፡ ወተዕዕነ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ስረገላሁ፡ ወሐረ፡ ፍኖቶ፡ ውእቱሰ፡ መነኮስ፡
ቆመ፡ በሀየ፡ ወኢተክህሎ፡ ያንቀልቅል፡ ለፌ፡ ወ
ለፌ፡ ወጸርሐ፡ በዐቢይ፡ ቃል፡ እንዘ፡ ይብል፡ አ
ባ፡ አባ፡ ቁመኒ፡ በእንተ፡ እግዚአብሔር፡ ወዐበዮ፡
አቡነ፡ ቅዱስ፡ ተክለ (Fol. 104b. 2.) ለ፡ ሃይማኖት፡ ወ
ሐረ፡ ካዕበ፡ ወሥልሰ፡ አስተብቀኦ፡ ወአበዮ፡ ወ
ጸውዖ፡ ቀል፡ እምሰማይ፡ ወይቤሎ፡ መሀር፡ እስ
መ፡ ገብረ፡ በኢያእምሮ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ኦእግዚእየ፡ እስመ፡ መነነ፡ ቢ
ጸ፡ ወአጽደቀ፡ ርእሶ፡ ኅድግ፡ ይደልዎ፡ ነኑኔ፡ ወ

ይቤሎ፡ ቃል፡ አኮነ፡ ጽሑፍ፡ ኃዲገ፡ አበሳ፡ ለቢ
 ጽ፡ እስከ፡ ስብዕ፡ በበስብዕ፡ ወተመይጠ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃ (Fol. 104b. 3.) ይማኖት፡ ወጸውዎ፡
 ለውእቱ፡ መነኮስ፡ ወይቤሎ፡ ሠረየ፡ ለነ፡ እግዚአ
 ብሔር፡ ኃጢአተነ፡ ወመጽአ፡ ውእቱ፡ መነኮስ፡
 ወሰገደ፡ ኀበ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤ፡ ስረይ፡ ሊተ፡ አባ፡ እስመ፡ ገበር
 ኩ፡ በኢያአምሮትየ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ኢመፍትው፡ ለነ፡ ንመንን፡ በጸ
 ነ፡ ወናጽድቅ፡ ርእሰነ፡ ወይእዜኒ፡ ሰረየ፡ ለከ፡ እግ
 ዚአብሔር፡ (Fol. 105a. 1.) ወዳግመ፡ ኢትግበር፡ ከ
 መዝ፡ ወተአምኑ፡ በበይናቲሆሙ፡ ወሐሩ፡ እንዘ፡
 ይሴአሎ፡ ሎቱ፡ ነገራተ፡ እግዚአብሔር፡ ወምንት፡
 ሥርዓተ፡ ደብሩ፡ ወሕይወቶሙ፡ ለቅዱሳን፡ ወው
 እቱሰ፡ መነኮሰ፡ ኢየአምር፡ ከመ፡ የሐውር፡ በሰረ
 ገላ፡ ወይመስሎ፡ ከመ፡ ዘበምድር፡ የሐውር፡ ወ
 ይቤሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አባ፡
 ተሐውርኑ፡ በሰረገላ፡ እስመ፡ ቀደምከ (Fol. 105a. 2.)
 ኒ፡ ፍጡነ፡ ዘንተ፡ ነሎ፡ ፍኖተ፡ ወይቤሎ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምንተ፡ አነ፡ ኃጥአ፡
 ወአባሲ፡ ከመ፡ እሑር፡ በሰረገላ፡ ወይቤሎ፡ ውእ
 ቱ፡ መነኮስ፡ ኢታዕብደኒ፡ አባ፡ ሀለውከ፡ ተሐው
 ር፡ በሰረገላ፡ ወናሁ፡ ይቀልል፡ እግርከ፡ ከመ፡ ሩ
 ጸተ፡ ነፋሰ፡ ወአንሰ፡ ደከምኩ፡ ወእፈቅድ፡ አዕር
 ፍ፡ ንስቲተ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ናዕርፍ፡ ኀቡረ፡ አነሂ፡ ከማከ፡ ድኩም፡
 ወባሕቱ፡ አእምር፡ (Fol. 105a. 3.) ኀበ፡ ነኅድር፡ ወ
 ይቤሎ፡ ውእቱ፡ መነኮስ፡ ኀበ፡ ዘአብጽሐነ፡ እግዚ
 አብሔር፡ ነኅድር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ተአምርኑ፡ መካኖ፡ ኀበ፡ ነኅድር፡
 ወይቤሎ፡ እመሰ፡ ንበጽሕ፡ ኀበ፡ እገሌ፡ ነኅድር፡
 ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንከ፡
 በል፡ ናዕርፍ፡ ወጸለየ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ በውሣጤ፡ ልቡ፡ ከመ፡ ይኑም፡ ውእቱ፡
 መነኮስ፡ ወካዕበ፡ (Fol. 105b. 1.) ጸለየ፡ ከመ፡ ይብጽ
 ሑ፡ መካነ፡ ዘይቤ፡ ውእቱ፡ መነኮስ፡ ወዘእንበለ፡
 ይፈጽም፡ ጸሎቶ፡ ዓገቶ፡ ደመና፡ ብርሃን፡ ወዎሮ፡ ም
 ስለ፡ ውእቱ፡ መነኮስ፡ ወአብጽሐ፡ ሕየ፡ ወሰሰለ፡

ደመና፡ እምኒሆሙ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ዘ
 ሎቱ፡ ከሂሎት፡ ወአንቅሐ፡ ለውእቱ፡ መነኮስ፡
 ወይቤሎ፡ ተንሥእ፡ ንሑር፡ ናሁ፡ መስየ፡ ብሔ
 ር፡ ወነቂሐ፡ ውእቱ፡ መነኮስ፡ ርእየ፡ አብያተ፡ ዘ
 (Fol. 105b. 2.) የአምር፡ ቅድመ፡ ወወዕአ፡ በዐለ፡ ቤ
 ት፡ እምሆየ፡ ወተአምኖሙ፡ ውእቱሰ፡ ብእሲ፡ ዘ
 ፈቀደ፡ ይኅድር፡ ኀቤሁ፡ ወአእመሮ፡ ውእቱ፡ ብ
 እሲ፡ ለውእቱ፡ መነኮስ፡ ወይቤሎ፡ ዳኅንኑ፡ አባ፡
 ወይቤሎ፡ እው፡ ዳኅን፡ ወሐለየ፡ ውእቱ፡ መነኮስ፡
 በልቡ፡ ወይቤ፡ ዝብእሲ፡ መልአክኑ፡ ወሚመ፡ ሰ
 ብእ፡ ወእንዘ፡ ይሔሊ፡ ዘንተ፡ ወይቤሎሙ፡ በዐ
 ለ፡ ቤት፡ ባኡ፡ ቤትየ፡ ወኅድሩ፡ አግብ (Fol. 105b. 3.)
 ርተ፡ እግዚአብሔር፡ ወበዊሐሙ፡ አምጽአ፡ ማየ፡
 ወሐፀበ፡ እገሪሆሙ፡ ወእንዘ፡ ያስተዳሉ፡ ሲሳየ
 ሙ፡ ኦውደቆ፡ ለወልዱ፡ ጋኔን፡ እኩይ፡ ዘኮነ፡ ያ
 መነደቦ፡ ዘልፈ፡ እምንዕሶ፡ ወይቤሎሙ፡ ውእቱ፡
 ብእሲ፡ አንትሙ፡ ቅዱሳነ፡ ልዑል፡ ዘበእክሙ፡ ዮ
 ም፡ ቤትየ፡ አሕይው፡ ወልድየ፡ ወይቤሎ፡ ውእ
 ቱ፡ መነኮስ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አ
 አባ፡ አሕዩ፡ ሎ (Fol. 106a. 1.) ቱ፡ ወልደ፡ እስመ፡
 እሬኢ፡ ኃይለ፡ አምላክ፡ እንዘ፡ ይተልወከ፡ ለበዐ
 ለ፡ ቤትሂ፡ ቀጸቦ፡ ከመ፡ ያስተብቅሆ፡ ለአቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ወሰገደ፡ ታሕተ፡ እገሪሁ፡
 ወአስተብቅሆ፡ ብዙኃ፡ ወተንሥእ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወሐረ፡ ኀበ፡ ውእቱ፡ ወልድ፡
 ወዓተበ፡ ውስተ፡ ገጹ፡ በትእምርተ፡ መስቀል፡ እ
 ንዘ፡ ይብል፡ ጸእ፡ መንፈስ፡ ርኩስ፡ በኃይለ፡ እ (Fol.
 106a. 2.) ግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘእሰብክ፡ በ
 ስሙ፡ አን፡ ወወዕአ፡ ጋኔን፡ እንዘ፡ ይነብሕ፡ ከመ፡
 ከልብ፡ ወሐይው፡ ውእቱ፡ ወልድ፡ እምይእቲ፡ ሰ
 ዓት፡ ወርኢዮ፡ በዐለ፡ ቤት፡ ዘንተ፡ ተአምረ፡ አ
 ንከረ፡ ወሰገደ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወአቅረበ፡ ማዕደ፡ ወበልዑ፡ ቅ
 ዱሳን፡ ወጸቢሐ፡ አስተጋብአሙ፡ ውእቱ፡ ብእሲ፡
 ለሰብአ፡ ሀገሩ፡ ወነገ (Fol. 106a. 3.) ሮሙ፡ ነሎ፡
 ዘኮነ፡ ተአምረ፡ ውስተ፡ ቤቱ፡ ወሰሚሆሙ፡ ሰብ
 አ፡ ሀገር፡ አስተጋብአ፡ ነሎ፡ ድውያነ፡ እለ፡ ው
 ስቲቶሙ፡ ወጉልቆሙ፡ ጃወፀወአንበርዎሙ፡ ታሕ

ተ : እገሪሁ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወ
አሕዩዎሙ : እንዘ : ይገሥሦሙ : በኃይለ : መንፈስ :
ቅዱስ ፤ ዘኅዱር : ላዕሌሁ : ወተንሥኡ : ኩሎሙ :
ከመ : ዘኢሐሙ : ምንተኒ ፤ ወሰገዱ : ሎቱ : ወ

አ (Fol. 106b. 1.) ምኅዎ ። ወርኢዮሙ : ሰብአ : ሀ
ገር : ሰብሕዎ : ወአእኩትዎ : ለእግዚ (Fol. 106b. 2.)
አብሔር : ዘተሣሃሎሙ : በብጽሐተ : ዝንቱ : ቅ
ዱስ ።

CHAPTER LXVIII.

(Fol. 106b. 3.) ምዕራፍ : ፳፰ ። ወእምዝ : ሐረ : አ
ቡነ : ቅዱስ : ተክለ : ሃይማኖት : እምህየ : ምስለ : ው
እቱ : መነኮስ : ውእቱስ : መነኮስ ፤ ኮነ : ያነክር : እን
ዘ : ይሬኢ : ተአምረ ። ወይቤሎ : ለአቡነ : ቅዱስ :
ተክለ : ሃይማኖት : አአባ : ሰብእኑ : አንተ : ወሚ
መ : መልአክ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃ
ይማኖት : ኢትበል : ከመዝ : ኦእኑየ : ምንት : አነ :
ከመ : እኩን : መልአክ : መሬ (Fol. 107a. 1.) ት : ወ
ሐመድ : አነ : ምኑን : በኅበ : ሰብእ : ወትሐት : በ
ውስተ : ሕዝብ : ኃጥእ : ወአባሲ : አነ ። ወዘንተ :
ብሂሎ : አምሐሎ : ለውእቱ : መነኮስ : ከመ : ኢይ
ንግር : ለሰብእ : ኩሎ : ዘርእየ : በፍኖት ። እንዘ : ይ
ብል : ኢትክሥት : ኅቡአትየ ። ወይቤሎ : ውእቱ :
መነኮስ : አከ : አነ : ዘእክሥት : ብከ : ዘእንበለ : ዳእ
ሙ : ምግባሪከ ፤ እስመ : ኢትክል : ተከብቶ : ሀገር :
(Fol. 107a. 2.) እንተ : ተሐንጸት : መልዕልተ : ደብ
ር : ወኢያሐትወ : ማኅቶተ : ከመ : ያንብርዋ : ታሐ
ተ : ከፈር ። ዳዕሙ : ከመ : ያንብርዋ : ዲበ : ተቅዋ
ማ : ወታብርህ : ለኩሎ : እለ : ውስተ : ቤት ። ለከ
ሂ : አአባ : ኢይትከሀለከ : ከመ : ትኅባእ : ግብረ : እ
ግዚአብሔር ። ዳእሙ : ኩነነ : አርአያ : ከመ : ንርአ
ይ : ሥነ : ምግባሪከ : ሠናይ : ወንሰብሐ : ለአቡከ :
ሰማያዊ ። ወይቤ (Fol. 107a. 3.) ሎ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ወባሕቱ : አንተ : ኢትንግር : ሚ
ላዕሌየ : ዘፈቀደ : ይግበር : እግዚአብሔር ። ወእን
ዘ : ዘንተ : ይትናገሩ : በጽሑ : ውስተ : መካን : ዘአ
ዘዘ : እግዚአብሔር : ከመ : ይሑር : ኅቤሃ ። ወይቤ
ሎ : ለውእቱ : መነኮስ : አእምር : ኦእኑየ : ለእመ :
ኮነ : ዝብሔርከ ፤ ወይቤሎ : ውእቱ : መነኮስ : ንበጽ
ሕኑ : በጀመዋዕል : ኢኮነኑ : ዘተራከ (Fol. 107b. 1.) ብ
ነ : ትማልም : በምድረ : ሸዋ : ከመ : ምንትኑ : ንበ

ጽሕ : አአባ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይ
ማኖት : እስኩኬ : ጠይቅ : እስመ : መንክር : ውእ
ቱ : ግብረ : እግዚአብሔር ። ወአንሥኡ : አዕይንቲ
ሁ : ውእቱ : መነኮስ : ወረከበ : ትእምርተ : ሀገሩ :
ዕበኒሃ : ወዕዕዊሃ ። ወሐረ : ንስቲታ : ወረከበ : ሰብ
አ : ብሔሩ : ወተአምኅዎ ፤ ወዳዲ : ረከበ : መነኮሳ
ተ : ደብሩ : እ (Fol. 107b. 2.) ለ : እሙንቱ : አሐዊሁ :
ወተአምኅዎ ፤ ወይቤልዎ : ዝእንግዳ : ዘምስሌከ ።
አይቱ : ብሔሩ : መልአክ : እግዚአብሔር : ይመስ
ል : ኩለንታሁ ። ወይቤሎሙ : ብሔሩስ : ምድረ :
ሸዋ ። ወይቤልዎ : ማዕዜ : ረከብኮ ። ወይቤሎሙ :
ትማልም : በምድረ : ሸዋ ። ወይቤልዎ : ከመ : ምን
ት : በጻሕክሙ : ዝየ : በሰኑይ : መዋዕል ። ወይቤሎ
ሙ : ኢያእመርኩ : ዘከመ : ኮነ : ብ (Fol. 107b. 3.) ጽ
ሐትነ : ወአንከሩ : ወኢአምንዎ : ወእንዘ : ያስተዓ
ዕቡ : ቦኡ : ውስተ : ቤተ : ክርስቲያን : ወተሳለመ :
አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወጸለየ : በውስ
ቲታ : ብዙኃ ። ወእምድኅረ : ጸሎት : ይቤሎ : ለው
እቱ : መነኮስ : ማእዜ : ታበጽሐኒ : ኅበ : አበ : ምኒ
ት ። ወይቤሎ : ጌሠመ : አበጽሐከ : ወቤቱ : ፪ሆ
ሙ : ኅቡረ ። ወጸቢሐ : ወሰዶ : ለአቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ኅበ : አበ : ምኒ (Fol. 108a. 1.) ት : ዘ
ውእቱ : አባ : በጸሎተ : ሚካኤል : ዘግሸ ። ወነገር :
ወይቤሎ : ሀሎ : እንግዳ : ዘመጽአ : ምስሌየ : እም
ብሔረ : ሸዋ ። ወይፈቅድ : ይበእ : ኅቤከ : ወይቤ
ሎ : አበ : ምኒት : አምጽአ : ፍጡነ : ኅቤየ : ወወዕ
አ : ወአብአ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ወሶበ : ርእዮ : አቡነ : በጸሎተ : ሚካኤል : ደንገጸ :
እምብርሃነ : ገጸ ። ወተንሥኡ : እመንበሩ : ወተም
ኖ : በአምኃ : መንፈሳዊት ፤ ወአንበር : ምስሌሁ :
ውእቱስ : አባ : በ (Fol. 108a. 2.) ጸሎተ : ሚካኤል :

ጸሐቂ፡ በመንፈሱ፡ ወዋማዊ፡ በገድሉ፡ ወሐዋሪ፡
በፍኖተ፡ አበው፡ ቅዱሳን፡ ወአእመረ፡ በመንፈስ፡
ቅዱስ፡ ምጽአቶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እምቅድመ፡ ብጽሐቱ፡ ወይቤሎ፡ እምአይቲ፡
አንተ፡ ወይቤሎ፡ እምርጉቅ፡ ብሔር፡ ዘይትበህል፡
ሸዋ፤ ወይቤሎ፡ በምንት፡ ግብር፡ መጸእከ፡ ዝየ፡
ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እግ
(Fol. 108a. 3.) ዚአብሔር፡ ፈነወኒ፡ ኅቤከ፡ ከመ፡ ት
ምሐረኒ፡ ሥርዓተ፡ ቅዱሳን፡ ወይቤሎ፡ አበ፡ ምኒ
ት፡ አንተነ፡ ተክለ፡ ሃይማኖት፡ ዘተሰብሐ፡ ብከ፡
ቅዱስ፡ ቅዱሳን፡ ተኃሥሥ፡ ትትመሀር፡ እምኔየ፡

ሥርዓተ፡ ቅዱሳን፡ ወባሕቱ፡ ንበር፡ ምስሌየ፡ እስ
ከ፡ አመ፡ ይጼውዓከ፡ እግዚእ፡ ለግብር፡ ዘፈቀደ፡
ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አአባ፡
መነ፡ ነገረከ፡ ስመ፡ ዚአየ፡ ለኃጥእ፡ አ (Fol. 108b. 1.)
ማን፡ መንፈስ፡ እግዚአብሔር፡ ቅዱስ፡ ላዕሌከ፡ በ
ከመ፡ ሰማዕኩ፡ በእንተአከ፡ ወይቤሎ፡ አባ፡ በጸሎ
(Fol. 108b. 2.) ተ፡ ሚካኤል፤ አማንየ፡ እብለከ፡ ከ
መ፡ ነገረኒ፡ መንፈስ፡ ቅዱስ፡ ዛቲ፡ ሌሊት፡ ስመከ፡
ወኒሩተከ፡ (Fol. 108b. 3.) ወናይ፡ ምጽአትከ፡ ኅቤ
የ፡ ዮም፡ በከመ፡ ቃሉ፡ ወነበረ፡ ኅቤሁ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅዳጠ፡ መዋዕለ፡

፡ ዘሐመስ ፡

CHAPTER LXIX.

(Fol. 109a. 1.) ምዕራፍ፡ ፳፱፡ ወእምድኅረ፡ ኅዳ
ጥ፡ መዋዕል፡ አኅዘ፡ ዝንቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ከመ፡ ይትቀሐው፡ ለገድለ፡ ዝንቱ፡ ቅ
ዱስ፡ ለባሴ፡ ዋማ፡ አባ፡ በጸሎተ፡ ሚካኤል፤ ወለገ
ድላቲሆመ፡ ለደቂቁ፡ ተኃራምያን፡ ወኮነ፡ ይትለ
አክ፡ ውስተ፡ ግብረ፡ ማኅረጽ፡ ወይቀድሕ፡ ማየ፡
ወይወፍር፡ ገዳመ፡ ወይሴፅር፡ ዕፀወ፡ ወይፀውር፡
ወያበውእ፡ (Fol. 109a. 2.) ወአዕረርሴመ፡ ለኩሎመ፡
አኃው፡ እምተግባር፤ ወኢይቤ፡ ለዝ፡ እትለአኮ፡
ወለዝ፡ ኢይትለአኮ፤ አላ፡ ይገብር፡ በዕሩይ፡ ለኩ
ሎ፤ ወይባርክዎ፡ ኩሎመ፡ በበረከት፡ መንፈሳዊ
ት፡ ወኮነ፡ ይዜከራ፡ ለነፍሱ፡ ቃለ፡ ዘለእግዚእነ፡
ይትባረክ፡ ስመ፡ ዘይቤ፡ እስመ፡ ኢመጽአ፡ ወል
ደ፡ እንለ፡ እመሕያው፡ ከመ፡ ይትለአክዎ፤ ዳእመ፡
ከመ፡ ይትለአክ፡ ወተሐይጰ፡ ዓዲ፡ (Fol. 109a. 3.) በ
ሐፀ፡ ቃል፡ ዘጳውሎስ፤ ዘይቤ፡ ኢትዘሃሩ፡ ወኢ
ትትቦቦየ፡ አላ፡ በትሁት፡ ልብ፡ አክብሩ፡ ቢጸክ
መ፡ እምርእስክመ፡ ፈድፋደ፡ ወኢትጽሐቁ፡ ለባ
ሕቲትክመ፡ ዘእንበለ፡ ለቢጽክመ፤ ወኩልክመ፡
ዘንተ፡ ሐልየ፡ ለነሂ፡ ዘከመ፡ ገብረ፡ ኢየሱስ፡ ክር
ስቶስ፤ ዘውእቱ፡ አርአያ፡ ገጹ፡ ለእግዚአብሔር፡
አኮ፡ ሐይዶ፡ ዘኮነ፡ እግዚአብሔር፤ አላ፡ አትሒቶ፡

ር (Fol. 109b. 1.) እሶ፡ ከመ፡ ገብር፡ ኮነ፡ ወከዊኖ፡ ከ
መ፡ ብእሲ፡ ወተአዚዘ፡ በጽሐ፡ እስከ፡ ለሞት፡ ሞ
ቱሂ፡ ዘበመስቀል፡ ወበእንተዝ፡ አዕቦየ፡ እግዚአ
ብሔር፡ ወጸገዎ፡ ስመ፡ ዘየዐቢ፡ እምኩሎ፡ ስም፤
ወበእንተዝ፡ አቡነሂ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ገደፈ፡ ኩሎ፡ ሕሊና፡ ዘበምድር፡ ወኮነ፡ ትሒተ፡
ወመፍቀሬ፡ ተልእኮ፡ ዘልፈ፡ ወይተግህ፡ በመዝሙ
ረ፡ ዳዊት፡ ወመኃልየ፡ (Fol. 109b. 2.) ነቢያት፡ መዐ
ልተ፡ ወሌሊተ፡ ወለለ፡ ፩ መዝሙር፡ ይስግድ፡ ፲
ጊዜ፡ ወኮነ፡ ኅልቁ፡ ሰጊድ፡ ፲፪ ወ፲፫ ወ፶ ወዐ፡ አ
መ፡ ይስግድ፡ ፴ ወ፶ ወ፶ በመዐልት፡ ወከማሁ፡ በ
ሌሊት፡ ወግብረ፡ ማሕረጽሂ፡ ኢያጸርዕ፡ ዘምስለ፡
አርድአት፡ በሌሊት፡ የሐርጽ፡ ፫ አስፈሬደ፡ ወበዐ
ልት፡ ከማሁ፡ ወአሐቲ፡ አስፈሬድ፡ ታገምር፡ ፬ ባ
ዶስ፡ ሶበሂ፡ ይቀድሕ፡ ማየ፡ ይፀውር፡ አሐተ፡ ጊ
ዜ፡ ፪ ቀሱ (Fol. 109b. 3.) ታተ፡ ሶበኒ፡ የሐጥብ፡ ዕፀ
ወ፡ ይሴፅር፡ በበጃዖረ፡ ብእሲ፡ እስከ፡ ያነጢ፡ ዘይ
ፀውር፡ ሎቱ፤ ወኩኖመ፡ ለመነኮሳት፡ ከመ፡ ዓይን፡
ወዕዝን፡ በኩሎ፡ ግብረ፡ መልእክቱ፡ ዐቢይኒ፡ ወን
ዑስ፡ ድኩምኒ፡ ወጽኑዕ፡ ይብልዎ፡ ተክለ፡ ሃይማኖት፡
ግብር፡ ሊተ፡ ዘንተ፡ ተክለ፡ ሃይማኖት፡ ተለአ
ከኒ፡ ተክለ፡ ሃይማኖት፡ ተራድአኒ፡ ተክለ፡ ሃይማኖት

ት፡ አሠኒ፡ ሊተ፡ ወይቤ፡ ለኩሉ፡ አሆ፡ (Fol. 110a. 1.)
 እንበለ፡ ነጐርንር፡ ወእንበለ፡ ጽርዓት፡ ወኢየባቢ፡
 ለመኑሂ፡ ወባሕቱ፡ ይገብር፡ ለኩሉሙ፡ መፍቅዶ
 ሙ፡ ወጸመ (Fol. 110a. 2.) ሂ፡ ይጸውም፡ በበሠሉስ፡

ወበበሐሙስ፡ መዋዕል፡ ወደብሰ፡ ሥጋሁ፡ ከመ፡ ገ
 ልዕ፡ እምብዝኃ፡ ትኅርምት፡ ወፃፃ፡ ወነበረ፡ ከመ
 ዝ፡ ጌዓመተ፡

CHAPTER LXX.

(Fol. 110a. 3.) ምዕራፍ፡ ፪፡ ወእምድኅረ፡ ዝንቱ፡
 አምጽኡ፡ ብእሴ፡ ዘጋኔን፡ ኅበ፡ አበ፡ ምኔት፡ አባ፡
 በጸሎተ፡ ሚካኤል፡ ከመ፡ ይፈውሶ፡ ወዐበዩ፡ ወፃ
 አ፡ ወይቤልም፡ መነኮሳት፡ ለአበ፡ ምኔት፡ እስኩ፡
 በሎ፡ ለተክለ፡ ሃይማኖት፡ አሕይዎ፡ ለዝ፡ ብእሴ፡
 ወይቤሎሙ፡ አበ፡ ምኔት፡ ይክልኑ፡ አሕይዎቶ፡
 ወይቤልም፡ ይክል፡ አባ፡ ንሕነሰ፡ ንትሐዘብ፡ ከመ፡
 መልአክ፡ እግዚአብሔር፡ ው (Fol. 110b. 1.) እቱ፡ ወ
 አክ፡ ሰብእ፡ ወነገርዎ፡ ኩሎ፡ ምግባር፡ ወይቤል
 ም፡ እመቦ፡ እምአኃው፡ ዘተሰብረ፡ እገሪሁ፡ አው፡
 እደዊሁ፡ ወእመኒ፡ ዘአንቄረ፡ ዓይኖ፡ ሶበ፡ ይብል፡
 ነዓ፡ ተክለ፡ ሃይማኖት፡ ርኢ፡ ሊተ፡ እስመ፡ የሐም
 መኒ፡ ሊተ፡ ዘንተ፡ ወያርእይዎ፡ መካነ፡ ደዊሆሙ፡
 ውእቱኒ፡ ይገሥሥሙ፡ በእደዊሁ፡ ወየሐይው፡ ፍ
 ጡነ፡ እሳተኒ፡ ይገሥሥ፡ እንዘ፡ ይጌጉ (Fol. 110b. 2.)
 ዕ፡ ለመልእክት፡ ወኢያውዕዮ፡ ወንሕነ፡ ንሬኢ፡
 እንዘ፡ ይገብር፡ ዘንተ፡ ውእቱኒ፡ መነኮስ፡ ነገሮ፡
 ኩሎ፡ ዘኮነ፡ በፍኖት፡ እምኔሁ፡ ወይቤ፡ አበ፡ ምኔ
 ት፡ እንዘ፡ ያነክር፡ መልአክኑ፡ እንጋ፡ ተመሲሎ፡
 ሰብአ፡ መጽአ፡ ኅቤነ፡ ወይቤሎሙ፡ ጸውዕምሙ፡
 ይምጸእ፡ ኅቤየ፡ ወሐፋ፡ ላእካን፡ ወይቤልም፡ ለአ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ነዓ፡ ይጸውዐክ፡ አ
 (Fol. 110b. 3.) ቡነ፡ ወእንዘ፡ ይመጽእ፡ ኅበ፡ አበ፡
 ምኔት፡ ሶበ፡ ርእዮ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ነጽሐ፡ ጋኔኑ፡ ለውእቱ፡ ብእሴ፡ ወአንገርገ
 ረ፡ ታሕተ፡ እገሪሁ፡ ለአበ፡ ምኔት፡ ወይቤሎ፡ አ
 በ፡ ምኔት፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ን
 ሣእ፡ ወልድየ፡ አሕይዎ፡ ለዝንቱ፡ እስመ፡ ለክ፡ አ
 ብሐክ፡ እግዚአብሔር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ በምንት፡ አሐይ (Fol. 111a. 1.) ም፡
 ወባሕቱ፡ እግዚአብሔር፡ ዘአንተ፡ ትትቀነይ፡ ሎ

ቱ፡ ውእቱ፡ ያሕይዎ፡ በጸሎትክ፡ ወሶበ፡ ይቤ፡ ዘ
 ንተ፡ ወዕክ፡ እምላዕለ፡ ውእቱ፡ ብእሴ፡ መንፈስ፡
 ርኩስ፡ እንዘ፡ ይኬልህ፡ ወይብል፡ አይቲ፡ እጐይ
 ይ፡ እምኔክ፡ አብእሴ፡ እኩይ፡ ኢአክለክኑ፡ አድያ
 ማተ፡ ሸዋ፡ ዘኅደጉ፡ ለክ፡ ዮምኒ፡ መጻእክ፡ ምድ
 ረ፡ አምሐራ፡ ከመ፡ ትስድደኒ፡ ኃጣእኩ፡ (Fol. 111a. 2.)
 ምዕራፈ፡ እምኔክ፡ ውስተ፡ ኩሎ፡ መካን፡ ምንተ፡
 እገብር፡ በእንተኒአክ፡ ናሁ፡ እወዲ፡ ውስተ፡ ልበ፡ ሰ
 ብእ፡ ከመ፡ ይወድሱክ፡ ወበዝንቱ፡ የሐዕ፡ ዓስብ
 ክ፡ ወዘንተ፡ ብሂሎ፡ አስተርአየ፡ ሰይማን፡ በአም
 ሳለ፡ ሆበይ፡ ማእከለ፡ ጉቡአን፡ ወጠፍአ፡ ከመ፡ ጢ
 ስ፡ ወሐይወ፡ ውእቱ፡ ብእሴ፡ እምይእቲ፡ ሰዓት፡
 ተረፈ፡ መዋዕል፡ ሕይወቱ፡ ወሰገደ፡ አቡነ፡ ቅ (Fol.
 111a. 3.) ዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ እገሪሁ፡ ለ
 አበ፡ ምኔት፡ እንዘ፡ ይብል፡ ዝንቱ፡ ብእሴ፡ ሐይ
 ወ፡ በጸሎትክ፡ ወይቤሎ፡ አበ፡ ምኔት፡ አክ፡ በጸ
 ሎትየ፡ ዘሐይወ፡ አላ፡ በትሕትናክ፡ ወበጸጋ፡ ዘተ
 ውህበ፡ ለክ፡ ወይእዜኒ፡ አምሕለክ፡ በእግዚአብሔ
 ር፡ ከመ፡ ትንግረኒ፡ ምንት፡ አንተ፡ መልአክኑ፡
 ወሚመ፡ ሰብእ፡ ወወድቀ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
 ሃይማኖት፡ ዲበ፡ ምድ (Fol. 111b. 1.) ር፡ ወበከየ፡ እ
 ንዘ፡ ይብል፡ ምንት፡ አነ፡ መሬት፡ ወሐመድ፡ ዘኢ
 መጠንየ፡ ትሔሊ፡ ላዕሌየ፡ ኦአባ፡ አበ፡ ምኔትሂ፡
 ሰገደ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ ወሰአመ፡ እገሪሁ፡ እንዘ፡ ያጽሕቦ፡ ብዙ
 ኃ፡ ከመ፡ ይንግሮ፡ ሕይወቶ፡ ወአዘዘሙ፡ ለአኃ
 ው፡ ከመ፡ ይትገኝሁ፡ እምኔሁ፡ ወተግኅህ፡ ወነ
 ገሮ፡ ኩሎ፡ ኅቡአቶ፡ እምጥንቱ፡ እስክ፡ ተፍጸ
 (Fol. 111b. 2.) ሜቱ፡ ወሰሚዎ፡ አበ፡ ምኔት፡ ሰገደ፡
 ካዕበ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተባረ
 ክ፡ እምኔሁ፡ ወአእኩቶ፡ ለእግዚአብሔር፡ እንዘ፡

ይብል : ስብሐት : ለከ ፤ እግዚአብሔር : ዘወሀብከኒ : ዘንተ : ብእሴ : ምምሕፃን : አንሰ : ሐለይኩ : ከመ : መልአክ ። ውእቱ : ውእቱሰ : አምሳሊክ : ውእቱ ። ወይቤሎ : አበ : ምኒት : እምዝ : ዳግመ ፤ አብእሴ : እግዚአብሔር : አትሐር : ኅበ : ግ (Fol. 111b. 3.) ብረ : ማኅረጽ : አላ : ይኩን : ግብርክ : ተቀንዮ : ምስለ : አኃው : በቤተ : ክርስቲያን ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : አንሰ : ኢየሳይግ : ግብረ : እደዩ : እስከ : ይከውን : ፈቃድ : እግዚአብሔር ። ወሐረ : ውስተ : ግብሩ : ዘቀዳሚ : ኅበ : ማኅረጽ ። ወወፅኦ : ስሙዐተ : ነገሩ : ውስተ : ነሱ : በሐውርተ : አምሐራ ፤ ወያመጽኡ : ኅቤሁ : ነሱ : ደ (Fol. 112a. 1.) ውያነ : ዘለለኢሁ : ሕማሞሙ : ወያነብር

ዎሙ : ታሕተ : እገሪሁ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወያነብር : እደ : ላዕሌሆሙ : ወያሐይዎሙ : ወመነኮሳተ : ደብርሂ : ያነክሩ : ግብሮ : ርኢዮሙ ፤ ወሶበ : በዝኃ : ተአምር : ላዕሌሁ : በአሕይዎ : ድውያን ። ወበግብረ : መልእክቱ : ዘእንበለ : ጽርግት : ረሰይዎ : ለግብሩ : ከመ : ነገር ፤ ወኃደጉ : አስተብ (Fol. 112a. 2.) ፅኡቶ : ነሱ : ዘኮነ : ከዊኖ : ሶበ : ይነግሮ ፤ ፩ለካልኡ : ትክዝ : ልቡ : ውእቱኒ : ይቤሎ : ሐር : ኅበ : ተክለ : ሃይማኖት : ውእቱ : ያሰልጥ : ለከ : ትክዝከ : የሐ (Fol. 112a. 3.) ውር : ወይነግሮ : ውእቱኒ : ይገብር : ሎሙ : ዘፈቀዱ : ለትኩዝኒ : ይናዝዞ : ለድውይኒ : ይፌውሶ : በበገደድውያን : ይትፌውሱ : በአሐቲ : ዕለት ።

CHAPTER LXXI.

(Fol. 112b. 1.) ምዕራፍ : ፫፩ ። ወበ፩መዋዕል : አምጽኡ : ሰብአ : ሀገር : ብእሴ : ዕቡድ : አሢሮሙ : ዘሰናስል : ወበሐብል ። ወቀሪሶሙ : ኅበ : አንቀጸ : ሀገር : ዘሀሎ : ቦቱ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ኅደኅ : ሰይጣን : ለውእቱ : ብእሴ : ወጐየ : ወአብጽሕዎ : ለውእቱ : ዕቡድ : ኅበ : አቡነ : በጸሎተ : ሚካኤል ፤ ወአስተብቀሶዎ : ከመ : ያሕይዎ : ወጸውዎ : ለአቡነ : ቅዱስ : ተክለ : ሃ (Fol. 112b. 2.) ይማኖት ። ወመጽኦ : ኅቤሁ : እንዘ : ይረውጽ : ወይቤሎ : ነየ : አባ ። ወይቤሎ : አበ : ምኒት : ንግእ : አሕይዎ : ለዝንቱ : ሕሙም ። ወይቤሎ : አሆ : ወገሙ : እንዘ : ይብል : በጸሎተ : ዝንቱ : አቡየ : በጸሎተ : ሚካኤል ፤ ሕየው : ወልድየ : እምደዌክ ፤ ወሰገደ : ውእቱ : ዕቡድ : ታሕተ : እገሪሁ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ : ይብል : ባርከኒ : አቅዱስ : (Fol. 112b. 3.) እግዚአብሔር : ተክለ : ሃይማኖት : ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለሰብአ : ፍትሕዎ : እንከሰ : እማዕሰሩ : ኅደግዎ : ይሐር : ብሔሮ : ወፍትሕዎ ፤ ወአተወ : ብሔሮ : በሰላም : እንዘ : ይትፌሥሐ : ሰብአ ፤ ወበዊኦ : ቤቶ : መጽኦ : ሰይጣን : ዘጐየ : ወሐነቶ : ለውእቱ : ብእሴ ፤ ወአብደ : ብዙኃ : ወአከዮ : እምቀዳሚ ፤ ወአኅዝዎ : እም

ዕፁብ : (Fol. 113a. 1.) ወአሠርዎ : በጽኑዕ : ወኅደሩ : እንዘ : የዓቅብዎ ፤ ወበሳኒታ : ወሰድዎ : ኅበ : ደብር : ወበጸሐሙ : አንቀጸ : ሀገር : ኅደኅ : ሰይጣን ፤ ወጐየ : በከመ : ትማልም ። ወአብእዎ : ኅበ : አበ : ምኒት ፤ ወነገርዎ : ነሱ : ዘኮነ : ወጸውዎ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤሎ : ትማልም ። ዘአሕየውከ : ብእሴ : አብደ : ይቤሎ ። ወናሁ : ቅድሚኒ : አሢሮሙ : ኪያ (Fol. 113a. 2.) ሁ ። ወይእዚኒ : አሕይዎ : በጸጋ : ዘተውህበክ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : አንተ : አሕይዎ : አንሰ : ስእንክዎ ። ወይቤሎ : አባ : በጸሎተ : ሚካኤል : ዘለሊክ : ስእንክ : ፈውሶቶ : በምንት ፤ አነ : ኃጥእ : እክል : አሕይዎቶ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : አባ : ኢትበል : ከመዝ : አኮነ : አንተ : ቀደምከኒ : በተጋድሎ ፤ ወአንሰ : ሶበኒ : አሐ (Fol. 113a. 3.) ዩ : ዱያነ : በጸሎተ : ዚኢክ : አዘምር : ወበቃልክ : አሐይዎሙ ። ወተንሥእ : አባ : በጸሎተ : ሚካኤል ። ወይቤሎ : ለውእቱ : ዕቡድ : በጸሎቱ : ለብእሴ : እግዚአብሔር : ተክለ : ሃይማኖት : ፃእ : መንፈስ : ርኩስ : እምላዕለ : ዝንቱ : ብእሴ ፤ ወሰገደ : ውእቱ : ዕቡድ : ታሕተ : እገሪሁ : ለአባ : በጸሎተ : ሚካኤል ፤ ወይቤሎ : ባርከኒ : አባ : ወይቤሎ :

ማር : ተክለ : ሃይማ (Fol. 113b. 1.) ኖት : ለአባ : በጸሎ
ተ : ሚካኤል ፤ ሊተሰ : ይመስለኝ : እሉ : ሰብእ : ይ
ትመነገኑ : ላዕሌነ ፤ ወያመጽኑ : ብእሴ : ሕያው : አ
ሢሮሙ : ከመ : ዕቡድ ። ወሰሚረሙ : እሉ : ሰብእ :
ይቤልዎ : ስምዕን : እግዚአብሔር : ከመ : ኢንትመ
ንገን : ላዕሌክሙ ። ወባሕቱ : ሶበ : ንቀርብ : ለበዊ
አ : አንቀጸ : ሀገር : ይከውን : ዳኅነ : ወይብለነ : ለም
ንት : ተአሥሩኒ ። ወንብሎ : ለምን (Fol. 113b. 2.) ት :
ተአብድ ። ወይብለነ : አንሰ : ኢየሐብድ ፤ ወሶበ : ን
ትመየጥ : ውስተ : ሀገርነ : የአብድ ። ወከመዝ : እ
ንዘ : ይገብር : አንጠየሙ : ውእቱ : ሰይጣን : ብዙ
ኃ : ዕለታተ ። ወእምድኅረ : ኅዳጥ : መዋዕል : ከሠ
ተ : ሎቱ : እግዚአብሔር : ለአቡነ : ቅዱስ : ተክለ :
ሃይማኖት : ትምይንቶ : ለሰይጣን ። ወመጽአ : ኅበ :
አበ : ምኒት ። ወይቤሎ : አአባ : ኢያእመርከኑ : ትም
ይንቶ : (Fol. 113b. 3.) ለሰይጣን ። ወይቤሎ : ምንት : ው
እቱ : ወልድየ ፤ ወይቤሎ : እስመ : ተመንግኖ : ለሰይ
ጣን : ቅሩብ ። ወይእዜኒ : ይትሜየን : ላዕሌነ : ሶበ :
ይቀርብ : ዝየ : የኅድኅ : ወይጐይይ : ፈሪሆ : እምኔ
ነ ። ወሶበ : ይገብእ : ብሔሮ : ይእኅዘ ። ወይቤ : አ
ባ : በጸሎተ : ሚካኤል : ምንተ : ንገብር : አወልድ
የ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
አንሰ : አሐውር : ወእቀድሞ : ለሰይ (Fol. 114a. 1.) ጣ
ን : በፍኖት : ወእአኅዘ ፤ ወአመጽአ : ዝየ : እንዘ : ይ
ረድአኒ : እግዚአብሔር : በጸሎትከ ። ወይቤሎ : ሐ
ር : ይርዳእከ : እግዚአብሔር ። ወወፅአ : አቡነ : ቅ
ዱስ : ተክለ : ሃይማኖት : እምኅቤሁ : ወሐረ : መን
ገለ : ሀገሩ : ለድውይ ፤ ወረከቦ : በፍኖት : ለውእቱ :
ብእሴ : እንዘ : ያመጽእዎ : ሰብእ : አሢሮሙ : ድኅ
ሪት ። ወሐረ : አቡነ : ቅዱስ : ተክለ : ሃ (Fol. 114a. 2.)
ይማኖት : እንተ : ካልእ : ገጽ : ድቡተ ። ወበጺሐ
ሙ : ኅበ : አንቀጸ : ሀገር : ወፅአ : ሰይጣን : እምው
እቱ : ብእሴ : በከመ : ልማዱ ። ወገብአ : ድኅረ : ወ
እንዘ : የሐውር : ሰይጣን : ከያሃ : ፍኖተ ፤ ወመጽ
አ : ቅዱስኒ : አቡነ : ተክለ : ሃይማኖት : እንተ : ቅድ
ሜሁ : እመንገለ : ሀገሩ : ለሐሙም ። ወሶበ : ነጻሮ :
ሰይጣን : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ :
ይመ (Fol. 114a. 3.) ጽእ : እምርኅቅ : ከልሀ ፤ ወይቤ :

ወይ : ልየ : አሌለየ : አንተ : እኩይ : ብእሴ : በምንት :
አእመርከ : ከንየ : ምስለ : ሰይጣኖትኑ : ተፈጠርከ :
ዘተአምር : ግብረ : ሰይጣን ። ወኃጣእኩ : ኅበ : አ
መሥጥ : እምኔከ ። ወዘንተ : ብሂሎ : ጐየ : አጥቢ
ዎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ዴገኖ : እንዘ :
ይጺዓን : ሰረገላሁ : ዘዘልፍ : ወቀደሞ : ወዐተብ : በ
ትእምርተ : መስቀ (Fol. 114b. 1.) ል : እምለፌ : ወለ
ፌ : ከመ : ኢይክህል : ሰይጣን : ጐይየ : እምኔሁ :
እንዘ : ይብል : ተፈድአኒ ፤ አእግዚእየ : ኢየሱስ : ክ
ርስቶስ : ከመ : ኢያምሥጠኒ : መንፈስ : ርኩስ : ሰ
ይጣን ። ወቆመ : ሰይጣን : ወአኅዘ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ወሐነቀ : ክሳዶ : ወይቤሎ : አግ
ብእከ : እግዚአብሔር : ውስተ : እዴየ ። ወይቤ : ሰ
ይጣን : እወ : አግብአኒ : ወባሕቱ : ኅድገኒ : ወ (Fol.
114b. 2.) እምይእዜ : እምሕል : ከመ : ኢይበጽሕ :
ግሙራ : ኅበ : ሀሎከ : አንተ : ወይቤሎ : አቡነ : ቅ
ዱስ : ተክለ : ሃይማኖት : አንሰ : ኢአአምነከ : እስ
መ : ሐሳዊ : አንተ : ወአቡሃ : ለሐሰት : ቀዳሚኒ :
ከመዝ : መሐልከ : በምድረ : ከተታ : ከመ : ኢትብ
ጻሕ : ኅበ : ሀሎኩ : አነ ፤ ወይቤ : ሰይጣን : ምድረ :
ከተታኑ : ዛቲ : አኮነ : ምድረ : አምሐራ : ይእቲ ፤ ወ
ኅድገ : ለከ : ነሎ : አድያማተ : (Fol. 114b. 3.) ሸዋ :
ወጐየይኩ : ዝየ ። ዝየሂ : መጻእከ : ከመ : ትስድደ
ኒ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ኢትቤኑ : ኅበ : ሀሎኩ : ምድር : ኢይበጽሕ ። ወይ
ቤሎ : ኢያእመርከኑ : ከመ : በጻሕከ : ዝየ ። ወኢመ
ሰለኒ : ዘትመጽእ : ዝየ : እምሕል : ለከ : በአምላክ
ከ : ከመ : ኢይበጽሕ : እምይእዜ : ኅበ : ሀሎከ : በ
ቱ : ኅድገኒ : እሐር ። ወይቤሎ : አቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ኢ (Fol. 115a. 1.) የኅድገከ : ዘእንበ
ለ : አብጽሕከ : ኅበ : አቡየ : በጸሎተ : ሚካኤል ፤ ከ
መ : ይርአይ : ነሎ : ሰብእ : ኃሣረከ ። ወወሰዶ : እ
ንዘ : የሐንቆ : ክሳዶ : ወያረውጸ : በጐኑአ ፤ ወያነብ
ብ : ላዕሌሁ : መዝሙረ : ዳዊት ። ወይቤ : ሰይጣን :
ደክምኩ : አባ : ቀዳሚነ : ሮጽኩ : እንዘ : ይመስለ
ኒ : ዘአመስጠከ ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ :
ሃይማኖት : አይቱ : ውእቱ : ኃ (Fol. 115a. 2.) ይልከ :
ወኪንከ : ዘትገብሮ : ላዕለ : ሰብእ ። ወይቤሎ : ሰይ

ጣን፡ ናሁ፡ ኃይልየ፡ ለስሐ፡ ወደክመ፡ እምንባበ፡
 ቃለ፡ አፋከ፡ ወአርመመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ ወሐረ፡ እንዘ፡ የሐንቆ፡ ወያጌጉ፡ ወአ
 ብጽሐ፡ በአሐቲ፡ ሰዓት፡ ኅበ፡ አበ፡ ምኒት፡ እምሕ
 ዋረ፡ ጌዕለት፡ እንዘ፡ ሀለዉ፡ ቀዋሞሙ፡ እሙንቱ፡
 ሰብአ፡ ዘአምጽእም፡ ለድውይ፡ ወደንገ፡ ጉቡ
 (Fol. 115a. 3.) አን፡ ሶበ፡ ርእይም፡ ለሰይጣን፡ ገሀደ፡
 በአምሳለ፡ ቆሙ፡ ለውእቱ፡ ብእሲ፡ ዕቡድ፡ ወአር
 አያሁ፡ ጸሊም፡ ወስእርቱ፡ ቀይሕ፡ ወአዕይንቲሁ፡
 ይመስል፡ ከመ፡ አፍሐመ፡ እሳት፡ እደዊሁ፡ ወእገ
 ሪሁ፡ ጽንጽዋት፡ ወይቤሎ፡ ሰብአ፡ እለ፡ ርእይም፡
 ሰይጣን፡ ዘንተኑ፡ ይመስል፡ ወይቤሎ፡ አበ፡ ም
 ኒት፡ ለሰይጣን፡ አንተ፡ እኩይ፡ ለምንት፡ ከመዝ፡
 ትትሚየን፡ ላ (Fol. 115b. 1.) ዕለ፡ ፍጥረተ፡ እግዚአ
 ብሔር፡ ወታሕብድ፡ ሰብአ፡ ወትትመነገን፡ ቅዱሳ
 ነ፡ ወይቤሎ፡ በከመ፡ አምለኩኒ፡ እከውኖሙ፡ አ
 ምላክ፡ ወእትበዋህ፡ ላዕሌሆሙ፡ ለእለ፡ ይገብሩ፡
 ትእዛዝየ፡ ለክሙስ፡ አከ፡ ዘእትሚየነክሙ፡ አላ፡

እጐይይ፡ ፈሪህየ፡ እምኔክሙ፡ ወይቤሎ፡ አበ፡ ም
 ኒት፡ ኢተኅድግኑ፡ ዘንተ፡ ይእዜ፡ ብእሲ፡ ዘተኅብ
 ዶ፡ ወይቤ፡ ሰይጣን፡ ኅድግሰ፡ ዘንተ፡ ብእሲ፡ እም
 ኩለሂኒ፡ ብ (Fol. 115b. 2.) ሐረ፡ አምሐራ፡ አሐውር፡
 ርኑቀ፡ ወአኅድግ፡ ወመሐልኩ፡ በአምላክከ፡ ባሕ
 ቱ፡ አኅድገኒ፡ ዘንተ፡ ብእሲ፡ ዘየሐንቀኒ፡ ወይቤ
 ሎ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ለአቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ እንከሰ፡ ኅድግ፡ ይሐር፡ ይፍድዮ፡
 እግዚአብሔር፡ በከመ፡ ምግባሩ፡ ወኅድግ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተመሰለ፡ ሰይጣን፡ ከ
 መ፡ ነበልባለ፡ እሳት፡ ወጠ (Fol. 115b. 3.) ፍአ፡ በቅ
 ድሚሆሙ፡ ወነጸሮሙ፡ ጉቡአን፡ ዘንተ፡ ተአም
 ረ፡ አንከሩ፡ ወሰብሐዎ፡ ለእግዚአብሔር፡ ዘይገ
 ብር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ፡ አግብርቲሁ፡
 ወእቱስ፡ ድውይ፡ ዘሐይወ፡ መንኰስ፡ በእደዊሁ፡
 ለአባ፡ በጸሎተ፡ ሚካኤል፡ ወኮነ፡ መሥመራ፡ ለእ
 ግዚአብሔር፡ ኩሎ፡ መዋዕለ፡ ሕይወቱ፡ እስከ፡ አ
 መ፡ አዕረፈ፡

CHAPTER LXXII.

(Fol. 116a.) ምዕራፍ፡ ፪፪፡ ወክዕበ፡ ሀሎ፡ ፩ቀሲ

ስ፡ ዘይሰመይ፡ በጸሎተ፡ መስቀል፡ ወልደ፡ እኅቱ፡
 ለአባ፡ በጸሎተ፡ ሚካኤል፡ ሐመ፡ ዐቢየ፡ ሕማመ፡
 ወአልፀቀ፡ ለመዊት፡ ወተጋብኡ፡ ኅቤሁ፡ ኩሎሙ፡
 ቅዱሳን፡ ወተሰነአሎሙ፡ ወአዕረፈ፡ ወእምድኅረ፡
 ዝንቱ፡ ጸውዕዎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ ወነገርዎ፡ ከመ፡ አዕረፈ፡ ወልደ፡ እኅቱ፡ ለአ
 በ፡ ምኒት፡ ወሐ (Fol. 116b. 1.) ረ፡ ኅበ፡ በድን፡ ወ
 ረከበሙ፡ ህየ፡ ለኩሎሙ፡ አኃው፡ ለአበ፡ ምኒት
 ሂ፡ እንዘ፡ ይበክይም፡ ለምውት፡ ወበጸሐ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅቤሆሙ፡ በከየ፡ ምስሌ
 ሆሙ፡ ወይቤሎ፡ አበ፡ ምኒት፡ ኅብእሴ፡ እግዚ
 አብሔር፡ እመሰ፡ ፈቀድከ፡ ትክል፡ አሕይዎቶ፡ ለ
 ዝንቱ፡ ምውት፡ እስመ፡ እሬኢ፡ ኃይለ፡ እግዚአብ
 ሔር፡ ዘይተልወከ፡ ወይቤሎ፡ አ (Fol. 116b. 2.) ቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅብሎየ፡ በምንት፡ አነ፡
 እክል፡ አሕይዎቶ፡ ብእሲ፡ ኃጥእ፡ ወይቤሎ፡ አባ፡

በጸሎተ፡ ሚካኤል፡ ኢትበል፡ ከመዝ፡ አቅዱስ፡ እ
 ግዚአብሔር፡ ዳእሙ፡ ጸሊ፡ ኅበ፡ አምላክከ፡ ወይ
 ሰምዐከ፡ ወጸለየ፡ ጸሎተ፡ ወንጌል፡ ወእምድኅረ፡
 ጸሎት፡ ከልሀ፡ በዐቢይ፡ ቃል፡ ወይቤ፡ በድን፡ ዘስ
 ኩብ፡ ማእከለ፡ አኃው፡ ተንሥእ፡ በኃይለ፡ እግዚ
 (Fol. 116b. 3.) እየ፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ ይርእ
 ዩ፡ አኃው፡ ጽንዑ፡ ኃይሉ፡ ለአምላክየ፡ ወበጊዜ
 ሃ፡ ተንሥእ፡ ምውት፡ ወሰገደ፡ ታሕተ፡ እገሪሁ፡
 ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤ፡ ሥረይ፡
 ሊተ፡ አባ፡ እስመ፡ ኮንኩ፡ እጸልክከ፡ ቅድመ፡ ቀ
 ኒዕየ፡ በእንተ፡ ተአምር፡ ዘአንተ፡ ትገብር፡ ሶበ፡ ር
 ኢኩ፡ ወከመ፡ ያፈቅሩከ፡ ሰብአ፡ ወያከብሩከ፡ አነ
 ሂ፡ ተሐዘብኩ፡ (Fol. 117a. 1.) ከመ፡ ሶበ፡ አዕረፈ፡
 አቡየ፡ ትወርስ፡ ሢመቶ፡ አንተሰ፡ ይእዜ፡ ኮንከ
 ኒ፡ ሕይወተ፡ ወአውግእከኒ፡ እምቀላየ፡ ሲኦል፡ ወ
 አንሣእከኒ፡ እሙታን፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ እግዚአብሔር፡ ርኑቀ፡ መዐት፡

ወብዙኃ : ምሕረት : ይምሐረን : ለክፍልነ ፤ ወባሕቱ :
 ዘኢመፍትወ : ገበርክ ። ወርኢዮሙ : ክሎሙ : ጉ
 ቡኣን : አንከሩ ። (Fol. 117a. 2.) ወሰብሕዎ : ለእግዚ
 አብሔር ፤ ወእምይእቲ : ዕለት : አዕበይዎ : ለአቡ

ነ : ቅዱስ : ተክለ : ሃይማኖት : እምክሎሙ : አ
 (Fol. 117a. 3.) ኃው : ወበክለሄ : ምድረ : አምሐራ :
 ወዕክ : ዝንቱ : ነገር ። ወኮነ : ግርማ : ዐቢይ ።

CHAPTER LXXIII.

(Fol. 117b. 1.) ምዕራፍ : ፪፻፲፭ ። ቅዱሱሰ : አቡነ : ተ
 ክለ : ሃይማኖት : ሶበ : ርእየ : ስብሐተ : ብጡለ : ፈ
 ርሃ ፤ ወአኃዘ : ይብኪ : እንዘ : ይብል : አእግዚእየ :
 ኢየሱስ : ክርስቶስ : ለምንት : ከሠትክ : ኅቡአትየ :
 ከመ : ይወድሱኒ : በከንቱ ። አኮኑ : አንተ : ትቤ :
 አሌ : ለክሙ : ሶበ : ሠናየ : ይብሉ : ላዕሌክሙ : ወ
 ይዌድሱክሙ ። ወሐዋርያከሄ : ይብል : ወኢትኩን :
 መፍቀሬ : ተወድሶ : (Fol. 117b. 2.) በከንቱ ። ወይእዚ
 ኒ : አዝዘኒ : ኅበ : አይ : መካን : አሐውር : ወአድኅ
 ን : ነፍስየ : እምዝንቱ : ግብር : እኩይ ። ወእንዘ :
 ይብል : ዘንተ : አስተርአዮ : ቅዱስ : ሚካኤል : ሊ
 ቀ : መላእክት ። ወይቤሎ : ሰላም : ለክ : አፍቁርየ :
 ተክለ : ሃይማኖት : ናሁ : አዘዘክ : እግዚአብሔር ፤
 ወይቤለክ : ሑር : መካነ : እስጢፋኖስ : ቀዳሚ : ሰ
 ማዕት : እንተ : ትሰመይ : ሐይቅ ። (Fol. 117b. 3.) ወ
 ቢህየ : ትረክብ : ብእሴ : ቅዱስ : ዘስሙ : ኢየሱስ :
 ሞአ : ዘሥርግዉ : በክሉ : ምግባረ : ሠናይ ። ወው
 እቱ : ይሁበክ : አርዑተ : ምንኩስና : ነዓ : ትልወኒ :
 ወአነ : እመርሐክ : ወዘንተ : ብሂሎ : ኃለፈ : መልአ

ክ ። ወቅዱሱሰ : አቡነ : ተክለ : ሃይማኖት : ሐረ :
 ኅበ : አበ : ምኒት ። ወይቤሎ : ናሁ : ተዐውቀ : ኃጢ
 አትየ : እስናአለክ : አባ : በቃል : መንፈሳዊ : ከመ :
 እሑር : ኅበ : (Fol. 118a. 1.) አዘዘኒ : አምላኪየ : እግ
 ዚአብሔር : አስተባብሶ : ቅድስናክ : አኩየ : ከመ :
 ትዘክረኒ : በጸሎትክ ። ወሰሚያ : አባ : በጸሎተ : ሚ
 ካኤል : በከየ : ብዙኃ ። ወይቤሎ : በምንት : ግብር :
 አኃዘንኩክ : አቅዱሱ : ለእግዚአብሔር : ወሚመ :
 አምዕዑክኑ : ደቂቅየ ። ወይቤሎ : አቡነ : ቅዱስ : ተ
 ክለ : ሃይማኖት : አኩየ : ቅዱስ : ሊተሰ : አልቦ :
 ዘአምእውኒ ። ዳእ (Fol. 118a. 2.) ሙ : ትእዛዘ : አምላ
 ኪየ : ይወስደኒ ። ወአስተጋብአሙ : አበ : ምኒት :
 ለክሎሙ : ደቂቁ ። ወነገሮሙ : ዘከመ : ይቤሎ : አ
 ቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወበከየ : ክሎሙ :
 ንዑሶሙ : ወዐቢዮሙ ። ወይቤልዎ : ኢትኅድገነ :
 አባ : በእንተ : እግዚአብሔር : ወይቤሎሙ : አቡነ :
 ቅዱስ : ተክለ : ሃይማኖት : ኢየጸርዕ : ገቢረ : ትእዛ
 ዘ : ለአምላኪየ : ኢይትከህ (Fol. 118a. 3.) ለኒ : አህለ :
 በዝየ ። ወእምድኅረ : ብዙኅ : አስተባብሶ : ኅደግዎ ።

CHAPTER LXXIV.

(Fol. 118b. 1.) ምዕራፍ : ፪፻፲፭ ። ወነቢሮ : አቡነ : ቅ
 ዱስ : ተክለ : ሃይማኖት : ኅበ : አባ : በጸሎተ : ሚካ
 ኤል : ፲ዓመተ : ተንሥአ : ወሐረ : ፍኖቶ : ወተንሥ
 አ : አባ : በጸሎተ : ሚካኤል : ከመ : ያስተፋንዎ ፤ ወ
 ክሎሙ : ደቂቁ : ተለውዎ ። ወበከየ : አበ : ምኒት :
 ወይቤ : አሌ : ሊተ : እስመ : ሰዶዶ : ለብእሴ : እግዚ
 አብሔር : አበሳየ : ወኃጢአትየ ። ንዑ : ክልክሙ :
 አዕሩግ : ወሕፃናት : እለ : ውስተ : ክሉ : ብሔረ :
 አም (Fol. 118b. 2.) ሐራ : ብከየ : ወላህዉ : እስመ :

ኅደገክሙ : ዓቃቤ : ሥራይ : ለሕሙማኒክሙ : ወመ
 ጽንኤ : ኃይል : ለድኩማኒክሙ : ዘንተ ። ወዘይመስ
 ሎ : በብሂል : ገዐረ : ሐቂፎ : ክሳዩ : እንዘ : ያዐርግ :
 እምአዕይንቲሁ : አንብዓ : ውዑየ ፤ ወመነኮሳትሂ :
 ምስሌሁ ። ወይቤሎሙ : ማር : ተክለ : ሃይማኖት :
 ይመስለክሙኑ : ዘአሐውር : አነ : በፈቃድየ : ባሕ
 ቱ : እግዚእየ : ጸው (Fol. 118b. 3.) ዐኒ : ውስተ : ግብ
 ር : ዘፈቀደ : እግዚአብሔር : የሀሉ : ምስሌክሙ ፤
 ሊተሂ : ባርኩኒ : ክልክሙ ። ወይቤልዎ : እግዚአ

ብሔር : ይባርክ : ላዕሌክ : ወያርትዕ : ፍኖተክ ። ወባ
ሕቱ : መዐደነ : ነገረ : ሕይወት : አክቡነ : ቅዱስ ።
ወይቤሎሙ : ምንት : አነ : ኃጥእ : ወኅርቱም : ዘእ
ምእድ : ነገረ : ሕይወት : ለአበውየ : ቅዱሳን ። ወባ
ሕቱ : እብለክሙ : ዕቀቡ : ትዕግሥ (Fol. 119a. 1.) ተ :
ወትሕትና : ወፈሪሃ : እግዚአብሔር ። እስመ : እማ
ንቱ : ሠላስ : ግብር : ያበጽሐሁ : ለሰብእ : ውስተ :
ሕይወት : ዘለዓለም ። ወካዕበ : እብለክሙ : ተዓቀ
ቡ : ከመ : ኢያሥግራክሙ : ሠላስ : አሕባለ : ሙስ
ና : እለ : ይስሕባ : ወያወርዳ : ውስተ : ቀላየ : ደይ

ን ፤ ዘውእቶን : ቅንዓት : ወትዕቢት : ወትምክህት ።
ዘንተ : ወዘይመስሎ : አቂሞ : ስምዐ : (Fol. 119a. 2.)
እመጸሕፍት : ቅዱሳት : መዐዶሙ : ነገረ : ሕይወት ።
ወአስተፋነውዎ : በሰላም : ንዑሶሙ : ወዐቢዮሙ :
እንዘ : ያንጠበጥቡ : ፩፩ አንብዓ : አቡነሂ : ቅዱስ :
ተክለ : ሃይማኖት : (Fol. 119a. 3.) በከየ : ምስሌሆሙ :
ሶበ : ርእየ : ንደተ : ፍቅሮሙ : በላዕሌሁ ፤ ወተአም
ኖሙ : በአምኃ : መንፈሳዊት ። ወሐረ : ፍኖቶ : ወ
እሙንቱኒ : ተመይጦ : ብሔሮሙ ።

CHAPTER LXXV.

(Fol. 119b. 1.) ምዕራፍ : ፪፭ ። ወኮነ : ሚካኤል :
ይመርሐ : ወዓምደ : ብርሃንኒ : የሐውር : ቅድሚኡ ።
እስመ : ጽሑፍ : ውእቱ : ዘይብል : ብርሃን : ፍኖቶ
ሙ : ለጻድቃን : ከመ : ብርሃን : ያበርህ : የሐውሩ ፤
ወይበርህ : እስከ : ሶበ : ይረትዕ : ዕለት : ከመዝ : ሐ
ረ : እስከ : በጽሐ : መካነ : ኀበ : ተአዘዘ ። ወበጸሐ :
ውስተ : ሐይቀ : ባሕር : ኢረከበ : ሐመረ : በዘየዐ
ዱ : ባቲ : ወጸለየ : ነዋኃ ። ወአስ (Fol. 119b. 2.) ተር
አዮ : ገሀደ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ገ
ሀደ : እንዘ : ይከይድ : ባሕረ ። ወይቤሎ : ነአ : ትል
ወኒ : ወቦአ : አቡነ : ተክለ : ሃይማኖት : ውስተ : ማ
ይ : ወተለዎ : ወኃለፉ : ፪ሆሙ : ማእከለ : ከመ : እ
ንተ : የብስ : ወዐደዉ ፤ ወቦአ : ውስተ : ቤተ : ክር
ስቲያን : ኀቡረ : ወኀደኀ : ህየ : ወኃለፈ : መልአክ :
ኀበ : አበ : ምኒት : ዘውእቱ : አባ : ኢየሱስ : ሞአ ።
ወይቤሎ : ነዋ : ብእሴ : እግዚ (Fol. 119b. 3.) አብሔ
ር : ይቀውም : ውስተ : አንቀጸ : ቤተ : ክርስቲያን :
አብአ : ኀቤክ ፤ ወተወክፎ : በሠናይ : ተወክፎ : እስ
መ : ቅዱስ : ውእቱ : ወአንብሮ : ዝየ ፤ ወአልብሶ :
ልብሰ : ምንኹስና : ዘንተ : እምድኀረ : ይቤሎ : ዐር
ገ : መልአክ : እምኀቤሁ : ወኮነ : አቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ይስእሎ : ለአፃዊ : ከመ : ይንግር :
ሎቱ : ለአበ : ምኒት ። ወሐረ : አፃዊ : ወነገሮ : ለአ
በ : ምኒት ። ወ (Fol. 120a. 1.) ይቤሎ : ሀሎ : ብእሴ :
እንግዳ : ሠናየ : ላህይ : ይቀውም : ውስተ : አንቀጸ :

ቤተ : ክርስቲያን ፤ ወኢየሐምር : ዘአዕደዎ : ባሕረ :
ወዘአብአ : ውስተ : ቤተ : ክርስቲያን ። ወይቤሎ :
አበ : ምኒት : ሐር : ጸውዖ : እስመ : እምኀበ : እግ
ዚአብሔር : ኮነ : ምጽአቱ ። ወሐረ : አፃዊ : ወጸው
አ : ወአብአ : ኀበ : አበ : ምኒት : ወሶበ : ርእየ : አ
በ : ምኒት ፤ አባ : ኢየሱስ : ሞአ : አንከረ : እምብር
ሃነ : ገጹ : (Fol. 120a. 2.) ወእምጸጋ : ዘኀዱር : ላዕሌ
ሁ : ወተንሥአ : እመንበሩ : ወተአምኖ : በአምኃ :
መንፈሳዊት ። ወይቤሎ : ሠናይ : ምጽአትክ : ኀቤ
የ : አብእሴ : እግዚአብሔር ፤ ወወሀቦ : ሠናየ : ማኅ
ደረ ። ወበሳኒታ : ተስእሎ : በዘመጽአ : ቦቱ : ግብ
ር ። ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
መጸእኩ : ኀቤክ : በትእዛዘ : እግዚአብሔር : ከመ :
ታልብሰኒ : አልባሰ : ምንኹስና : (Fol. 120a. 3.) ብሕ
ትውናዊት ፤ ወይቤሎ : አባ : ኢየሱስ : ሞአ : እእመ
ርኩ : ከመ : እምኀበ : እግዚአብሔር : ኮነ : ምጽአ
ትክ : ኀቤየ ፤ ወተአዘዝኩ : እመልአክ : ሰማይ : ከ
መ : አልብሰክ : አልባሰ : ምንኹስና ። ወባሕቱ : ን
ስቲተ : ጽናሕ ፤ ወነበረ : ኀዳጦ : መዋዕለ : ምስሌሁ ።
ወአልቦሶ : አልባሰ : ምንኹስና : ዘውእቱ : አርአያ :
መላእክት ። ወነበረ : ህየ : በፃማ : ወበትጋህ : ወይጸ
(Fol. 120b. 1) ውም : በበሰሙን : ወኢየሐምር : ዘእ
ንበለ : በሰናብት ። ወበሰናብትሂ : ኀብስተ : መለን
ስ ። ወእመ : አኮ : ቈጽለ : ገዳም : እንበለ : ኀርየት ፤
ወይተግህ : መዐልተ : ወሌሊተ : በአንብቦ : መዝሙ

ረ : ዳዊት : ወይሰግድ : በበገገገገደደደ :: ወዐ : አመ :
ይሰግድ : በበገገገገገገገገ : ይውጥገ : ሐፉ : ከመ : ማ
ይ :: ወያርጎስ : ምድረ : ጎበ : ቆመ : ወምድሩሂ : የ
ዐምቅ : ከመ : ግብ :: ወ (Fol. 120b. 2.) ነበረ : ከመገ :
ጉንዱየ : ዓመታተ : እንዘ : ይዌስክ : ማ : ወትጋሃ :
እምዕለት : ዕለተ :: ወያዜክራ : ለነፍሱ : ቃለ : ዘለእ
ግዚእ : ይትባረክ : ስሙ :: ዘይቤ : ዘይፈቅድ : ይጸመ

ደኒ : ይጽልአ : ለነፍሱ : ያጥብዕ : ወይዑር : መስቀ
ለ : ሞቱ :: ወይትልወኒ :: ወዘሰ : ይፈቅድ : ያድጎና :
ለነፍሱ : በእንቲአየ : ይረከባ :: ወለእመዐ : ኪያየ :
ዘይተሉ : ከመ : ጎበ : ሀሎኩ : አነ : ህየ : ይሂሉ :
(Fol. 120b. 3.) አልዐ : ዘይእጎገ : ዕርፈ : ወየኃርስ :
ድጎሪተ : ርትዕት : ይእቲ : መንግሥተ : እግዚአብ
ሔር ::

CHAPTER LXXVI.

(Fol. 121a. 1.) ምዕራፍ : ፪፻፯ :: ወበተሊወ : ዝንቱ :

ግብር : እንዘ : ያግምዋ : ለነፍሱ :: መጽአ : መልእክ :
እግዚአብሔር : ቅዱስ : ሚካኤል : ወመሠወ : ግብ
ተ : ወወሰዶ : ወአብጽሐ : ውስተ : ሀገር : እንተ : ት
በርህ : እምዐሐይ :: ወአንጽት : ይእቲ : በእምሳለ :
ሰቀላ :: ወስፋሕ : ጥቀ : ኑኃ : ወስፋሕ : ወለእመ : ተ
ጋብኡ : ውስቲታ : ሰብአ : ነሉ : በሐውርት : እምኢ
መልዑ : ውስቲታ :: ወ (Fol. 121a. 2.) ባቲ : አዕማድ :
ብዙኃን : ወኢይትማሰሉ : በበይናቲሆሙ : ጎብረ ::
ወዐ : ዘይመስል : ሐመልሚለ :: ወዐ : ዘይመስል :
ፍሕመ : ዐ : ዘይመስል : በረደ : ወዐ : ዘይመስል : ብ
ርሃን : ዐሐይ :: ወዐዳላቲሆሙ : ለኩሎሙ : ያንበለ
ብል : ለዓይን : ወኢይጤየቅ : ለርእይ : ወለዘይቀው
ም : ውስተ : ፩ዓምድ : ይትረአይ : ካልእ : ዓምድ :
ዘውሣጢሁ :: ወኢይሰውሮ : ግዘ (Fol. 121a. 3.) ፈ : ዓ
ምድ : ዘቅድሚሁ : ወርእየተ : ምድሩ : አምሳለ : ማ
ጎው :: ወከመ : ባሕር : ወጽሕደቱ : ከመ : ቅብዕ ::
ወጠፈሩ : ይበርቅ : ከመ : እግረ : ዐሐይ : ዘያንበሰብ
ስ :: ይቤ : አቡን : ቅዱስ : ተክለ : ሃይማኖት : ውእ
ቱሰ : ሰቀላ : ኢኮን : ዓቅሙ : ከመ : ሰቀላ : አላ : ከ
መ : ሀገር : ስፍሕት : ወኩለንታሁ : ይነድድ : ከመ :
እሳት :: እሳት : ሶበ : እቤ : አኮ : ዘያውዒ : አላ : ዘያ
ጥዒ : ወያጠል (Fol. 121b. 1.) ል : ነፍሰ : በርእየቱ ::
ወእንዘ : አነከር : በጻሕኩ : ማእከሎ : ለውእቱ : ቤ
ት : ወርኢኩ : መናብርተ : ድልዋነ :: ወ፩መንበር :
ዘማእከል : የዐቢ : ወይከብር : እምኒሆሙ :: ወፈድፋ
ደ : ስቡሕ : ርእየቱ :: ወመናብርት : እለ : እም : የማ
ኑ : ወፀጋሙ : ይቲሐቱ : እምኒሁ :: ወባሕቱ : ለኩ

ሎሙ : ስቡሕ : ራእዮሙ : ወሥርግዋን : ከመ : ቀስ
ተ : ደመና :: ወዲበ : ውእቱ : መ (Fol. 121b. 2.) ንበ
ር : ማእከላዊ : ይነብር : ልብሰ : ብርሃን : ውኩይ ::
ወበአዝፋሪሁ : ልሳነ : እሳት : ወይብል : ሃሌ : ሉያ :
ለአብ :: ሃሌ : ሉያ : ለወልድ :: ሃሌ : ሉያ : ወለመን
ፈስ : ቅዱስ : ወእምየማኑ : ለልብሰ : ንቡራን : ፯አ
ክሊላት : ወለ፯ሆሙ : ኢይትማሰል : ጎብራቲሆሙ ::
ወእቤሎ : ለመልእክ : ዘምስሌየ : ፍርሃት : ዐአ : ው
ስተ : ልብየ : እምርእየ : ዝንቱ : ቤት :: ወይቤለኒ :
ኢት (Fol. 121b. 3.) ፍራህ : ተፈኖኩ : አነ : ከመ : እንግ
ርክ : ግብር : ለቤት :: ወሶበ : ይቤለኒ : ዘንተ : ተአተ
ተ : ፍርሃት : እምኒየ : ወአጽንዓኒ : በቃሎ :: ወእቤ
ሎ : ምንት : ውእቱ : ዕብየ : ለዝንቱ : ቤት : ዘኢሰ
ማዕኩ : ቅድመ : ወመኑ : ውእቱ : ዘይገብር :: ወይ
ቤለኒ : መቅድመ : ርኢ : ዘርኢክ : ወድጎረ : እግዚ
ኡ : እነግረክ :: ወርኢኩ : ዐምደ : ብርሃን : ትኩለ :
እንተ : ቅድሚሁ : ለውእቱ : መንበር : ወአስማተ :
(Fol. 122a. 1.) ብዙኃን : ነፍሳት : ጽሑፍ : ውስቲቱ ::
ወእቤሎ : ምንት : እልክቱ : እግዚእየ : ወምንተ :
የአክል : ጎላቋሆሙ : ለአዕማድ :: ወምንት : ግብር
ሙ : ለመናፍስት : ወይቤለኒ : ዝንቱ : ቤት : ለከ :
ውእቱ :: ወመንበር : ማእከላዊ : ዘስቡሕ : ጥቀ : እ
ምካልአኒሁ : ለከ :: ወልብሰ : ግሩም : ወአክሊላት :
ንቡራን : በመልዕልቲሁ : ለከ : ውእቱ :: ወመናብር
ት : እለ : እምየማኑ : ወፀጋ (Fol. 122a. 2.) ሙ : ለደቂ
ቅክ : እለ : ይመጽኡ : እምድጎሬክ :: ወይነብሩ : ዲ
በ : መንበርክ : በዓቂበ : ትእዛዝክ : ወጎላቋ : አዕማ
ድ : እምየማኑ : መናብርት : ፵ወ፪፻፱ : ወእምዐጋም :

ግዛዊ፡ በከመ፡ ሠርዖሙ፡ እግዚአ፡ መናፍቅት፡ ።
 ወአስማተ፡ ብዙኃንሂ፡ ነፍሳት፡ ዘትሬኢ፡ ልኩአን፡
 በውስተ፡ እሉ፡ አዕማድ፡ ደቂቅክ፡ እሙንቱ፡ እለ፡
 ይትወለዱ፡ ለከ፡ እመንፈስ፡ ቅዱስ፡ እስከ፡ ኅልቀ
 ተ፡ ዓለ (Fol. 122 a. 3.) ም፡ ወአንተ፡ ትከውኖሙ፡
 አበ፡ ለእሉ፡ ነሉሙ፡ ወእቤሎ፡ ምንትነ፡ አን፡
 ከመ፡ ትዳደቀኒ፡ ዛቲ፡ ጸጋ፡ ዐባይ፡ ወይቤለኒ፡ እ
 ግዚአብሔር፡ ይሁብ፡ ክብር፡ ወሞገሰ፡ ለዘፈቀደ፡ ።
 ወእምዝ፡ አዕረገኒ፡ ሰማየ፡ ወአብአኒ፡ ውሣጤ፡ መ
 ንጦላዕት፡ ወአቀመኒ፡ ቅድመ፡ መንበረ፡ ሥላሴ፡
 ወሰገድኩ፡ ሎቱ፡ ወበረክዎ፡ በስብሐት፡ ካልእ፡ ዘ
 ኢየአምሮ፡ እምቅድመ፡ አሜሃ፡ ወመጽአ፡ ቃል፡
 እምው (Fol. 122 b. 1.) እቱ፡ መንበር፡ ዘይብል፡ ተክ
 ለ፡ ሃይማኖት፡ ተክለ፡ ሃይማኖት፡ ይኩን፡ ክፍልክ፡
 ምስለ፡ ፳ወፃከህናትየ፡ ወአምጽኡ፡ ሊተ፡ ስያሃ፡
 ወርቅ፡ ወወሀቡኒያ፡ ወዐጠንኩ፡ ደርገ፡ ምስሌሆሙ፡
 ወኮነ፡ ስብሐትየ፡ ከመ፡ ስብሐቲሆሙ፡ ወአልባስ
 የ፡ ከመ፡ አልባሲሆሙ፡ ወነጸርክዎ፡ ገሀደ፡ ለአም
 ላኪየ፡ በሥላሴሁ፡ ወይቤለኒ፡ በአምጣነ፡ አፍቀርክ
 ኒ፡ አፈቅረክ፡ ወበአ (Fol. 122 b. 2.) ምጣነ፡ አክበርክ
 ኒ፡ አከብረክ፡ ወእሬሲ፡ ስመክ፡ ልዑለ፡ ወክቡረ፡
 አማንየ፡ እብለክ፡ ነሉ፡ ሰብእ፡ ዘይትአመን፡ በጸ

ሎትክ፡ ይድኅን፡ በእንቲአክ፡ ወነሉ፡ ዘይገብር፡ ተ
 ገካረክ፡ በአምጣነ፡ ክሂሎቱ፡ አነ፡ አዐብዮ፡ በሰማ
 ይ፡ ወበምድር፡ ወእሬስዮ፡ ይክበር፡ በክብረ፡ ዘኢ
 ክ፡ ወእመኒ፡ ዘረከቦ፡ ምንዳቤ፡ ወተዕናስ፡ ሶበ፡ ይ
 ጼውዐኒ፡ በስምክ፡ አነ፡ አድኅኖ፡ እም (Fol. 122 b. 3.)
 ነሉ፡ ዓዕባሁ፡ ለዘሂ፡ ይትለአክ፡ ለቤተ፡ ክርስቲ
 ያንክ፡ አነ፡ እክፍሎ፡ ቀዋመ፡ ምስለ፡ ፺፯ኃነ፡ መ
 ላእክት፡ ኅበሂ፡ ተነበ፡ መጽሐፈ፡ ገድልክ፡ ወኅበ፡
 ተጸውዐ፡ ስመክ፡ ህየ፡ ይኩን፡ ሣህል፡ ወምሕረት፡
 እስከ፡ ለዓለመ፡ ዓለም፡ ወሰባሕክዎ፡ ወሰገድኩ፡
 ሎቱ፡ ወእቤ፡ ስብሐት፡ ለክ፡ እግዚአ፡ ዘወሀብክኒ፡
 ዘንተ፡ ነሉ፡ በፈቃድክ፡ ወአክ፡ በምግባርየ፡ ወእ
 ምድኅ (Fol. 123 a. 1.) ረዝ፡ ሚጠኔ፡ መልአክ፡ ኅበ፡
 ዘቀዳሚ፡ ህላዊየ፡ ይቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ ወርኢዮ፡ ዘንተ፡ ነደ፡ ልቡ፡ ከመ፡ እሳ
 ት፡ በፍቅረ፡ አምላኩ፡ ሰማያዊ፡ ወኢይነውም፡ ሌ
 ሊተ፡ ወመዐልተ፡ አላ፡ ኮነ፡ ያነብብ፡ ወትረ፡ መ
 ዝሙረ፡ ዳዊት፡ ወካልአትሂ፡ እመጻሕፍተ፡ ነቢያ
 ት፡ ወሐዋርያት፡ ጸሎቱ፡ ወበረከቱ፡ የህሉ፡ ምስ
 ለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለ (Fol. 123 a. 2.)
 መ፡ ዓለም፡ አ (Fol. 123 a. 3.) ሜን፡ ወአሜን፡

CHAPTER LXXVII.

(Fol. 123 b. 1.) ምዕራፍ፡ ፫፻፯፡ ወእንዝ፡ ህሎ፡ ከመ
 ዝ፡ ዐርገ፡ ሕሊና፡ ውስተ፡ ልቡ፡ ዘይብል፡ ለምን
 ት፡ ለክ፡ ነቢር፡ ውስተ፡ ፩መክን፡ ኅሥሥ፡ አድባ
 ራተ፡ ቅዱሳን፡ ከመ፡ ታእምር፡ ሥርዓተ፡ ምንክስ
 ና፡ ወዘንተ፡ እንዝ፡ ይሔሊ፡ በረቀ፡ ቅድሚሁ፡ መ
 ልአክ፡ ብርሃናዊ፡ ዘየዓቅቦ፡ ዘልፈ፡ ወይቤሎ፡ ተ
 ንሥእ፡ ግበር፡ በከመ፡ ሐለይክ፡ ወይቤሎ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይቲኑ፡ አሐውር፡ አቅ
 (Fol. 123 b. 2.) ዱስ፡ ወይቤሎ፡ ሑር፡ ምድረ፡ ትግ
 ሬ፡ ወዕርግ፡ ውስተ፡ ደብር፡ ዘይሰመይ፡ ዳሞ፡ ወት
 ረክብ፡ በህየ፡ ብእሴ፡ ቅዱስ፡ ዘስሙ፡ ዮሐኒ፡ ወን
 ሣእ፡ እምእዴሁ፡ ቆብዐ፡ ወአስኬማ፡ ወንበር፡ ህ
 የ፡ እስከ፡ አመ፡ እብለክ፡ ወጌሠ፡ በጸባሕ፡ ኅበ፡

አቡሁ፡ መንፈሳዊ፡ ዘውእቱ፡ አባ፡ ኢየሱስ፡ ሞአ፡
 ወከሠተ፡ ሎቱ፡ ሕሊናሁ፡ ወዘከመ፡ ይቤሎ፡ መል
 አክ፡ በእንተ፡ ነሢአ፡ ቆብዕ፡ ወ (Fol. 123 b. 3.) አስኬ
 ማ፡ እስመ፡ ዓዲሁ፡ ኢነሥአ፡ ቆብዓ፡ ወአስኬማ፡
 አባ፡ ኢየሱስ፡ ሞአ፡ ወሰሚዎ፡ አባ፡ ኢየሱስ፡ ሞ
 አ፡ ቃሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በክ
 የ፡ ብዙኃ፡ እንዝ፡ ይብል፡ ለመኑ፡ ተኅድገኒ፡ አን
 ሰ፡ ኢይሬእየክ፡ በአምሳለ፡ ወልድ፡ አላ፡ ነበርኩ፡
 እንዝ፡ እሬእየክ፡ ከመ፡ አብ፡ ክብር፡ ባሕቱ፡ ቃል
 ከሰ፡ አደመኒ፡ ለሐዋርያት፡ ውስተ፡ ደብርየ፡ ወበጸሐ
 ክ፡ ህየ፡ ይንሣእ፡ ቆብዐ፡ ወ (Fol. 124 a. 1.) አስኬማ፡
 ወድኅረ፡ አንተ፡ ትሁብኒ፡ ሊተ፡ ወትከውነኒ፡ አበ፡
 ወተዓገሥ፡ ዮም፡ እስመ፡ አልቦ፡ ሰብእ፡ ህየ፡ ዘያ

ዐድወክ : ባሕረ :: ወይቤሎ : ቅዱስ : ተክለ : ሃይማኖት : አልቦ : ሰብእ : ዘየዐቢ : እምእግዚአብሔር :: እመ : እግዚአብሔር : ምስሌየ : አልቦ : ዘይክል : ከሊኦተ : ፍኖት : አብሐር : ወኢካልእ : ነገር :: ወምስለዝ : ብሂለ : ቃል : ዐቦየ :: ወሐረ : ወተንሥኦ : አበ : (Fol. 124 a. 2.) ምኒት : ከመ : ያስተፋንዎ : ወበጽሑ : ኅቡረ : እስከ : ባሕር :: ወነዋ : ቅዱስ : ሚካኤል : ቆመ : ቅድሚያ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤሎ : ነኦ : ትልወኒ :: ወቦኦ : ወስተ : ባሕር : ወሐረ : ከመ : ዘየብሰ :: ወቦ (Fol. 124 a. 3.) ኦ : ቅዱስኒ : ተክለ : ሃይማኖት : ወተለዎ : ወዐደው : ኅቡረ : ወርእዮ : አባ : ኢየሱስ : ሞኦ : አንከረ :: ወይቤ : መንክር : ግብርክ : እግዚአ : ላዕለ : ቅዱሳኒ :: ወተመይጠ : ቤቶ : እንዘ : የአኩቶ : ለእግዚአብሔር ::

CHAPTER LXXVIII.

(Fol. 124 b. 1) ምዕራፍ : ፪፰ :: ወአቡነስ : ነቢሮ :

በሐይቅ : መጠነ : ፲ ዓመት : ሐረ : እንዘ : ይሰርሕ : በትእዛዘ : እግዚአብሔር :: ወበጽሑ : ትግሬ : ኅብ : ደብረ :: ሃሌ : ሉያ : እንተ : ይእቲ : ዳሞ : መካነ : አባ : አረጋዊ : ዘውእቱ : ዘሚካኤል : ፩ እም ፱ : ቅዱሳን : ተኃራምያን : እለ : መጽሐ : እምሮምያ : ወግብጽ : አመ : መንግሥተ : አልአሜዳ : ወልደ : ሰልአደባ :: እምቅድመ : ታዜን : ዘአስማቲሆ (Fol. 124 b. 2.) ሙ : አባ : አሌፍ :: ወአባ : ጽሕማ : ወአባ : አረጋዊ : ዘውእቱ : ዘሚካኤል :: ወአባ : አፍዒ : ወአባ : ገሪማ : ወአባ :: ጳንጠሌዎን : ወአባ : ሊቃኖስ :: ወአባ : ጉባ : ወአባ : ይምእታ : እሉ : እሙንቱ : ከዋክብት : ብሩሃን : ዘአዋክዩ : ኩሎ : አደያማተ : ኢትዮጵያ :: ዐእምኔሆሙ : ዘይዘርእ : ነግሀ : ወየዓርር : ሠርክ :: ወቦ : እምኔሆሙ : ዘይጸውር : ማየ : በመንፌ : ወለለ፩እምኔሆሙ : ዘዘ (Fol. 124 b. 3.) ዘኢሁ : መክፈልተ : ጸጋ : ተውሀቦ : በከመ : ይነግር : መጽሐፈ : ገድላቲሆሙ :: አቡነስ : ብፁዓዊ : ተክለ : ሃይማኖት : ቦኦ : ኅብ : አበ : ምኒት : ዘመካነ : አረጋዊ : ዘዘከርኖ : ቅድመ :: ወነገር : ሶበ : ተስእሎ : ምክንያተ : ምጽአቱ : ከመ : ይኅሥሥ : ነሢኦ : ቆብዕ : ወአስኬማ :: ወአበ : ምኒትስ : አባ : ዮሐኒ : ወእቱ : ምሉኦ : ጸጋ : ወጽድቅ :: ወይቤሎ : እምአይቲ : አንተ : (Fol. 125 a. 1.) ወይቤሎ : እምርኅቅ : ብሐር : መጻእኩ : ኅቤክ : በትእዛዘ : አምላኪየ :: ወይቤሎ : መኑ : ስምክ : ወመኑ : አልበሰክ : ልብሰ : ምንኩስና :: ወይቤሎ : ስምየስ : ተክለ : ሃይማኖት : ልብሰ : ምንኩስናሂ : አልበሰኒ : አባ : ኢየሱስ : ሞኦ : ዘይነብር :

በደሴተ : ባሕር :: ወይቤሎ : አባ : ዮሐኒ : በአማን : ዘኢየ : አንተ : ወልደ : ወልደየ : አንተ :: እስመ : አነ : ወለድክዎ : ሎቱ : እመንፈስ : ቅ (Fol. 125 a. 2) ዱስ :: ወጸለየ : አባ : ዮሐኒ : ላዕለ : ቆብዕ : ወአስኬማ : ከመ : ሕግ : ወወሀቦ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወነሢኦ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ቆብዕ : ወአስኬማ : አኅዘ : ይትቀሐው : ለገድላተ : እሉ : ፱ ቅዱሳን : ስሙያነ : ስም : ከመ : ዘይዌጥን : ሥርዓተ : ምንኩስና :: ወኮነ : ከመ : ዘኢየአመረ : ጣዕመ : ገድል : ፍጹመ : ወይብል : ኩሎ : ጊዜ :: ወዘሰ : የአምር : ገቢሮ (Fol. 125 a. 3.) ታ : ለሠናይት : ወኢይገብራ : ኃጢአተ : ትከውኖ :: ወያተሉ : ባሕለ : ዘሐዋርያ :: እስመ : አብደርኩ : ፍቅረ : መንፈሳዊ : ዘበእንቲአሁ : ገደፍኩ : ኩሎ :: ወረሰይክዎ : ከመ : እዳው : ከመ : እርብሐ : ለክርስቶስ :: ሊተሰ : ይመስለኒ : ዓዲየ : ኢነሣእኩ : ፍጹሜ :: እስመ : ዘድኅሬየ : እረስዕ : ወዘቅድሜየ : እሚልዕ :: ወእምገድላቲሆሙ : ለአብው : ቀደምት : ይቀስም : ከመ : (Fol. 125 b. 1) መስተገብርት : ንሀብ : እንተ : ትነሥእ : ቆዓ : ጽጌ : እምኩሉ : ዕዕው :: ወይገብር : በጊዜሃ : ለዘሰምዐ : ግማ : ጭካነ : ኩለንታሁ : ብሩሃ : በፍርሃተ : እግዚአብሔር :: ወየአምር : ነገረ : ዘይከውን : እምቅድመ : ኩነቱ :: ወይነግሮሙ : ለአኃው : ኩሎ : ዘይበጽሐሙ : ወይከውን : ነገሩ : ፍጡነ :: ወያክርዎ : ወተመሰሎሙ : ለመላእክት : በስባሔሁ :: ወተዛወገሙ : ለነቢያት : በኦእ (Fol. 125 b. 2.) ምሮ : ነገር : ዘድኅሬሁ :: ወተመሰሎሙ : ለሐዋርያት : በስባከታቲሁ :: ወተዛወገሙ : ለሰማዕታት : በተወርዎ :

ጸድፍ፡ ወበቅሥፍታቲሁ፡ ። ወተሐኅዝዎሙ፡ ለመነ
ኮሳት፡ አኃው፡ በፀዊረ፡ ሃማሆሙ፡ ዘንተ፡ ነሎ፡
ተመሲሎ፡ በልዑ፡ ፍሬያተ፡ ነሎን፡ መጸሐፍት፡
አስተጋቢአ፡ እምነሎሙ፡ ቅዱሳን፡ እንተ፡ ይእቲ፡
ፍሬ፡ መንፈስ፡ ቅዱስ፡ ዘዘከራ፡ ጳ (Fol. 125 b. 3.) ው
ሎስ፡ እንዘ፡ ይብል፡ ። ወፍሬሁሰ፡ ለመንፈስ፡ ቅዱ
ስ፡ ተፋቅሮ፡ ወፍሥሐ፡ ወሰላም፡ ትዕግሥት፡ ወም
ጽዋት፡ ጎሩት፡ ወሃይማኖት፡ የውሃት፡ ኢዘምዎ፡
ወእምነሉ፡ ዘየዐቢ፡ ተፋቅሮ፡ ። ተፋቅሮስ፡ ፍጹም፡
ሕግ፡ ውእቱ፡ ወእመኒ፡ ብየ፡ ሃይማኖት፡ እስከ፡ እ
ፊልስ፡ አድባረ፡ ወተፋቅሮ፡ አልብየ፡ ከንቶ፡ ኮን

ኩ፡ ። ወዓዲ፡ ለእመ፡ መጠውኩ፡ ሥጋየ፡ ለስምዕ፡
(Fol. 126 a. 1.) ከመ፡ አትመዘገን፡ ወተፋቅሮ፡ አልብ
የ፡ አልቦ፡ ዘበቋዕኩ፡ ። ወአቡነኒ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ብፁዓዊ፡ ለፈጽሞ፡ ዝንቱ፡ ፍቅር፡ ኮኖ
ሙ፡ ለኃጥአን፡ ከመ፡ ኃጥእ፡ እንዘ፡ ኢኮነ፡ ኃጥ
አ፡ ለእግዚአብሔር፡ ወይቤሎሙ፡ ለለ፩፩አነ፡ እመ
ውት፡ ህየንቲክ፡ ወይመይጦሙ፡ በምዕዳኑ፡ እምፍ
ኖት፡ እኩይ፡ ኀበ፡ ፀዊረ፡ ሃማ፡ ቅዱሳን፡ ለአብዳን
ሂ፡ ይከውኖሙ፡ ከመ፡ አብድ፡ ። ወድ (Fol. 126 a. 2.)
ኀረ፡ ይከውኖሙ፡ መጥበቢ፡ ወነበረ፡ ከመዝ፡ በ
(Fol. 126 a. 3.) ደብረ፡ ዳሞ፡ ፲ ወክልኤተ፡ አመተ፡ ።

CHAPTER LXXIX.

(Fol. 126 b. 1.) ምዕራፍ፡ ፸፱፡ ። ወእምዝ፡ አስተርአ
የ፡ መልአክ፡ እግዚአብሔር፡ ወይቤሎ፡ ሃእ፡ እም
ዝንቱ፡ ደብር፡ ወዑድ፡ አድያማተ፡ ትግሬ፡ ወሐው
ጽ፡ ነሎ፡ ምኒታተ፡ መነኮሳት፡ ወገዳማተ፡ ቅዱሳ
ን፡ እመ፡ በኀይሆሙ፡ ትረክብ፡ ረባሐ፡ ወሐረ፡ ኀ
በ፡ አባ፡ የሐኒ፡ ወነገሮ፡ ነሎ፡ መፍቅደ፡ ልቡ፡
ወዘከመ፡ ይቤሎ፡ መልአክ፡ ወይቤሎ፡ አባ፡ የሐ
ኒ፡ ቅድመኒ፡ መጸእክ፡ ኀይሆ (Fol. 126 b. 2.) በትእዛ
ዘ፡ መልአክ፡ ወይቤሎ፡ ሐር፡ ኀበ፡ ዘፈነወክ፡ ወ
እግዚአብሔር፡ ይኩን፡ ምስሌክ፡ ወተንሥአ፡ አባ፡
የሐኒ፡ ከመ፡ ያስተፋንውዎ፡ ወበጽሑ፡ ኀቡረ፡ ኀ
በ፡ ሙራደ፡ ዓቀብ፡ ዘደብረ፡ ዳሞ፡ ወሀሎ፡ ህየ፡ ጸ
ድፍ፡ ወኢይትከሀል፡ ወፊድ፡ ውስቲቱ፡ ዘእንበለ፡

ሐብል፡ ጽኑዕ፡ ። ወመስፈርተ፡ ሀብልሂ፡ የአክል፡
መጠነ፡ ፵በእመት፡ ወበጽሑ፡ አ (Fol. 126 b. 3.) ቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ህየ፡ ወእኀዘ፡ ከመ፡ ይ
ረድ፡ በሐብል፡ ወአባ፡ የሐኒ፡ ወደቂቁ፡ ቆሙ፡ መ
ልእልተ፡ ጸድፍ፡ ከመ፡ ይርአየ፡ ርደቶ፡ ። ወሶቤሃ፡
ተበትከ፡ ሐብል፡ እምጽንኡ፡ ወተለዎ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተውሀባ፡ ሎቱ፡ ፯አ
ክናፍ፡ ወሰረረ፡ ቦን፡ እንዘ፡ ያስተጣፍሕ፡ ወሐረ፡
መጠነ፡ ፫ምዕራፍ፡ እንዘ፡ ይፈእይዎ፡ ነሎሙ፡ መ
ነኮሳተ፡ (Fol. 127 a. 1.) ደብር፡ ወተመይጦ፡ ደብሮ
ሙ፡ እንዘ፡ ይሴብ (Fol. 127 a. 2.) ሕዎ፡ ለእግዚአብ
ር፡ ገባሬ፡ ኃይል፡ ።

CHAPTER LXXX.

(Fol. 127 a. 3.) ምዕራፍ፡ ፹፡ ። ወአቡነስ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ሐረ፡ ወዐአ፡ ገዳመ፡ ዋሊ፡ ወረ
ከበ፡ በህየ፡ ብዙኃነ፡ ስውራነ፡ መነኮሳት፡ ወተአም
ኖሙ፡ በአምኃ፡ መንፈሳዊት፡ ወይቤልዎ፡ ነሎ
ሙ፡ ከመ፡ ዘበ፩ቃል፡ ለምንት፡ መጸእክ፡ ኀይሆነ፡
ዘአንተ፡ ትክብር፡ እምኒ፡ ወይቤሎሙ፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ኢትብሉ፡ አበውየ፡ ከመዝ፡
በምንት፡ አነ፡ እክብር፡ እምኒክሙ፡ ለ (Fol. 127 b. 1.)
ባስያነ፡ ገዳም፡ አንትሙ፡ ትክብሩ፡ ጥቀ፡ እምኒየ፡ ።

ወይቤልዎ፡ ንሕነስ፡ እሙነ፡ ንቤለክ፡ ኢርኢነ፡ ሰብ
አ፡ ዘከማክ፡ ዘተውሀቦ፡ ጸጋ፡ በዲቦ፡ ምድር፡ ። ናሁ፡
ብዙኃን፡ ቅዱሳን፡ ይትወለዱ፡ እምኒክ፡ ወትከውን፡
አባሆሙ፡ ለብዙኃን፡ አሕዛብ፡ ወይቤሎሙ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመስ፡ ኮነ፡ ፈቃዱ፡
ለአምላኪየ፡ ሠናይ፡ ልየ፡ ወነበረ፡ ምስሌሆሙ፡ መ
ጠነ፡ ፫፵እንዘ፡ (Fol. 127 b. 2.) ኢይጥዕም፡ እክለ፡ ም
ንተኒ፡ እስመ፡ አልቦ፡ በሊ (Fol. 127 b. 3.) ዓ፡ እክል፡
በውእቱ፡ ገዳም፡ እስከ፡ ይእከ፡ ።

CHAPTER LXXXI.

(Fol. 128 a. 1.) ምዕራፍ፡ ፹፩ ። ወእምድጎረዝ፡ ተሰነአሎሙ፡ ለቅዱሳን፡ ወሐረ፡ ደብረ፡ ሐውዜን ። ወበጸሐ፡ ህየ፡ ተአምኖሙ፡ ለአዕሩግ፡ እለ፡ ይነብሩ፡ በውእቱ፡ መካን፡ ወተስእሎሙ፡ ሕይወቶሙ ። ወአእማሮ፡ ከመ፡ ሰብእ፡ ጌራን፡ እሙንቱ፡ ኃሠሠ፡ ቡራኬ፡ እምኔሆሙ ። ወይቤልዎ፡ ንሕነሰ፡ አመፍትው፡ ለነ፡ ንባርከ፡ ብእሴ፡ ቡሩከ፡ ዘባረከ፡ እግዚአብሔር ። ዳእሙ፡ አንተ፡ ባ (Fol. 128 a. 2.) ርከነ፡ በበረከተ፡ እዴከ፡ ቅድስት፡ እንተ፡ ምልዕት፡ ጸጋ ። ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ አነ፡ መጻእኩ፡ ኅቤክሙ፡ እንዘ፡ አኅሥሥ፡ በረከተ፡ እምኔክሙ ። ርቱዕ፡ አንትሙ፡ ትባሮኩኒ ። ወይቤልዎ፡ አኮ፡ አንተ፡ በራቃድከ፡ ዘመጸ

እከ ። ዳእሙ፡ እግዚአብሔር፡ ፈነወከ፡ ኅቤነ፡ ከመ፡ ትባሮከ፡ ምኒተነ፡ በኪደተ፡ እግርከ ። ወይእዚኒ፡ ባርከነ፡ አቅዱሱ፡ (Fol. 128 a. 3.) ለእግዚአብሔር፡ ወባረከሙ፡ ለኩሎሙ ። ወእምድጎረ፡ ባረከሙ፡ ውእቱኒ፡ ነሥአ፡ በረከተ፡ እምኔሆሙ ፤ ወሐረ፡ ፍኖቶ፡ ወበጽሐ፡ ውስተ፡ ደብረ፡ ዳጌ ። ወተአምኖሙ፡ ለመነኮሳተ፡ ደብረ፡ ወኃሠሠ፡ እምኔሆሙ፡ ቡራኬ ። ወይቤልዎ፡ ከመ፡ እሉ፡ ቅዱሳን፡ ዘቀዳሚ፡ ወባረኮሙ፡ ውእቱ ። ወእምድጎረ፡ ባረከሙ፡ ይቤልዎ፡ ኦክቡነ፡ ቅዱስ፡ ብእሴ፡ እግዚአብሔር (Fol. 128 b. 1.) ር፡ ተከዋው፡ ብጽሐተ፡ ውስተ፡ ነሉ፡ አድያማተ፡ (Fol. 128 b. 2.) ትግራይ፡ ከመ፡ ትንሣእ፡ ምድረነ፡ በበረከትከ ።

CHAPTER LXXXII.

(Fol. 128 b. 3.) ምዕራፍ፡ ፹፪ ። ወእንዘ፡ ይትፋለስ፡ ከመዝ፡ ወረደ፡ ኢየሩሳሌም፡ እንዘ፡ ይመርሐ፡ ዓምደ፡ ብርሃን ፤ ወኅበ፡ በጽሐ፡ ነሉ፡ ትተልዎ፡ ኃይል፡ እንተ፡ ሐዋርያት ። ወይትገበር፡ ባቲ፡ ተአምራት፡ ወመንክራት፡ ቦ፡ ኅበ፡ ያነቅዕ፡ ማየ ፤ ወቦ፡ ኅበ፡ ይፌውስ፡ ዓያነ ። ወቦ፡ ኅበ፡ ያነሥእ፡ ሙታነ፡ ወበጽሐ፡ ባሕረ፡ ኤርትሬ፡ ወኢረከበ፡ ሐመረ፡ በዘየዐዱ፡ ባቲ ፤ ወጸለየ፡ ጸሎተ፡ ወንጌል፡ ወእምድጎረ፡ ፍጹ (Fol. 129 a. 1.) ሜ፡ ጸሎት፡ አስተርአዮ፡ መልእክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡ በከመ፡ ልማዱ፡ እንዘ፡ የሐውር፡ ዲበ፡ ባሕር፡ አቡነሂ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተለዎ፡ ድኅሬሁ፡ ወዓደዉ፡ ፪ሆሙ፡ ኅቡረ፡ በአሐቲ፡ ሰዓት፡ ወዓዲዎሙ፡ ባሕረ፡ ረከበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብእሴ፡ ምውተ፡ ወባረከ፡ ላዕሌሁ፡ እንዘ፡ ይብል፡ አንተ፡ በድን፡ ለእመ፡ ኮንከ፡ ክርስቲያናዊ፡ በስመ፡ እግዚ (Fol. 129 a. 2.) እየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአነ፡ ዕፀውር፡ መስቀሎ፡ ተንሥእ፡ እምኒዋምከ ፤ ወበጊዜሃ፡ ትንሥአ፡ ውእቱ፡ በድን፡ ከመ፡ ዘንቃሕ፡ እምንዋም ። ወክልሐ፡ ወይቤ፡ እወ፡ ክርስቲያናዊ፡ አ

ነ፡ እምሕዝበ፡ ጽዮን፡ ዘአመልኮ፡ ለእግዚአብሔር ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምንት፡ ቀተለከ፡ ወይቤሎ፡ ሞትኩ፡ በጽምዓ፡ ማይ፡ እንዘ፡ አሐውር፡ ኢየሩሳሌም ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ (Fol. 129 a. 3.) ለ፡ ሃይማኖት፡ እመሰ፡ ኮንከ፡ ተሐውር፡ ኢየሩሳሌም፡ ነዓ፡ ትልወኒ፡ ወተለዎ፡ ወበጽሐ፡ ኅበ፡ መቃብረ፡ እግዚእነ፡ እንዘ፡ አባ፡ ሚካኤል፡ ሊቀ፡ ጳጳሳት ፤ ዘእለ፡ እስከንድርያ፡ ወቦእ፡ ኅቤሁ፡ ወሰገደ፡ ሎቱ ። ወተንሥአ፡ ሊቀ፡ ጳጳሳትኒ፡ እመንበሩ፡ ወሰገደ፡ ሎቱ፡ ውእቱኒ፡ ይቤሎ፡ ሠናይ፡ ምጽአትከ፡ ኅቤየ፡ ኦብእሴ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ባርከኒ፡ (Fol. 129 b. 1.) አባ፡ እንሣእ፡ በረከተከ ። ወካዕበ፡ ይቤሎ፡ መኑ፡ ነገረከ፡ ስምየ፡ ኦክቡየ ። ወይቤሎ፡ አማንየ፡ እብለከ፡ ከመ፡ ነገረኒ፡ መልእክ፡ እግዚአብሔር፡ በዛቲ፡ ዕለት፡ በእንቲአከ ፤ ወባረከ፡ ብዙኃ፡ እንዘ፡ ይብል፡ በበረከተ፡ አበውየ፡ ሐዋርያት ፤ ወበበረከተ፡ አበውየ፡ ሊቃነ፡ ጳጳሳት፡ እለ፡ ነበሩ፡ ዲበ፡ መንበረ፡ ማርቆስ፡ ይባሮከ፡ ላዕሌከ፡ ወአምኃ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ

ኖት : እደዊሁ : ወእገሪሁ : ለ (Fol. 129b. 2.) ሊቀ : ጳ
ጳሳት ። ውእቱኒ : ሰዓመ : ርእሶ : ወአፋሁ ፤ ወይቤ
ሎ ። እምይእዚሰ : አመንኩስ ። እስመ : አንተ : ትክ
ውን : አበ : ለብዙኃን : መንኮሳት ። ውብዙኃት : አ
ብያተ : ክርስቲያናት : ይትሐንጸ : በስምክ ፤ ተመየ
ጥ : ውስተ : ብሔርክ : ወይእቲ : ክፍልክ : እምኅበ :
እግዚአብሔር ። ወይቤሎ ። አቡነ : ቅዱስ : ተክለ :
ሃይማኖት : አይትመየጥ : ውስተ : ብሔር : አንሰ :
መጻእኩ : ዝየ : ከመ : እትቀበር ። በ (Fol. 129b. 3.) እ
ደዊክ : ወምንኩስናሂ : ኢያመንኩስ ። ለርእስየሂ : ኢ

ያእመርኩ : ግብረ : ምንኩስና ። ወይቤሎ ። ሚካኤ
ል ። ሊቀ : ጳሳት : አማንየ : እብለክ : አልቦ : እመነ
ኮሳት : ዘየዐቢ : እምኔክ ። ወባሕቱ : አሆ : በል ። ለ
ቃልየ ። ወይቤሎ ። አቡነ : ቅዱስ : ተክለ : ሃይማኖ
ት : እው : እገብር : ዘትቤለኒ ። እስመ : አንተ : አቡ
የ ። እምታሕተ : እግዚአብሔር ። አምላኪየ ። ወባሕ
ቱ ። እፈቅድ ። ከመ ። እትአማኅ ። (Fol. 130a. 1.) ኅ
በ ። ቅዱሳን ። ዘገዳመ ። ሲሐት ። ወእስቂጥስ ። ወይ
ቤ (Fol. 130a. 2.) ሎ ። ሑር ። እግዚአብሔር ። ያርትዕ ።
ፍኖተክ ።

CHAPTER LXXXIII.

(Fol. 130a. 3.) ምዕራፍ : ፹፫ ። ወእምዝ : ሐረ : እ
ምኔሁ : ወሰገደ ። ኅበ ። መቃብረ ። እግዚእ ፤ ወበጽ
ሐ ። ኅበ ። ኩሎን ። መከናት ። ዘእግዚእ ። እምገሊላ ።
መከነ ። ሥጋዊሁ ። እስክ ። ደብረ ። ዘይት ። መከነ ። ሥ
ዋሬሁ ። ወወረደ ። ፈለገ ። ዮርዳኖስ ። ወተጠምቀ ።
ውስቲታ ። ወቦአ ። ገዳመ ። ሲሐት ። ወተባረክ ። እም
አዕራግ ። እለ ። ውስቲታ ። ወኃለፈ ። ገዳመ ። እስቂጥ
ስ ። እንተ ። ይእቲ ። መዳልው ። አልባብ ። ወተባረክ
ሙ ። ለእለ ። ሀለዉ ። (Fol. 130b. 1.) ህየ ። ወአሜሃ ።
አስተርአዮ ። መልእክ ። እግዚአብሔር ። ወይቤሎ ።
ምንተ ። ትብል ። አተክለ ። ሃይማኖት ። ወይቤሎ ። አ
ቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። እፈቅድ ። ነቢር ። ዝ

የ ። ወይቤሎ ። መልእክ ። ለክሰ ። ኢኮነት ። ክፍልክ ።
ዛቲ ። ገዳም ። ወባሕቱ ። ደቂቅክ ። ይበዝኑ ። ውስቲ
ታ ። በደኃሪ ። መዋዕል ። አንተሰ ። ፃእ ። ብሔረ ። ኢት
ዮጵያ ። ወአመንኩስ ። ሰብአ ። ዘመጽአ ። ኅቤክ ። እም
ድኅረ ። ፈተንኮ ። በምግባ (Fol. 130b. 2.) ረ ። ጽድቅ ።
ወአልቦ ። ዘይመጽእ ። ኅቤክ ። ዘኢይበቁዕ ። ለመን
ግሥተ ። ሰማያት ። ወይቤሎ ። አቡነ ። ቅዱስ ። ተክ
ለ ። ሃይማኖት ። በእ (Fol. 130b. 3.) ይ ። መዋዕል ። እ
ገብር ። ዘንተ ። እግዚእየ ። ወይቤሎ ። በዝ ። መዋዕ
ል ። ጸሎቱ ። ይዕቀቦ ። ለገብሩ ። ተክለ ። ሃይማኖት ።
አሜን ።

CHAPTER LXXXIV.

(Fol. 131a. 1.) ምዕራፍ : ፹፬ ። ወእምዝ ። ተመይ
ጠ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ብሔረ ። ኢ
ትዮጵያ ። ወበጽሐ ። ምድረ ። ትግሬ ። ወውእቱ ። ብ
እሲ ። ዘአንሥኦ ። እሙታን ። ኮነ ። ይተልዎ ። ወበጸ
ሐ ። ፀዐዳ ። አምባ ። ይቤሎ ። ውእቱ ። ብእሲ ። አባ ። ቅ
ዱስ ። እፈቅድ ። ታልብሰኒ ። ልብሰ ። ምንኩስና ። ወ
ይቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ትክል
ኑ ። ፀዊረ ። ክበደ ። ማሆሙ ። ለቅዱሳን ። ወይቤ
(Fol. 131a. 2.) ሎ ። አምላክክ ። ዘይክል ። ኩሎ ። ያጽ

ንዓኒ ። በጸሎትክ ። ወአልቦ ። አቡነ ። ቅዱስ ። ተክ
ለ ። ሃይማኖት ። ልብሰ ። ምንኩስና ። ወሰመየ ። ስሞ ።
አርአየነ ። ጸጋሁ ። ወኮነ ። ዐቢየ ። መስተጋድለ ። ወ
ነበረ ። ምስሌሁ ። እንዝ ። ይጸመዶ ። ዘ (Fol. 131a. 3.)
ልፈ ። ወወለደ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ።
ብዙኃነ ። መንኮሳተ ። እደ ። ወአንስተ ። በምህሮ ። ሃይ
ማኖት ። ወበምንኩስና ። በኩሉ ። አድያማተ ። ትግሬ
ይ ። ወአጥረዩ ። ደቂቁ ። ብዙኃነ ። ምኔታተ ። ወእስክ ።
ይእዜ ። ይሰመዩ ። በስሙ ።

CHAPTER LXXXV.

(Fol. 131b. 1.) ምዕራፍ : ፹፭ :: ወክዕበ : ወረደ : አ.
የሩሳሌም : ወበጽሐ : ኅበ : ነሉ : ዘበጽሐ : ቀዳሚ ::
ወተመይጦ : በሰላም : ወሥልሰመ : ወረደ : ኢየሩሳ
ሌም : ወበጽሐ : ኅበ : ሊቀ : ጳጳሳት : አባ : ሚካኤ
ል : ወሰገደ : ወተአምኖ :: ወይቤሎ : አባ : ሚካኤ
ል : ወልድየ : ለምንት : ትገብር : ናሁ : ሣልስክ : ዝ

ንቱ : እንዘ : ትትመያየጥ : በ፩ዘመን :: ወእምይእዜ
ሰ : አዕርፍ : ውስተ : ፩ገዳም : እስመ : ይኒይሶ : ለ
መነኮስ : አጽንኦ : መካ (Fol. 131b. 2.) ን : እምነ : ፈ
ሊስ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይ (Fol.
131b. 3.) ማኖት : አሆ : እግዚእየ : ወተመይጦ : ብ
ሒሮ ::

CHAPTER LXXXVI.

ምዕራፍ : ፹፮ :: ወእምዝ : ሆደ : ውስተ : ነሉ :
አድያማተ : ትግሬ : ወዐርገ : ደብረ : ዳሞ : ወሶበ :
ርእይዎ : ቅዱሳን : ደብር : ተባሃሉ : በበይናቲሆመ :
እንዘ : ይብሉ : ናሁ : በጽሕ : እኅነ : ተክለ : ሃይማ
ኖት : ዘርኢናሁ : ቅድመ : እንዘ : ይሰርር : በ፯አክና
ፍ :: ወአብእም : ፍጡነ : ኅበ : አባ : ምኒት : አባ : ዮ
ሐኒ : ወሶበ : ርእየ : አባ : ዮሐኒ : ተንሥእ : ወሰገ
ደ : ሎቱ : በ (Fol. 132a. 1.) እንተ : ጸጋሁ : ዘርእየ : ቀ
ዳሚ :: ወፈድፋደ : አዕበይዎ : ነሎመ : ቅዱሳን :
ወርእየ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ስብሐ
ተ : ጽሩዓ : ጸልእ : ጥቀ :: ወይቤሎ : ለአባ : ዮሐኒ :
ኦአቡየ : አዘዘኒ : ሊቀ : ጳጳሳት : ከመ : እመንኩስ :
ወእንበር : ውስተ : ገዳም : ዝየሂ : ከመ : እንበር : አ
ስቆረረት : ነፍስየ : ዘንተ : ስብሐተ : ብጡለ :: አን
ተሂ : ባርከኒ : ከመ : እሑር : ወእንበር : ውስተ : ፩
እምገዳማት :: ወይቤሎ : አ (Fol. 132a. 2.) ባ : ዮሐኒ :

አኮ : አንተ : ዘትቤ : ዘንተ : ዳእመ : ፈቃደ : እግዚ
አብሔር : ይጸውዓክ : ከመ : ትትመያየጥ : ውስተ :
ብሔርክ :: እስመ : ብዙኃን : ቅዱሳን : እምአዕሩግ :
ዜነውኒ : ከመ : ክፍልክ : ይእቲ : ምድረ : ሸዋ : ሐ
ር : በሰላም : እግዚአብሔር : ዘአሥመርዎ : አበው
የ : ወእግዚአብሔር : ዘሐፀነኒ : ወሴሰየኒ : እስከ : ይ
እዜ :: ወመልአክ : እግዚአብሔር : ዘመርሐኒ : ወአ
ብጽሐኒ : ውስተ : ዛቲ : (Fol. 132a. 3.) ምኒት : ውእ
ቱ : ያርትዕ : ፍኖተክ : ወያሄኒ : ሐረተክ :: ወእንዘ :
ይባርክ : ወረደ : ቃለ : ትንቢት : ውስተ : አፋሁ ::
ወይቤሎ : ተዐቢ : ወትከብር : ፈድፋደ : እመነኮሳ
ት : ወይጸዋዕ : ስምክ : ምስለ : ስሙያነ : ስም : አር
እስተ : አበው : መነኮሳት :: ዘውእቶመ : አባ : እን
ጦንዮስ : ወአባ : መቃርዮስ : ወተባረክ : እምኒሁ :
ወሐረ : ፍኖቶ : ጸሎቶመ : ወበረከቶመ : የሀሉ : ም
ስለ : ገብሮመ : ተክለ : ሃይማኖት : አ[ሚን] ::

CHAPTER LXXXVII.

(Fol. 132b. 1.) ምዕራፍ : ፹፯ :: ወሐረ : እንተ : መ
ንገለ : ምድረ : ዛላን :: ወዐርገ : ደብረ : ዘይሰመይ :
ቀንጦራር : ወጸመ : በሀየ : ጸመ : ፵ቅድስት :: ወፈ
ተወ : ይንበር : ውስቲቱ : እስመ : ምድረ : በድው :
ውእቱ :: ወአስተርአ (Fol. 132b. 2.) ዮ : መልአክ : እ
ግዚአብሔር : ወይቤሎ : ምንተ : ትሔሊ : ተክለ :
ሃይማኖት : ዛቲ : ገዳም : ኢኮነት : ክፍልክ :: ወባሕ
ቱ : እምድኅረ : ኅዳጥ : መዋዕል : ደቂቅክ : ይንበር

ዋ : አንተሰ : ሐር : ኅበ : ኢየሱስ : ሞ (Fol. 132b. 3.)
አ : ወስምዖ : ዘይቤለክ :: ወበሳኒታ : ተንሥእ : ወ
ሐረ : ወበጽሐ : መካነ : ሐይቅ :: ወሐረ : ዲበ : ባሕ
ር : ከመ : ዘየሐውር : በየብስ : ወዐአ : ኅበ : ኢየ
ሱስ : ሞአ : ወሶበ : ርእየ : ተፈሥሐ : ፈድፋደ : ወ
ይቤሎ : በአይቱ : (Fol. 133a. 1.) ነሣእክ : ቆብዓ : ወ
አስኬማ : በእደዊክ : ቅዱሳት :: ወይቤሎ : በደብ
ረ : ዳሞ : በእደ : አባ : ዮሐኒ :: ወይቤሎ : እምይ

እዚሰ : አዕረፍኩ : አንሰ : እምግማ : ፍኖት : እንዘ :
ወልድየ : አን (Fol. 133a. 2.) ተ : ኩነኒ : አበ : ሀበኒ :
ቆብዓ : ወአስኬማ : በእደዊክ : ቅዱሳት :: ወወሀቦ :

አባ : ተክለ : ሃይማኖት : ቆብዓ : ወአስኬማ :: እስ
መ : ይቤሎ : መልአክ : ስምዖን : ዘይቤለክ ::

CHAPTER LXXXVIII.

(Fol. 133a. 3.) ምዕራፍ : ፹፯ :: ወከመዝ : ውእቱ :
ልደተ : አበዊነ : ቅዱሳን :: አባ : እንጦንዮስ : ለብ
ሰ : ልብሰ : ምንኩስና : በእደ : መልአክ : ቅዱስ : ሚ
ካኤል : አባ : እንጦንዮስ : ወለዶ : ለአባ : መቃርስ :
ዘየዐቢ :: ወአባ : መቃርስ : ወለዶ : ለአባ : ጳላሞን ::
ወአባ : ጳላሞን : ወለዶ : ለአባ : ጳሃምዮስ : አበ : ማ
ኅበር : ወአባ : ጳሃምዮስ : ወለዶ : ለአባ : ቱዎድሮ
ስ : ወአባ : ቱዎድሮስ : ወለዶ : ለአባ : አረጋዊ :: ዘው
እቱ : ዘሚካኤል : ወአባ : አረጋዊ : ወፅ (Fol. 133b. 1.)
አ : ምድረ : ኢትዮጵያ :: ወነበረ : በዳሞ : ወወለዶ :
ለአባ : ማትያስ :: ወአባ : ማትያስ : ወለዶ : ለአባ :

ዮሴፍ : ወአባ : ዮሴፍ : ወለዶ : ለአባ : መድኃኒን :
እግዚእ :: ወአባ : መድኃኒን : እግዚእ : ወለዶ : ለአ
ባ : ሚዛን :: ዘውእቱ : ክርስቶስ : ቤዛን :: ወአባ : ክ
ርስቶስ : ቤዛን : ወለዶ : ለመስቀል : ሞአ :: ወአባ :
መስቀል : ሞአ : ወለዶ : ለአባ : ዮሐኒ :: ወአባ : ዮ
ሐኒ : ወለዶ : ለአባ : ኢየሱስ : ሞአ : ወለዶ : ለአባ : ተ
ክለ : (Fol. 133b. 2.) ሃይማኖት : ለአባ : ኢየሱስ : ሞ
አ : ወለዶ : በቀሚስ : ወበቅናት : ወለአባ : ተክለ :
ሃይማኖት : (Fol. 133b. 3.) በቆብዕ : ወአስኬማ : ወአ
ባ : ተክለ : ሃይማኖት : ወሀቦ : ለኢየሱስ : ሞአ : ቆ
ብዓ : ወአስኬማ : በከመ : ንቤ : ቀዳሚ ::

:: ዘዓርብ ::

CHAPTER LXXXIX.

(Fol. 134a. 1.) ምዕራፍ : ፹፱ :: ወቅዱሱሰ : አቡነ :
ተክለ : ሃይማኖት : ተሰነአሎ : ለአባ : ኢየሱስ : ሞ
አ :: ወሐረ : እንተ : መንገለ : አምሐራ : ወወረደ :
ዓረቢሃ : ወሀሎ : ህየ : ደብር : ልዑል : ዘይሰመዶ :
ዳዳ : ወዐርገ : ውስቲቱ : ምስለ : ረድኡ : አርአየነ :
ጸጋሁ :: ወረከበ : በህየ : ዐቢየ : ተመነ : ዘነበረት :
ቅድመ : እንዘ : ታመልኮ : ብእሲት : መሠረት : ዘስ
ማ : ጉዲት :: ወሶበ : ርእዮ : ለአቡነ : ቅዱስ : ተክ
ለ : ሃይማኖት : ተንሥእ : ው (Fol. 134a. 2.) እቱ : ተ
መን : ወለውለው : ልሳኖ : ወፈቃደ : ከመ : ይቅል
ቦ :: ወዓተበ : ላዕሌሁ : በትእምርተ : መስቀል :: ወ
በጊዜሃ : ተሠጥቀ : ውእቱ : ተመን :: ወኮነ : ለ፪ክ
ፍል : መንፈቁ : ወረደ : መትሕተ : ጸድፍ : ወመን
ፈቁ : ተጠብለለ : ውስተ : አሐቲ : ዕብን :: ወይቤ
ሎ : ለረድኡ : እስኩ : ስፍሮ : ወአእምር : መጠኖ ::
ወሰፈሮ : ወኮነ : አምጣኢሁ : በእመት : ፻ወ፪ወ፪ ::

ወነበረ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ው
(Fol. 134a. 3.) ስተ : ውእቱ : ደብር : ፪ወርኃ :: ወእ
ምድኅረዝ : ዐርጉ : ሰብአ : ሀገር : ውስተ : ውእቱ :
ደብር : እለ : ያመልክዎ :: ወረከብዎ : ለአቡነ : ቅዱ
ስ : ተክለ : ሃይማኖት : እንዘ : ይጼሊ : ቀዊሞ : ወኃ
ጥእዎ : ለተመን : ዘያመልክዎ :: ወይቤልዎ : አመነ
ኮስ : እምአይቱ : አንተ : ወበምንት : ግብር : ዐርገ :
ውስተ : ዝንቱ : ደብር :: ዮምሰ : ኢረከብናሁ : ለተ
መን :: አንተነ : ሰደድኮ :: ወይቤሎሙ : አቡነ : ቅ
ዱስ : ተክ (Fol. 134b. 1.) ለ : ሃይማኖት : አኮ : ዘሰደድ
ክዎ : አላ : ቀተልክዎ : በኃይለ : እግዚአብሔር :: ሐ
ሩ : ዝንቱ : ወልድ : ያርኢክሙ : በድኖ : ወሐሩ :
ወረከቡ : ኅበ : ዓዓ : ወዐጸየ :: አራዊትሂ : ወእአዋ
ፍ : ኢበልዕዎ :: ወተስእልዎ : ለረድኡ : ወይቤልዎ :
በምንት : ቀተልክዎዎ :: ወይቤሎሙ : ሶበ : አተበ :
ላዕሌሁ : አቡየ : ተሰጥቀ : ወሞተ : ወበፈቃደ : እግ

ዚአብሔር : ቦአ : ፍርሃት : ውስተ : አልባቢሆሙ :
 ለሰ (Fol. 134 b. 2.) ብአ : ሀገር :: ወሐሩ : እንዘ : ያነክ
 ሩ : ወነገርዎ : ለንጉሠ : ሳይንት : ከመ : ሀሎ : ውስ
 ተ : ደብር : መነኮስ : ወቀተሎ : ለከይሲ : ዘያመልክ
 ዎ :: ወይቤሎሙ : ምንት : ይመስል : ብእሲሁ :: ወ
 ይቤልዎ : ብእሲሁሰ : ሠናይ : ወመዓድም : ጥቀ ::
 ወይቤሎሙ : ንዑ : ንሑር : ወንርአዮ : ወሐሩ : ኀ
 ቤሁ : ወበጸሐሙ : ሰገደ : እምርኑቅ : መኰንን ::
 ወይቤ : አስተበቀሶ : ቅድስናክ : ኦብእሴ : እግዚአ
 ብሔ (Fol. 135 b. 3.) ር : አብሐኒ : ከመ : ዕቅረብ : ኀቤ
 ከ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ነ
 ዐ : ወሐረ : መኰንን : ወሰገደ : ሎቱ :: ወይቤ : ባር
 ከኒ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
 ኢይሁበክ : በረከተ : ዘእንበለ : አእምር : ሃይማኖተ
 ከ :: ወይቤሎ : መኰንን : ሃይማኖትዩሰ : በሕገ : ክር
 ስቲያን :: ባሕቱ : እንተ : ውስጥዩሰ : መምለኪ : ተ
 መን :: ወሶበ : ሰማዕኩ : ከመ : ቀተልኮ : አንተ : በ
 ኡታቤ : እዴ (Fol. 135 a. 1.) ከ : አእመርኩ : ከመ : እ
 ግዚአብሔር : ምስሌክ :: ወበበይነ : ዝንቱ : ነገር :

መጸእኩ : ከመ : እትጋነይ : ለከ : እስመ : ነበርነ : አ
 ነ :: ወሰብእዩ : እንዘ : ንፈርሆ : ለውእቱ : ተመን :
 ወንገብር : ሎቱ : ነሎ : ዘፈቀደ :: ወይቤሎ : አቡነ :
 ቅዱስ : ተክለ : ሃይማኖት : ዘከመዝኑ : ብእሲ : ባር
 ከኒ : ትብለኒ :: ወሶበ : ኃደገ : አምልኮ : ሰይማን :
 ወተጠመቀ : በስመ : አምላኪዩ : ኢየሱስ : ክርስቶ
 ስ :: ው (Fol. 136 a. 2.) እተ : ጊዜ : እባርከከ :: ወይቤ
 ሎ : መኰንን : አጥምቀኒ : አባ : ወባርከኒ :: ወተን
 ሥአ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወወረደ :
 ውስተ : ፈለገ : ዘሐ : ወቀደሰ : ማየ : ወአጥመቆ :
 ለመኰንን : ወለሰብኡ : በስመ : አብ : ወወልድ : ወ
 መንፈስ : ቅዱስ :: ወኮነ : ጉልቆሙ : ለእለ : ተጠም
 ቁ : በይእቲ : ዕለት : ፴፻እደው : ዘእንበለ : አንስት :
 ወደቅ :: ወመጠምሙ : እምሥጢር : ቅዱስ : ወአዘ
 ዘሙ : ይሕንጹ : (Fol. 136 a. 3.) ቤተ : ክርስቲያን : መ
 ልዕልተ : ውእቱ : ደብር : ኀበ : ቀተሎ : ለከይሲ :
 ወሐነጹ : ወአንበረ : ሎሙ : ታቦተ : በስመ : ፱እንስ
 ሳ : ወሀሎ : እስከ : ይእዜ ::

CHAPTER XC.

(Fol. 135 b. 1.) ምዕራፍ : ፺ :: ወእንዘ : ሀሎ : ህየ :
 ጸውዖ : ቃል : እምሰማይ :: ወይቤሎ : ተክለ : ሃይማ
 ኖት : ተክለ : ሃይማኖት : ሑር : ምድረ : ሸዋ :: ናሁ :
 ውሕዱ : መሃይምናን : ዘአስተባዛኀሙ : በሃይማኖ
 ትክ : ሐውጸሙ :: ወመሐርሙ : ሃይማኖተ : በከመ :
 ቀዳሙ :: ወበህየ : ይከውን : መቃብሪክ : ወይበዝ
 ኑ : ደቂቅክ : በውስቱቱ : ከመ : ጥፃ : ባሕር :: ወከ
 መ : ከዋክብተ : ሰማይ : ወይትሐነጽ : በስምክ : ዐቢ
 ይ : ምኒት : በአም (Fol. 135 b. 2.) ሳለ : ኢየሩሳሌም ::
 ወይሰማዕ : ዝክርክ : ውስተ : ነሎ : አጽናፈ : ዓለ
 ም :: ወዘንተ : ብሂሎ : አርመመ : ቃል : ወጸውዖ
 ሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለክሎሙ :
 ሰብአ : ሀገር :: ወይቤሎሙ : አንሰ : አሐውር : ኀበ :
 አዘዘኒ : አምላኪዩ :: ዕቀቡ : ትእዛዘ : ለእግዚአብሔ
 ር : ከመ : ትርከቡ : ረባሐ : ለነፍስክሙ : ወለሥጋክ
 ሙ :: ወወልድዩ : አርአየነ : ጸጋሁ : ይንበር : ለክሙ :

ዝየ : ወይኩንክሙ : አበ : ህየንቲዩ :: ወ (Fol. 135 b. 3.)
 ሰሚዖሙ : በከዩ : ሰብአ : ሀገር : ብዙኃ : ውእቱኒ :
 ረድእ : በከዩ :: ወይቤሎ : ኢትኅድገኒ : አቡዩ : እፈ
 ቱ : አንሰ : ሐዊረ : ምስሌክ :: ወይቤሎ : አቡነ : ቅ
 ዱስ : ተክለ : ሃይማኖት : አኮኑ : በቃለ : እግዚአብ
 ሔር : እኤዝዘክ : ንበር : ዝየ : ዛቲ : ክፍልክ : እስከ :
 ለዓለም :: ወኃደገ : ሎቱ : መስቀለ : ዘውስተ : እዴ
 ሁ : ወበትረ : ዘያጸንዖ : እንዘ : ይብል : እሎ : ይኩ
 ኑክ : ተስፋ :: ወተነበየ : ሎቱ : ወይቤሎ : ትከውን :
 (Fol. 136 a. 1.) አበ : ለብዙኃን : መነኮሳት : ውስተ :
 ዛቲ : ሀገር :: ወበከዩ : አባ : አርአየነ : ጸጋሁ : ብዙ
 ኃ : እንዘ : ይብል :: ኦአቡዩ : ብዕዕት : ይእቲ : ሀገ
 ር : እንተ : ትበጽሕ : ኀቤሃ :: ወብዕዕት : ይእቲ : መ
 ሬት : እንተ : ትከይዳ :: ወብፁዓን : ነሎሙ : እለ :
 ይትወለዱ : ለከ : ወይሰምዑ : ቃለክ :: ወየሐውሩ :
 ርትእዛዝክ : ብዕዕት : ይእቲ : መቃብር : እንተ : ተ

ዓቀር : ሥጋክ ፤ ወትትዌከፍ : ደመክ : ሊተኒ : ለኃ
ጥእ : ወልድ (Fol. 136a. 2.) ከ : ትብጽሐኒ : በረከትክ ።
አንሰ : እምፈተውኩ : አህሉ : ምስሌክ ። ወባሕቱ :

ፈቃደ : እግዚአብሔር : ከልክኒ : (Fol. 136a. 3.) ወእ
ስተፋነውዎ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ው
እቱሂ : ወሰብአ : ሀገርሂ ። ወተመይጡ : ብሔሮሙ ።

CHAPTER XCI.

(Fol. 136b. 3.) ምዕራፍ : ፺፩ ። ወአቡነሰ : ቅዱስ ፤
ተክለ : ሃይማኖት : ሐረ : ብሔረ : ሸዋ : እንተ : ም
ድረ : ወለቃ : ወበጽሐ : ምድረ : ሙገር ፤ ወዐርገ :
ውስተ : ደብር : ነዊሳ : ዘስሙ : ቆዓት ፤ እስመ : ው
እቱ : ምሥዋዎሙ : ለአጋንንት : ወጸመ : በህየ : በብ
ዙሳ : ትጋህ : እስከ : ተዘርወ : አጋንንት : ወበምሂሮ :
ሃይማኖት : ወንጌል : ሐረ : በከመ : ልማዱ : ወበጽሐ :
ምድረ : ጀማ (or ዝማ) : ወአደ : ውስቲታ : እንዘ : ይ
ሚህር ፤ ወይብል : ነስ (Fol. 136b. 2.) ሐ : ቀርበት : መ
ንግሥተ : ሰማያት ። ብፁዓን : እለ : የአምኑ : በወ
ልደ : እግዚአብሔር ። ብፁዓን : እለ : ይላህው : በእ
ንተ : ኃጣውኢሆሙ : እስመ : እሙንቱ : ይድሃኑ :
እመቅዳሳት ። ብፁዓን : እለ : ይሁቡ : ለነዳይ : እመ
ዝገበሙ : እስመ : እሙንቱ : ይሌቅሕዎ : ለእግዚአ
ብሔር ፤ ወሰሚሆሙ : ቃለ : ነገሩ : አምኑ : ሰብእ :
እለ : ውስተ : ሀገር ። ወተጠምቁ : በእደዊሁ ። ወእ
ምዝ : ነገርዎ : ከመ : (Fol. 136b. 3.) ሀሎ ፤ ፩ ብእሴ ፤
መፍቀሬ : ጣዖት : ዘይትገህድ : ቦቱ : ሰይጣን : ወይ
ሰግዱ ። ሎቱ ። ወሐረ : ኃይሁ : አቡነ : ቅዱስ : ተክ
ለ : ሃይማኖት : ወተስእሎ : ኩሎ : ግብሮ ፤ ወነገሮ :
ውእቱሂ : ቦሳበ : ነገሮ : ገህደ ። ወቦ : ኃበ : ክሀደ :
ወርኢዮ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ኒጣነ :
ነገሩ : አዘዘ : የሀብዎ : መባልዕተ : ዘኮነ : የኅርሞ

ሙ : ከመ : ያእምር : ግብሮ : ወተመጠዎ : በልዐ :
ወርእዩ : አቡነ : ቅዱስ : ተ (Fol. 137a. 1.) ክለ : ሃይማ
ኖት : አንከረ : በእንተ : ዘሰምዐ : በእንቲአሁ : ቅድ
መ ፤ ከመ : ኢይብልዕ : እልክተ : መባልዕተ : ዘበል
ዐ : ውእተ : ዕለተ ። ወነጸሮ : ውእቱ : መጠዓዊ : እ
ንዘ : ያነክር : አቡነ : ተክለ : ሃይማኖት : ይቤሎ ። ስ
ማዕ : እነግረክ : ገህደ : ዘኮነ : ላዕሌየ ፤ አንሰ : ነበር
ኩ : በተማርዮ : በከመ : ነገሩክ : በእንቲአየ ፤ ወእም
ቅድመ : ትምጸእ : እንተ : ነገረኒ : አምላኪየ : ዘአሰ
ግድ : ሎ (Fol. 137a. 2.) ቱ ። ወይቤለኒ : አንሰ : አኅ
ድገክ : ወአሐውር : ምድረ : ጎዢም ። ወእቤሎ : በ
ምንት : ተኃድገኒ : እግዚእየ ፤ ወይቤለኒ : ናሁ : ይ
መጽእ : ኃይክ : ብእሴ : ዘይጸንዕ : እምኔየ : ዘፍሉ
ጥ : ሥርዓቱ ። ወነገረኒ : በትእምርት : ግብረክ : ወ
ልብሰተክ ፤ ወይቤለኒ : ዘአብልዐክ : ብላዕ : ወዘአኅ
ረመክ : ኃረም ። እስመ : ኢይትከህለክ : ትዕብዮ ።
ወሶበ : በጽሐኒ : ትእምርት : ዘነገረኒ : ገበርኩ ።
(Fol. 137a. 3.) ዘአዘዝከኒ ። ወሰሚሆሙ : ሰብእ : ሀገ
ር : አንከሩ : ወአእመሩ : ከመ : ምጽአቱ : ለአቡነ :
ቅዱስ : ተክለ : ሃይማኖት : በትእዛዘ : እግዚአብሔ
ር : ይእቲ : ወአምኑ : በኩሉ : ልቦሙ ። ወፈወሰ :
ድውያኒሆሙ ። ወአብጠለ : ኩሎ : ምክንያት : ስሕ
ተቶሙ ።

CHAPTER XCII.

(Fol. 137b. 1.) ምዕራፍ : ፺፪ ። ወእምዝ : ዐርገ : ም
ድረ : ግራርያ : ኃበ : ምድር : እንተ : ትሰመይ : ዳቦ
ት ። ወፈቀደ : ይኅድር : ውስቲቱ : ህየ : ወኢሠምረ
ቶ : መንፈሱ ። ወሐረ : ወእንዘ : የሐውር : እምህየ :
ርእዮ : መኰንን : ግራርያ : ዘስሙ : ሰሚን : ሰገድ ።
ወፈቀደ : ይትባረክ : እምኔሁ ። ወሀለዉ : ምስሌሁ :

ጉቡአን : ሰብእ : ቦ : እለ : ይቤሉ : ምንትኑዝ : ዘፍ
ሉጥ : ራእዩ ። ወቦ : እለ : ይቤሉ : ዝኑ : እንጋ : ዘሰ
ማዕነ : ዜናሁ ። (Fol. 137b. 2.) በሙገር : ወጀማ ። እስ
መ : ዓዲሃ : ኢተዐውቀት : ፍኖቶሙ : ለቅዱሳን :
መነኮሳት : ውስተ : ኩሉ : አድያማተ : ሸዋ ። ወበእ
ንተዝ : ተሀውኩ : እምነጽዮቱ ። ወይቤሎሙ : መ

ከ፡ንን ፡ ለሰብኡ ፡ አንሰ ፡ እፈቅድ ፡ እትባረክ ፡ እምኔ
 ሁ ፡ ለዝ ፡ ብእሲ ፤ ወይቤልዎ ፡ ሰማዕነ ፡ በእንቲአሁ ፡
 ከመ ፡ ኢይባርክ ፡ ወኢመነሂ ። ወይቤሎሙ ፡ ለእመ ፡
 ባረከኒ ፡ ምንተ ፡ ትሁቡኒ ፤ ወለእመ ፡ ኢባረከኒ ፡ አን
 ሰ ፡ እሁብክሙ ፡ (Fol. 137 b. 3.) ሃእፍሬሰ ። ወይቤል
 ዎ ፡ ንሕነሂ ፡ ንሁብክ ፡ ከማሁ ። ወአንበሩ ፡ ቀተተ ፡
 በዝንቱ ። ወተንሥኦ ፡ መከ፡ንን ፡ ወሐረ ፡ ኅብ ፡ አቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰገደ ፡ ሎቱ ፡ ወይ
 ቤሎ ፡ ባርከኒ ፡ አባ ፤ ወአቡዩ ፡ እንዘ ፡ ይብል ፡ ኢይ
 ሁብክ ፡ በረከተ ፡ ዘኢያእመርኩ ፡ ሃይማኖተክ ። ወይ
 ቤሎ ፡ መከ፡ንን ፡ በኩሉ ፡ ልብዩ ፡ ዘአዘዝከኒ ፡ አን
 ተ ፡ እሂሉ ፡ ዘልፈ ። ወአእመረ ፡ አቡነ ፡ ቅዱስ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ በመንፈስ ፡ (Fol. 138 a. 1.) ቅዱስ ፡ ዘ
 ኅዱር ፡ ላዕሌሁ ፡ ከመ ፡ ይከውኖ ፡ ወልደ ፡ ባረኮ ፡ ወ
 አምኖ ። ወተናገሩ ፡ በበይናቲሆሙ ። ወቦአ ፡ ነገረ ፡
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ልቡ ፡ ለ
 መከ፡ንን ፡ ወአኅዘ ፡ ይትልዎ ፡ በኩሉ ፡ ሕሊናሁ ። ወ
 ነሥኦ ፡ እምሰብኡ ፡ እልክተ ፡ ሃእፍሬሰ ፡ በከመ ፡ ተ
 ቀሐዉ ፡ ወበይእቲ ፡ ዕለት ፡ ወሰዶ ፡ ለአቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ቤቱ ፤ ወቤቱ ፡ ኅቡረ ፡
 እንዘ ፡ ይሚህር ፡ ነገራተ ፡ እግ (Fol. 138 a. 2.) ዚአብሔ
 ር ፡ ከመ ፡ ይኅደግ ፡ ምክንያተ ፡ ስሕተት ፡ እንተ ፡ ት
 መርኅ ፡ ውስተ ፡ አምልኮ ፡ ባዕድ ። ወሶበ ፡ ጸንዓ ፡ እ
 ምነቱ ፡ በኩሉ ፡ ዘይቤሎ ፡ መርሐ ፡ ውስተ ፡ ኩሉ ፡
 ምሕራማተ ፡ አጋንንት ፤ ኅብ ፡ አድባራት ፡ ልዑላት ፡
 ዘይሰመያ ፡ ጀማ ፡ ወአምቡሻ ። ወባዕዳትሂ ፡ ብዙኃ
 ት ፡ ምሕራማት ፡ ኅብ ፡ ይነብር ፡ ሐረሰ ፡ ውስተ ፡ ጸዋ
 ልዕ ፡ ወአውግር ፤ ውኅብ ፡ መካናት ፡ ኅቡአት ፡ ኅብ ፡
 ያስተርኢ ፡ ገሀደ ፡ ምስለ ፡ መናብ (Fol. 138 a. 3.) ርቲ
 ሁ ፡ ወሰብእሂ ፡ ዩሐውሩ ፡ ኅቤሁ ፡ ከመ ፡ ይስግዱ ፡
 ወይዝብሁ ፡ ሎቱ ፡ ወበጸሐ ፡ ኅቤሆሙ ፡ አቡነ ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ነሰተ ፡ ኩሎ ፡ ምሥዋዓቲ
 ሆሙ ፡ ወሐነፀ ፡ ውስቲቶን ፡ አብያተ ፡ ክርስቲያናት ፡
 ወሀለዋ ፡ እስከ ፡ ይእዜ ፡ ወሰብእ ፡ ዘውስቲቶን ፡ ይነ
 ግሩ ፤ ተአምራተ ፡ ወመንክራተ ፡ ዘገብረ ፡ በዝዩ ።
 ወካዕበ ፡ መርሐ ፡ ውእቱ ፡ መከ፡ንን ፡ ውስተ ፡ ዐባይ ፡

ጸላዕት ፡ ዘትሰመይ ፡ አስቦ ፤ ኅብ ፡ ሀሎ ፡ መሠርይ ፡
 ዘዩቦቢ ፡ እምኩሎሙ ፡ መሠርያን ፡ እለ ፡ ውስተ ፡ ግ
 ራርያ ። ወአ (Fol. 138 b. 1.) ኅዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ ይዕትብ ፡ በትእምርተ ፡ መስቀል ፡ እ
 ምርኅቅ ፡ እንዘ ፡ ይዜምር ፡ በስመ ፡ እግዚእነ ፡ ኢየ
 ሱስ ፡ ክርስቶስ ፤ ወይብል ፡ እግዚአብሔር ፡ ኃይልዩ ፡
 ወፀወንዩ ፡ መድኃንዩ ፡ ውእቱ ፡ ወረዳእዩ ፤ እንተ ፡
 ሶበ ፡ ጸዋዕክዎ ፡ እድኅን ፡ እምፀርዩ ፡ ወይባልሐኒ ፡
 እምጸላእትዩ ፡ ምንስዋን ፤ ወሰሚዎ ፡ ሐረስ ፡ እምር
 ጉቅ ፡ እንዘ ፡ ያነብብ ፡ ዘንተ ፡ ነፍጸ ፡ ምስለ ፡ ዐቢ
 ይ ፡ (Fol. 138 b. 2.) ፍርሃት ፡ ወድንጋሂ ፡ ወኢያስተር
 አዩ ፡ ዳግመ ፡ እምአሚሃ ። ወቦአ ፡ አቡነ ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ ውስተ ፡ ይእቲ ፡ በዐት ፡ ወተፈ
 ሥሐ ፡ ጥቀ ፡ ተነባዩ ፡ ወይቤ ፡ ይበዝኑ ፡ ደቂቅክ ፡ ዘ
 ይቤለኒ ፡ እግዚአብሔር ፡ በዝዩ ፡ ይበዝኑ ፤ ወይከው
 ኑ ፡ ከመ ፡ ጥፃ ፡ ባሕር ፡ ወከመ ፡ ከዋክብተ ፡ ሰማይ ፡
 ዘአልቦሙ ፡ ጉልቀኑ ። ወሰለበ ፡ ኩሎ ፡ ንዋያተ ፡ ሐ
 ሂን ፡ እለ ፡ ይበልዕ ፡ ወይሰቲ ፡ ቦሙ ፡ ውእቱ ፡ ሐረ
 ስ ፡ ወ (Fol. 138 b. 3.) ብዙኃ ፡ ቁስቀኅተ ፡ ዚአሁ ፡ ዘ
 ጐዩ ፡ ኅዲኅ ፡ ለንዋያተ ፡ ሐሂንሂ ፤ ገብርዎሙ ፡ ሰን
 ጐጐ ፡ ለቤተ ፡ ክርስቲያን ፡ በዘይሰቅሉ ፡ ቦቱ ፡ መን
 ጠዋልዓ ፤ ወሀለዉ ፡ እስከ ፡ ይእዜ ። ወአቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ነበረ ፡ ውስተ ፡ ጸላእት ። ወ
 እምድኅረ ፡ ዝንቱ ፡ ተሰምዐ ፡ ዜናሁ ፡ ለርኅቃን ፡ ወ
 ለቅሩባን ። ውእቱሰ ፡ ኢይትፌሣሕ ፡ ሶበ ፡ ይሰማ
 ዕ ፡ ዜናሁ ፡ አላ ፡ ይጐይይ ፡ እምስብሐተ ፡ ዓለም ፡
 (Fol. 139 a. 1.) ጽሩዕ ፡ ከመ ፡ ዘይጐይይ ፡ እምአርዌ ፡
 እኩይ ። ወባሕቱ ፡ ኮነ ፡ እግዚአብሔር ፡ ይከሥቶ ፡
 ከመ ፡ ይሰባሕ ፡ ስሙ ፡ በላዕሌሁ ፡ በከመ ፡ ይቤ ፡ ነቢ
 ይ ፡ እግዚአብሔር ፡ ስቡሕ ፡ በውስተ ፡ ቅዱሳን ፤ ወ
 ይትነከር ፡ ዘልፈ ፡ በላዕለ ፡ እለ ፡ ይፈርህዎ ። ወአን
 በረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ታቦተ ፡ በ
 ስመ ፡ እግዝእትነ ፡ ማርያም ፡ ወመንፈቀ ፡ ይእቲ ፡
 በዐት ፡ አንጦሊዎ ፡ ይጸዕሊ ። ወበመንፈቃ ፡ ኮነ ፡
 ውእቱ ፡ (Fol. 139 a. 2.) ምስለ ፡ ሺወኃም (Fol. 139 a. 3.)
 ስቱ ፡ ደቂቁ ።

CHAPTER XCIII.

(Fol. 139 a. 2.) ምዕራፍ፡ ፺፫ ። ወእምዝ፡ ወዕክ፡
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይሰብክ፡
 ውስተ፡ ነሉ፡ አድያማተ፡ ሸዋ ። ወያነከሩ፡ ነሉ
 ሎሙ፡ ሰብእ፡ ሶበ፡ ርእዩ፡ መነከሳት፡ ቦእም
 (Fol. 139 a. 3.) ኒሆሙ፡ እለ፡ ይጐይዩ፡ እስመ፡ ይ
 መስልዎሙ፡ ዘይበልዑ፡ ከመ፡ አራዊት፡ ወቅዱ
 ስሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ የኃይሮሙ፡ በም
 ክሩ፡ ወበፍቅሩ፡ ወይብሎሙ፡ ኢትፍርሁ፡ (Fol.
 139 b. 1.) ውሉድዩ፡ ንሕነኒ፡ ከማክሙ፡ ሰብእ፡ ወበ
 ጽሐ፡ ምድረ፡ ከተታ፡ ወረከሶሙ፡ በከመ፡ መሀ

ሮሙ፡ ቅድመ፡ ወበእንተዝ፡ አፍቀሮሙ፡ ጥቀ፡
 ወብዙኃን፡ እምይእቲ፡ ሀገር፡ ተለውዎ፡ ወኮነ፡ መ
 ነከሳተ፡ በእደዊሁ፡ ወኃለፈ፡ ምድረ፡ ወግዳ፡ ወረ
 ከሶ፡ በህዩ፡ ለእኑሁ፡ ዜና፡ ማርቆስ፡ ወልደ፡ እኅ
 ወ፡ አቡሁ፡ በሥጋ፡ ወአልበሶ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ልብሰ፡ ምንኩስና፡ ወብዙኃን፡
 ወለደ፡ በምንኩ (Fol. 139 b. 2.) ስና፡ ወኮነ፡ ፲ወ፯
 ወነበሩ፡ እንዘ፡ የኃሥሁ፡ ገዳማተ፡ (Fol. 139 b. 3.)
 ወረከሶ፡ በሞረት፡ ጸላዐ፡ ዐቢዩ፡ ወኢፈቀደ፡ ነ
 ቢረ፡

CHAPTER XCIV.

ምዕራፍ፡ ፺፬ ። ወእምዝ፡ እንዘ፡ ያንሶሱ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ አህጉር፡ ነበረ፡
 አሐተ፡ ዕለተ፡ ኅበ፡ ድንጋገ፡ ማይ፡ ወወዕክ፡ ጋኔ
 ን፡ ወአኅዘ፡ ረድኦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ወአሕመሞ፡ ብዙኃ፡ ወአእመረ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ጋኔን፡ ውእቱ፡ ወአ
 ተበ፡ ላዕለ፡ ረድኦ፡ (Fol. 140 a. 1.) በትእምርተ፡ መስ
 ቀል፡ እንዘ፡ ይብል፡ ፃእ፡ መንፈስ፡ ርኩስ፡ በኃይ
 ለ፡ እግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡ እምላዕለ፡ ወል
 ድዩ፡ ወጐዩ፡ ጋኔን፡ ፍጡነ፡ ኀዲህ፡ ወፈ
 ቀደ፡ ያምሥጥ፡ ወዓተበ፡ ላዕሌሁ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ በትእምርተ፡ መስቀል፡ ወኢተ
 ከሀሎ፡ ይባእ፡ ውስተ፡ ማይ፡ ወቆመ፡ በሐይቀ፡
 ባሕር፡ ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ወአኅዘ፡ በእዴሁ፡ ወ (Fol. 140 a. 2.) ሶቤሃ፡ ለስሐ፡
 ሥራዩ፡ ወተክሥተ፡ ለነሉ፡ ወይቤሎ፡ ለምንት፡
 ትእኅዝ፡ ወልድዩ፡ ወይቤሎ፡ ሊተሰ፡ መሰልከኒ፡
 ከመ፡ ነሉ፡ ሰብእ፡ ወበእንተዝ፡ ተሀበልኩ፡ ላዕሌ
 ሁ፡ አሐምሞ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ መኑ፡ ስምክ፡ ወይቤሎ፡ ባሕረ፡ አቅም፡
 ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትመ
 ጽእኑ፡ ምስሌዩ፡ ወሚመ፡ ትገብእ፡ ውስተ፡ ማኅደ

ርክ፡ ወይቤሎ፡ እመይእዚሰ፡ (Fol. 140 a. 3.) ኢይትከ
 ሀለኒ፡ ገቢእ፡ ውስተ፡ ማኅደርዩ፡ እስመ፡ አልሳሕ
 ከ፡ ሥልጣንዩ፡ በአቲቦትከ፡ ወወሰዶ፡ አቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ወገዘሮ፡ ወአብኦ፡ ውስተ፡
 ዐቢይ፡ ክርስቲያን፡ ወሰመዮ፡ ክርስቶስ፡ ኃረዮ፡
 ወበዝንቱ፡ ነገር፡ ሀለዉ፡ እለ፡ ይትዓቀፉ፡ ወይት
 ሜዩኑ፡ ወይብሎ፡ ቦኑ፡ ይትከሀሎ፡ ለሰብእ፡ ከመ፡ ያ
 መንኩስ፡ ጋኔነ፡ ወዝንቱኒ፡ ነገሮሙ፡ በኢያእምሮ
 ቶሙ፡ መጻሕፍተ፡ ወኢኃይለ፡ እግዚአብሔ (Fol.
 140 b. 1.) ር፡ ዘይገብሮ፡ ላዕሌሁ፡ ወይገብር፡ በእደዊ
 ሆሙ፡ ለቅዱሳኒሁ፡ እስመ፡ ልማዶን፡ ለቅዱሳት፡
 መጻሕፍት፡ ይሰምያሆሙ፡ ለውሉድ፡ ሰብእ፡ እኩያ
 ን፡ ሰይጣናተ፡ ወይሚስላሆሙ፡ በእንስሳ፡ ወአራዊ
 ት፡ ወበብዙኃን፡ አምሳላት፡ በከመ፡ ይቤሎሙ፡ እግ
 ዚእነ፡ ለአርያኢሁ፡ በእንተ፡ ይሁዳ፡ አኮነ፡ ኃረይኩ
 ክሙ፡ ለ፲ቱ፡ ወ፪ቱ፡ ወ፩ዱ፡ እምኔክሙ፡ ሰይጣን፡
 ውእቱ፡ በከመ፡ ይቤ፡ በወንጌለ፡ ዮሐንስ፡ ወካዕበ፡
 ይቤ፡ እንዘ፡ ይዛ (Fol. 140 b. 2.) ለ፪ሙ፡ ለአይሁድ፡ አ
 ንትሙስ፡ እምአቡክሙ፡ ሰይጣን፡ አንትሙ፡ ሳድማ
 ሰ፡ አተዓቃፊ፡ ዘንተ፡ ቃለ፡ ዘተብሀለ፡ በእንተ፡ ይሁ
 ዳ፡ ወአይሁድ፡ ለጴጥሮስኒ፡ ፍቁሩ፡ ገሠጸ፡ ወይቤ
 ሎ፡ ሑር፡ እምድኅሬዩ፡ ሰይጣን፡ እስመ፡ ኢትሂሊ፡

ዘእግዚአብሔር፡ ዘእንበለ፡ ዳእሙ፡ ዘእንለ፡ እመሕ
ያው፡ ባሕቲቱ፡ እስመ፡ ኮኖ፡ ዕቅፍተ፡ ለፍኖቱ፡
እንተ፡ ይእቲ፡ ፍኖተ፡ መስቀል፡ ዘያድኅን፡ ባቲ፡
ኩሎ፡ ዓ (Fol. 140b. 3.) ለመ፡ ወካዕበ፡ ስማዕ፡ ኦተ
ዓቃፊ፡ በከመ፡ ይሚስሎሙ፡ ሂኖከ፡ በመጽሐፉ፡
በአልህምት፡ ጽዕድዋን፡ በበግዕ፡ ወበሐርጌ፡ ለሠና
ያን፡ ለእኩያንሂ፡ በአናብስት፡ ወአናምርት፡ በድ
ብ፡ ወአዝዕብት፡ በከልብ፡ ወአጽባዕት፡ በአኅርዉ፡
ወቈናጽል፡ በግሄያት፡ ወሐንዚር፡ በአድገ፡ ገዳ
ም፡ ወሲሲት፡ ወካዕበ፡ ይሚስሎሙ፡ ኢሳይያስ፡ በ
ጸናጺት፡ ወበመላጼ፡ ስክርት፡ ወአራዊት፡ በብሔ
ረ፡ በድ (Fol. 141a. 1.) ዉ፡ ወእንስሳ፡ ገዳም፡ በከይ
ሲ፡ ወበእብን፡ ወካዕበ፡ ይሚስሎሙ፡ ዳንኤል፡ ለ
፬ነገሥት፡ ዘርእዮሙ፡ በራእዩ፡ ወይቤ፡ ፬አራዊት፡
ዐርጉ፡ እምባሕር፡ ወይቤ፡ ሆሢዕ፡ በእንበሳ፡ ወነም
ር፡ በዕጎልት፡ ወነፋሰ፡ ሐሩር፡ ወይቤ፡ አሞጽ፡
አንበጣ፡ ወእሳተ፡ ከይሲ፡ ወሙዳየ፡ ኤረግ፡ ወይ
ቤ፡ ኢዩኤል፡ ዕፄ፡ ወአንበጣ፡ ደኅብያ፡ ወአናኩዕ፡
ወይቤ፡ ዕንባቆም፡ ሲኦል፡ ወሞት፡ እለ፡ ኢይጸግ
ቡ፡ ዘከርያስኒ፡ (Fol. 141a. 2.) ይቤ፡ ደብር፡ ዐቢይ፡
ወ፪ቲ፡ አንስት፡ ዮሐንስኒ፡ መጥምቅ፡ ይሚስሎሙ፡
በትውልደ፡ አራዊተ፡ ምድር፡ ወሰበድዓት፡ ወበተ
ኩላት፡ ወዓቃርብት፡ ወይቤ፡ መጽሐፈ፡ ግብሮሙ፡
ለሐዋርያት፡ እንስሳ፡ ወአራዊተ፡ ገዳም፡ ወአእዋ
ፈ፡ ሰማይ፡ ወይቤሎ፡ ጳውሎስ፡ በዝንቱ፡ መጽሐ
ፍ፡ ለብእሲ፡ ዘሥራይ፡ ኦጽጉበ፡ ኃጢአት፡ ወኩ
ሎ፡ እከየ፡ ወልዱ፡ ለሰይጣን፡ ፀራ፡ ለጽድቅ፡ ወበ
መልእክቱ፡ ለሰብአ፡ ቆሮ (Fol. 141a. 3.) ንቶስ፡ ይቤ፡
ቱበአስኩ፡ ምስለ፡ አርዊተ፡ ምድር፡ በኤፌዕን፡ ወ
ካዕበ፡ ይቤ፡ በመልእክቱ፡ ለሰብአ፡ ፊልጵስዩስ፡ ዑ
ቅዎሙ፡ ለከለባት፡ ወበመልእክቱ፡ ለጢሞቴዎስ፡
ይቤ፡ ድኅንኩ፡ እምአፈ፡ አንበሳ፡ ወበመልእክቱ፡
ለቲቶ፡ ይዜኑ፡ ከመ፡ መሰሎሙ፡ ነቢዮሙ፡ ለሰብ
አ፡ ቀርጤስ፡ በአራዊት፡ እኩያን፡ ወዮሐንስኒ፡ አ
ቡ፡ ቀለምሲስ፡ ይሚስሎ፡ ለውእቱ፡ ሰይጣን፡ በአ
ርጄ፡ ዐቢይ፡ ወቀይሕ፡ ለሐሳዊ፡ መሲ (Fol. 141b. 1.)

ሕኒ፡ ወለሐሳዊ፡ ነቢዮ፡ ይሚስሎሙ፡ በአርጄ፡ ወ
ካዕበ፡ ይቤ፡ ይወዕኡ፡ አፍአ፡ ፭አክላብ፡ ሰኑ፡ እ
ሉ፡ ኩሎሙ፡ በከመ፡ ምስሌሆሙ፡ ባሕርይሆሙ፡
ዘፍጥረቶሙ፡ እንዘ፡ ሰብአ፡ እሙንቱ፡ አኮኑ፡ በእ
ንተ፡ እኩይ፡ ምግባሮሙ፡ ወበእንተ፡ ፈጽሞቶሙ፡
ፈቃደ፡ ዝኩ፡ ሰይጣን፡ ጸላኤ፡ ሠናያት፡ ዘአብጽሐ
ሙ፡ እስከ፡ ኅበ፡ እሉ፡ ምሳሌያት፡ ስምዐተ፡ ቅዱ
ሳትሰ፡ መጻሕፍት፡ እምአምጸእነ፡ ብዙኃ፡ ወባ
(Fol. 141b. 2.) ሕቱ፡ ኃይግነ፡ ከመ፡ ኢይኑኅ፡ ብነ፡ ነ
ገር፡ ወከመ፡ ኢይትሐከዩ፡ ብነ፡ ሰማዕያን፡ ነገራቲ
ሆንሰ፡ ቅዱሳት፡ ለመጻሕፍት፡ እሙናን፡ እሙንቱ፡
ወኢኮነ፡ ሐሰተ፡ ልማዶንሂ፡ ከመዝ፡ ውእቱ፡ ይ
ሚስላ፡ ሠናያን፡ በሠናይ፡ ወእኩያን፡ በእኩይ፡ ወ
ዜና፡ ገድሎኒ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ሰመዮ፡ ጋኔነ፡ ለውእቱ፡ ብእሲ፡ እስመ፡ ተመሰሎ፡
በምግባሩ፡ እኩይ፡ ከመሰ፡ ሰብአ፡ ውእቱ፡ ያጤይ
ቅ፡ በተገዝሮቱ፡ ሀለዎ (Fol. 141b. 3.) ኑ፡ ሥጋ፡ ለጋ
ኔን፡ አኮኑ፡ ረቂቅ፡ ውእቱ፡ እምይእዜሰ፡ ንኅድኅ
ሙ፡ ለሙታን፡ ይቅብሩ፡ ሙታኒሆሙ፡ ወንግባእ፡
ኅበ፡ ነገርነ፡ አማን፡ እኅዘ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ለውእቱ፡ ብእሲ፡ ዘጋኔን፡ ወአውዕአ፡
ሎቱ፡ በኃይለ፡ አምላኩ፡ ጋኔነ፡ ዘኅዱር፡ ላዕሌሁ፡
ወገዘሮ፡ ወአጥመቆ፡ ወሰመዮ፡ ክርስቶስ፡ ኃረዮ፡
ወነበረ፡ ምስሌሁ፡ እንዘ፡ ይትለክኮ፡ ወእምድኅረ፡
ኅዳጥ፡ መዋዕል፡ አልበሶ፡ ልብሰ፡ ምንኩ (Fol. 142a. 1.)
ስና፡ ወአብአ፡ ውስተ፡ በዐቱ፡ እንተ፡ ይእቲ፡ አስ
ቦ፡ ወኮነ፡ መፍቀሪ፡ እግዚአብሔር፡ ወመሥመሪ፡
አኃው፡ ኩሎ፡ ተረፈ፡ መዋዕለ፡ ሕይወቱ፡ እስከ፡
አመ፡ አዕረፈ፡ ወቦአ፡ ውስተ፡ መንግሥተ፡ ሰማያ
ት፡ እስመ፡ ብሂለ፡ ተገዝረ፡ ወተጠምቀ፡ መንኰ
ሰ፡ ወአዕረፈ፡ ኢይደልዎሙ፡ ለኢጋንንት፡ ረቂቃ
ን፡ ዘእንበለ፡ ዳእሙ፡ ለሥጋውያን፡ ግዙፋን፡ እ
ምይእዜ፡ ኅድግ፡ ነገረከ፡ ኦተዓቃፊ፡ እስመ፡ እሉ፡
ነገራ (Fol. 142a. 2.) ት፡ ፬ሰምዕታት፡ እሙናን፡ እሙ
ንቱ፡ በከመ፡ ተብህ (Fol. 142a. 3.) ለ፡ በስምዐ፡ ፪ወ
፫ይቁም፡ ኩሎ፡ ነገር፡

CHAPTER XCV.

ምዕራፍ፡ ፲፭ ። ወእምድኅረዝ፡ ነገር፡ ኮነ፡ ብእሲ፡ ዘእምነገድ፡ እልክደም፡ ነቢዮ፡ ተንባላት ። ወሀለም፡ ሕፃን፡ ወልደ፡ ፪አውራሃ ። ስሐቦቶ፡ ዕለት፡ ወቀጸበቶ፡ ምሕረት፡ ወተናገረ፡ ዝኩ፡ ወልዱ፡ ከመ፡ ዘልሂቅ ። ወይቤሎ፡ ለአቡሁ፡ ኦአባ፡ ርኢኩ፡ ብእሲ፡ ቀዊሞ፡ ከመ፡ አምደ፡ ብ (Fol. 142b. 1.) ርሃን፡ ወይቤለኒ፡ በሎ፡ ለአቡከ፡ ሐር፡ ምድረ፡ ሸዋ ። ወበህዩ፡ ትረክብ፡ መድኃኒተ፡ ነፍስከ ። ወሰመዩ፡ ሊተ፡ ስሞ፡ እንዘ፡ ይብል፡ ተክለ፡ ሃይማኖት፡ አነ፡ ነዓ፡ ኅቤዩ፡ ፍጡነ፡ ይቤለከ ። ወሰሚዖ፡ ዘንተ፡ ዐቢዩ፡ ወደገመ፡ ነገሮቶ፡ ወኢፈተወ ። ወሠለሰ፡ ዓዲ፡ ወኢለበወ፡ ወአስተርአዮ፡ ለውእቱ፡ ብእሲ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ ዝኩ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብርሃናዊ፡ በከመ፡ አስተርአዮ፡ ቀዳሚ፡ ለወ (Fol. 142b. 2.) ልዱ፡ ወይቤሎ፡ ለምንት፡ ተዐቢ፡ ዘይቤለከ፡ ወልድከ፡ ሕፃን ። ወይቤ፡ ምንት፡ እግዚአ፡ ዘዐበይኩ፡ ወይቤሎ፡ ኢይቤለከኑ፡ ፃእ፡ ምድረ፡ ሸዋ ። ወበህዩ፡ ትረክብ፡ መድኃኒተ፡ ነፍስከ ። ወስምዩሂ፡ ኢነገርኩከኑ፡ ወይቤ፡ እንዘ፡ ይርዕድ፡ እወ፡ እግዚእዩ ። ካዕበ፡ ይቤሎ፡ አንተኑ፡ እግዚእዩ፡ ዘትሰመይ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እወ፡ አነ፡ ውእቱ፡ ገብሩ፡ ለኢዩሱስ፡ ክርስቶስ፡ ዘትክህዶ፡ አንተ፡ (Fol. 142b. 3.) ወይእዜኒ፡ ኢተአምንኑ፡ በአምላክዩ ። ወሚመ፡ እቀትለከ፡ በዝዩ፡ ወይቤሎ፡ እንዘ፡ ይፈርህ፡ እምትቅትለኒሰ፡ አአምን፡ በአምላክከ ፤ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተንሢአከ፡ በጽባሕ፡ ወነሢአከ፡ ብእሲተከ፡ ወወልደከ፡ ነዓ፡ እስከ፡ ምድረ፡ ፈጠጋር ። ወበህዩ፡ ትረክብኒ ። ወይቤሎ፡ እግዚኦ፡ ኢዩአምር፡ ፍኖቶ ። ወይቤሎ፡ ለእመ፡ አመንከ፡ በአምላክዩ፡ ውእቱ፡ ያበጽሐከ፡ ህዩ ። ወዘንተ፡ (Fol. 143a. 1.) ብሂሎ፡ ተሰወረ፡ እምኔሁ ፤ ወነቅሐ፡ በድንጋጌ፡ እምንዋሞሙ፡ ወነገራ፡ ለብእሲቱ፡ ነሎ፡ ዘርእዮ፡ ወትቤሎ፡ ምንተ፡ ትገብር፡ ወይቤላ፡ አንሰ፡ አሐውር፡ ለእመ፡ ፈቀድኪኒ፡ ንዒ፡ ምስሌዩ ። ወእመ፡ አኮ፡ ሀብኒ፡ ወልድዩ፡ ዘኮነኒ፡

መራሒ፡ ሕይወት፡ ወትቤሎ፡ አነኒ፡ ኢይትፈለጥ፡ እምኔከ፡ ፈቃድ፡ እግዚእ፡ ለይኩን ፤ ወነሢአመ፡ ሕፃነ፡ ወሐሩ፡ ኅብረ፡ ወኅደጉ፡ ቤቶሙ፡ ርሃወ፡ ወኢነሥኡ፡ ምንተኒ ። ዘ (Fol. 143a. 2.) ኮነ፡ እምቤቶሙ፡ ዘእንበለ፡ አሣዕን፡ ባሕቲቱ ። ወእንዘ፡ ይዜያነወ፡ በእንተ፡ ራእይ፡ ዘአስተርአዮ፡ ኢያእመርም፡ ለፍኖት፡ ዘከመ፡ ሐሩ፡ ወበጽሐ፡ በአሐቲ፡ ዕለት፡ እምደዋር፡ እስከ፡ ፈጠጋር ፤ ወሰምዑ፡ በህዩ፡ እንዘ፡ ያዘምሩ፡ ሰብእ፡ በስመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተስእልዎሙ፡ ለሰብእ፡ ሀገር ። ወይቤልዎሙ፡ ምንት፡ ስማ፡ በዛቲ፡ ሀገር ። ወይቤልዎሙ፡ ፈጠጋር፡ ወኦ (Fol. 143a. 3.) ንከሩ፡ ብጽሐቶሙ ፤ ወተስእልዎሙ፡ ኅበ፡ ዩኅድር፡ ብእሲ፡ እግዚአብሔር፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነገርዎሙ፡ ወበጸሐሙ፡ ኅቤሁ፡ ሰገዱ፡ ቅድሚኡ ፤ ወነገርዎ፡ ነሎ፡ ምክንያተ፡ ምጽአቶሙ ። ወይቤሎሙ፡ ማእዜ፡ ተንሣእክሙ፡ እምብሔርክሙ ። ወይቤልዎ፡ ዮም፡ በጽባሕ፡ ወሰብሐ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእግዚአብሔር፡ ዘይፈቅድ፡ መድኃኒተ፡ ለውሉደ፡ ሰብእ፡ ወ (Fol. 143b. 1.) ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት ። መኑ፡ አመረክሙ፡ ፍኖተ፡ ዛቲ፡ በዐት፡ ወይቤልዎ፡ ዜነውነ፡ ሰብእ፡ ፈጠጋር ። ወእምዝ፡ ይቤሎሙ፡ ተአምነኑ፡ በኢዩሱስ፡ ክርስቶስ፡ ዘተወልደ፡ እማርያም፡ ድንግል፡ ለአድኅኖ፡ አዳም፡ ወደቂቁ ፤ ወይቤልዎ፡ እወ፡ ነአምን፡ በኩሉ፡ ዘትቤለነ ። እስመ፡ ዐቢይ፡ ነቢይ፡ አንተ ። ወአጥመቆሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፪አምላክ ። ወሰመዮ፡ (Fol. 143b. 2.) ለአቡሁ፡ ተስፋ፡ ሕፃን ። ወለወልዱኒ፡ ሰመዮ፡ ቂርቆስ፡ ወለብእሲቱ፡ ሰመዮ፡ ኢዩሉጣ ። ወመጠዎሙ፡ እምሥጦር፡ ቅዱስ ። ወመሀርሙ፡ ነሎ፡ መጻሕፍተ፡ ቤተ፡ ክርስቲያን ። ወእምድኅረ፡ ኅዳጥ፡ መዋዕል፡ አልበሶሙ፡ አልባሰ፡ ምንኩስና ። ወነበሩ፡ እንዘ፡ ይጸመዱ፡ ለቃሉ ። ወእምዝ፡ ተመይጠ፡ ተስፋ፡ ሕፃን ። ወወረደ፡ ብሔረ፡ ተንባላት፡ ወሚጠ፡ ብዙኃነ፡ እምኔሆሙ፡ ውስተ፡ አም

ልኮ : እግዚአብሔ (Fol. 143b. 3.) ር : እንዘ : ይብል :
ሕገ : ዚአነሰ : ሐሰት : ውእቱ : ወሕገ : ክርስቲያን :
ጽድቅ : ውእቱ :: ወኮኑ : የአምንዎ : እስመ : ነቢዮ
ሙ : ውእቱ : ወእምኒሆሙ : ፍጥረቱ : ወያጠምቆ
ሙ : በአሐቲ : ዕለት : በበጀወበበር፤ :: ወእምዝ :

ተመይጦ : ጎበ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ወሐይወ : ዡሎ : መዋዕለ : ሕይወቱ : እንዘ :
ያሠምሮ : ለእግዚአብሔር :: ጸሎቱ : ወበረከቱ :
የሀሉ : ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለ :
ዓ :: አ ::

CHAPTER XCVI.

(Fol. 144a. 1.) ምዕራፍ : ፺፮ :: ወበውእቱ : መዋዕ
ል : ወዕአ : ጳጳስ : ዘስሙ : አባ : ዮሐንስ : ወለአክ :
ጎበ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ : ይብ
ል : አስተብቀላ : ቅድስናክ : ወሃይማኖተክ : ከመ :
ትምጻእ : ጎበየ : ናስተራትዕ : ሃይማኖተ : ሃይማ
(Fol. 144b. 2.) ኖተ : ወንሢም : ቀሳውስተ : ወዲያቆና
ት : እስመ : ኪያክ : አልሐቀ : እግዚአብሔር : ከመ :
ትኩን : መምህረ : ለአሕዛብ :: ወለኩልነ : አበ : ወይ
ቤሎሙ : አቡ (Fol. 144a. 3.) ነ : ቅዱስ : ተክለ : ሃይማ
ኖት : ለላእካን : ምንት : አነ : ነዳይ : አስተራትዕ : ሃ
ይማኖተ : ምስለ : ጳጳስ :: ወበሐቱ : ተንሥኡ : ንሐ
ር : ከመ : ንትባረክ : እምኒሁ : ወነሥኡ : ውእተ : መ
ጽሐፈ : ዘሢመተ : ክህነት :: ወቅብአ : ሚሮን : ዘአ
ምጽአ : ሎቱ : ቅዱስ : ሚካኤል : አመ : ቀደሰ : ታ
ቦተ : ወሢመ : ቀሳውስተ : ወዲያቆናተ : በምድረ :
ዳሞት :: ወሐሩ : ምስሌሁ : ላእካኒሁ : ወነገርዎ : ለጳ
ጳስ : በእንተአሁ : ወወዕአ : አባ : ዮሐንስ : (Fol.
144b. 1.) ከመ : ይትቀበሎ : በፍሥሐ : ወርአዮ : ኪያ
ሁ : ሰገደ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : እም
ርኅቅ :: ጳጳስኒ : ሰገደ : ሎቱ : ወተአምኑ : በአም
ኃ : መንፈሳዊት :: ወጥቀ : አፍቀሮ : ጳጳስ : ወአክበ
ሮ :: ወይቤሎ : ባርከኒ : አባ : ብእሲ : እግዚአብሔ
ር :: ተክለ : ሃይማኖት : ወይቤሎ : አቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ኢመፍትው : ከመ : እባርክ : ጳጳ

ስ :: ወበሐቱ : ርቱዕሰ : ሊተ : ከመ : ትባርከኒ : አን
ተ :: ወዘ (Fol. 144b. 2.) ንተ : ብሂሎ : ዐበዩ :: ወእም
ድኅረ : ብዙኅ : ኃሠሣ : ባረክ : ጳጳስ : ለአቡነ : ቅዱ
ስ : ተክለ : ሃይማኖት : ወይቤሎ : ኩን : ኤጲስ : ቆ
ጳስ : በመንፈቀ : ኢትዮጵያ :: ወአነ : እከውን : በመ
ንፈቃ :: ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
ት : ኢይደልወኒ : ዝንቱ : ግብር : ለግዩር : እመሰ :
እፈቅድ : ዘንተ :: ቀዲሙኒ : ተበዋሐኩ : እምጎበ :
እግዚአብሔር :: ወፈነወ : ሊተ : በእደ : መልአኩ :
መጽሐፈ : ሢመተ : ክህነ (Fol. 144b. 3.) ት : ወቅብዓ :
ሚሮን :: ወአርአዮ : ኪያሆሙ :: ወይቤሎ : ነዮሙ :
እሉ : ወወሀቦ : ሎቱ :: ወሰገደ : አባ : ዮሐንስ : ወ
ተመጠወ : እምኒሁ : ወአንበርሙ : ምስሌሁ :: ወነ
በሩ : እንዘ : ይትናገሩ : ነገረተ : እግዚአብሔር : እ
ስክ : ሠሉስ : መዋዕል :: ወይቤሎ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ፈንወኒ : እእቱ : በአትየ :: ወይ
ቤሎ : ጳጳስ : አሆ : በለኒ : ወንበር : ምስሌየ : ወአበ
ዮ : ወበፈቃደ : እግዚአብሔር : ጎደኅ : ጳጳስ :: ዳእ
ሙ : (Fol. 145a. 1.) ይቤሎ : ባርከኒ : አባ :: ወተዘከረ
ኒ : በጸሎትክ :: ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃ
ይማኖት : እግዚአብሔር : ዘጸውዓኒ : እምክር (Fol.
145a. 2.) ሠ : እምየ : ያርትዕ : ጽጽስናክ : ዘበሕጉ : ወ
ይዕቀብክ : በሥርዓቱ : እስክ : ለዓለም :: ወአስተፋኑ
ዎ : ጳጳስ : ወአተወ : በአቶ : በስላም ::

CHAPTER XCVII.

(Fol. 145a. 3.) ምዕራፍ : ፺፯ :: ወበአሐቲ : ዕለት :
ረድኡ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ረከበ :
ወልደ : ሐረስ :: ወጐየ : ፈሪሆ : ወዴገኖ : ረድእ ::

ወይቤሎ : ኢትፍራህ : አነሂ : ከማክ : ሰብእ :: ወቆ
መ : ሎቱ : ወተናገሮ :: ወይቤሎ : ምንት : አንትሙ :
ወይቤሎ : ረድእ : ንሕነ : አግብርቲሁ : ለእግዚአብ

ሐር፤ ወሀሎ፡ አቡዮ፡ ውስተ፡ ጸላእት፡ ወክሉ፡ ይ
ገኝ፡ ሎቱ፡ አንተሂ፡ ነዓ፡ ወተጋነይ፡ ቅድሜሁ፡ ፤ ወ
ይሁበክ፡ መድኃኒተ፡ ነፍስክ፡ (Fol. 145b. 1.) ወይቤ
ሎ፡ ጌሠመ፡ ንትራክብ፡ ዝየ፡ ወሐረ፡ ወአቲዎ፡ ረ
ድእ፡ ነገር፡ ዘንተ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ወባረክ፡ ላዕሌሁ፡ ወይቤሎ፡ ከመዝ፡ በሎ፡
ወትረ፡ ወአምጽአ፡ ኅቤየ፡ ወካዕበ፡ ይቤ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ምንት፡ ተረፈተ
ኒ፡ ዛሀገር፡ እንዘ፡ አዐውድ፡ ክሉ፡ በሐውርተ፡ ፤ ወ
አጠፍእ፡ መናፍስተ፡ ርኩሳነ፡ ባሕቱ፡ አእመረ፡
እግዚአብሔር፡ ከመ፡ ምድረ፡ ግራርያ፡ ትከውን፡
ተፍጻሜተ፡ ስብከትየ፡ (Fol. 145b. 2.) ወዝ፡ መቃብር
የ፡ ወበሳኒታ፡ ወዕአ፡ ረድእ፡ ወረከቦ፡ ለብእሲ፡ በ
ከመ፡ ተዓደሙ፡ ወይቤሎ፡ ረድእ፡ ትመጽእኑ፡ ወ
ይቤሎ፡ ዮምሰ፡ እፈርህ፡ ከመ፡ ኢትብልዑኒ፡ ለእ
መ፡ ኮንክሙ፡ ትበልዑ፡ ሰብአ፡ ወይቤሎ፡ ረድእ፡
ንሕነሰ፡ ኢንበልዕ፡ ኢትፍራህ፡ ወይቤሎ፡ ይእዜ
ሰ፡ እፈርህ፡ ጌሠመ፡ እመጽእ፡ ነሢእየ፡ ቀስትየ፡
ወሐረ፡ ወጸቢሐ፡ መጽአ፡ ነሢእ፡ ቀስቶ፡ ወክሉ፡
ወረከቦ፡ ለረድእ፡ ኅበ፡ አንቀጸ፡ (Fol. 145b. 3.) በዐ
ት፡ ወነገረ፡ ሎቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ወወዕአ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወሶበ፡ ርእየ፡ ገጸ፡ ደንገ፡ ውእቱ፡ ብእሲ፡ ወወድ
ቀ፡ ውስተ፡ ምድር፡ ወተቀጥቀጠ፡ ቀስቱ፡ ወክሉ
ቱ፡ ወአተበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ላ
ዕሌሁ፡ ወአንሥአ፡ ወይቤሎ፡ ምንተ፡ ኮንክ፡ ዘት

ደንገ፡ ወአኅዘ፡ ወአንበር፡ ወይቤሎ፡ ኢትፍራህ፡
ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለረድ
እ፡ አም (Fol. 146a. 1.) ጽእ፡ ሎቱ፡ ዘይሰቲ፡ ወቀድ
ሐ፡ ማየ፡ ወአምጽአ፡ ሎቱ፡ ወባረክ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ላዕሌሁ፡ ወኮነ፡ ምዝረ፡ ጥዑ
መ፡ ወወሀቦ፡ ከመ፡ ይስተይ፡ ወይቤ፡ ኢይሰቲ፡ ለ
እመ፡ ኢሰትየ፡ ረድእከ፡ እስመ፡ ተሐዘበ፡ ከመ፡
ይመውት፡ በሰትዮቱ፡ ወአዘዘ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ለረድኡ፡ ከመ፡ ይስተይ፡ ሎቱ፡ እ
ስመ፡ ጽባሐ፡ ዓርብ፡ ውእቱ፡ አሜሃ፡ ወይቤሎ፡ ረ
ድእ፡ እፎኑ፡ እስቲ፡ አባ፡ በዕለተ፡ ዓር (Fol. 146a. 2.)
ብ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
አኮኑ፡ ፍቅር፡ የዐቢ፡ እምነ፡ ጸም፡ ወሰቲዮ፡ አስተ
ዮ፡ ለውእቱ፡ ብእሲ፡ ወተፈሥሐ፡ ወይቤሎ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ነዓ፡ ኅቤየ፡ ዘልፈ፡
ወከመዝ፡ እሁበክ፡ ወይቤሎ፡ አሆ፡ ወሐረ፡ ወበሳ
ኒታ፡ መጽአ፡ ውእቱ፡ ብእሲ፡ ዘሐረከ፡ ወወሀቦ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በከመ፡ ትማል
ም፡ ወአስተዮ፡ ወለለይባርክ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ማየ፡ ይ (Fol. 146a. 3.) ከውን፡ ምዝ
ረ፡ ወዐ፡ ኅበ፡ ይከውን፡ ሀሊበ፡ ወበዘከመዝ፡ ግ
ብር፡ ሜጦ፡ ለውእቱ፡ ብእሲ፡ መንገለ፡ አሚነ፡ ክ
ርስቶስ፡ ወተጠምቀ፡ በእደቂሁ፡ ወነበረ፡ ምስሌ
ሁ፡ ወእምድኅረ፡ ህቅ፡ መንኰሰ፡ ወኮነ፡ ሠናየ፡
በክሉ፡ መቂዕለ፡ ሕይወቱ፡

CHAPTER XCVIII.

(Fol. 146b. 1.) ምዕራፍ፡ ፺፰፡ ወእምዝ፡ አደመ፡
ዝኩ፡ ሐረስ፡ አቡሁ፡ ለወልድ፡ ዘሄዶ፡ አቡነ፡ ተክ
ለ፡ ሃይማኖት፡ ብዙኃነ፡ መሠርያነ፡ እምድረ፡ ጐገር
ም፡ ወእምድረ፡ የብራቅይ፡ ከመ፡ ይትራድእዎ፡ ለ
ቀቲሎቱ፡ ወመጽኡ፡ ክሉሙ፡ ወይቤልዎ፡ በምን
ት፡ ጸዋዕክነ፡ ወይቤሎሙ፡ መጽአ፡ ፩ብእሲ፡ እኩ
ይ፡ ወሰደደኒ፡ እማኅደርየ፡ ወሄደኒ፡ ወልድየ፡ ወስ
ዕንኩ፡ ተቃትሎቶ፡ በምንትኒ፡ ወበበይነዝ፡ ጸዋዕ
ኩክሙ፡ ከመ፡ ትት (Fol. 146b. 2.) ራድኡኒ፡ ለቀቲ

ሎቱ፡ ወይቤሎ፡ እለ፡ ምድረ፡ የብራቅይ፡ ወይኬ፡
ንሕነ፡ ለእመ፡ ኮነ፡ ውእቱ፡ ብእሲ፡ ዘአስጠሞ፡ ለ
ንጉሠ፡ መሠርያን፡ ዐቢይ፡ እመሰ፡ ኮነ፡ ውእቱ፡
ኢንክል፡ ቀቲሎቶ፡ በምንትኒ፡ ወባሕቱ፡ ኢታጥ
ፍኡነ፡ በከንቱ፡ ወእለ፡ ጐገርም፡ ይቤሎ፡ መኑ፡ ይ
ከለነ፡ እንዘ፡ አልባሲነ፡ እሳት፡ ወአፍራሲነ፡ እሳት፡
ወንትሜሰል፡ በመባርቅት፡ ወዘንተ፡ ብሂሎሙ፡ ሶ
በ፡ ኮነ፡ ምሴተ፡ ተጋብኡ፡ ክሉሙ፡ ታሕተ፡ ጸላ
እቱ፡ (Fol. 146b. 3.) ለቅዱስ፡ ወወጠኑ፡ ገቢረ፡ እከዮ

ሙ ፤ መንፈቆሙ ፡ ያበኩሉ ፡ እሳተ ፡ እምአፋሆሙ ፤
 መመንፈቆሙ ፡ ይነብሉ ፡ ከመ ፡ አናብስት ፡ ወደባ
 ት ። ወቦ ፡ እምኔሆሙ ፡ እለ ፡ ይትፋጸዩ ፡ ከመ ፡ አክ
 ይስት ፡ ወይኬልሁ ፡ ከመ ፡ ቃቂራት ፡ ወሆባያት ፤ ወ
 ርኢዮሙ ፡ አርዳኢሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ይቤሉ ፡ ምንትኑዝ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተማከሩ ፡ ኩሎሙ ፡ ገበር
 ተ ፡ ዓመፃ ። ከመ ፡ ይትገ (Fol. 147 a. 1) ረሙ ፡ ላዕሌ
 ነ ፤ ወይቤልዎ ፡ አይቱ ፡ ንጐይይ ፡ አባ ፤ እስመ ፡ ና
 ሁ ፡ መጽሐ፡ ከመ ፡ ይብልዑ ። ወይቤሎሙ ፡ ምን
 ትኑ ፡ ያፈርሃከሙ ፡ ተወክሉ ፡ በእግዚአብሔር ፡ ከ
 መ ፡ ትድኃኑ ፤ እሙንቱስ ፡ እኩያን ፡ በጽሑ ፡ ኀበ ፡
 ጸላእቱ ። ወፈቀዱ ፡ ይገንጽሉ ፡ አዕባነ ፡ ዲቤሁ ። ወ
 ተረሲዮ ፡ አቡነ ፡ በኃይለ ፡ መንፈስ ፡ ቅዱስ ፡ ወዕክ ፡
 አፍክ ፡ ኀቤሆሙ ፤ ወርእዮሙ ፡ እንዘ ፡ ይትሀወኩ ፡
 ከንቶ ። ወቦክ ፡ ማዕከሌሆሙ ፡ ወክል (Fol. 147 a. 2.)
 ሀ ፡ በዐቢይ ፡ ቃል ፡ ወይቤ ፡ እኤዝዘኪ ፡ ምድር ፡ በ
 ቃለ ፡ እግዚአብሔር ፡ ዘእስብክ ፡ በስሙ ፡ ታርሳዊ ፡
 አፋኪ ፤ ከመ ፡ ተኃጢዮሙ ፡ ለእሉ ፡ ገበርተ ፡ ዓመ
 ፃ ፤ ወበጊዜሃ ፡ ተሠጥቀት ፡ ምድር ። ወውኀጠቶሙ ፡
 ለኩሎሙ ። ወብዙኃን ፡ እሙንቱ ፡ እለ ፡ አልቦሙ ፡
 ኀልቀሁ ። ወወዕክ ፡ ስሙዓቱ ፡ ለዝንቱ ፡ ነገር ፡ ውስ
 ተ ፡ ኩሉ ፡ በሐውርተ ፡ ሸዋ ። ወበእንተ ፡ ዝንቱ ፡ ከ
 ኑ ፡ ዕሠራነ ፡ በሐብለ ፡ ፍቅሩ ፡ ለአቡነ ፡ ቅዱስ ፡ ተ
 (Fol. 147 a. 3.) ክለ ፡ ሃይማኖት ፡ ወኩኑ ፡ ቅኑያነ ፡ ለቃ
 ለ ፡ ምህሮሁ ። ወፈድፋደስ ፡ ምድረ ፡ ግራርያ ። ወእ
 ለ ፡ ኢየሐምሩ ፡ ሰብእ ፡ ነዓውያነ ፡ አራዊት ፡ ምጽአ
 ቶ ፡ ለቅዱስ ፡ ፈቀዱ ፡ ይንድፍዎሙ ፤ ሶበ ፡ ርእይዎ
 ሙ ፡ በክልእ ፡ ልብሰት ፡ ዘኢየሐምሩ ፡ እምቅድመ ፤
 አሜሃ ፡ ወቀዊሞሙ ፡ መትሐቱሁ ፡ ከልሁ ፡ እምርኑ

ቅ ። ወይቤልዎሙ ፡ ምንትኑ ፡ አንትሙ ፡ ወምንትኑ ፡
 ግብርክሙ ። ሰብእኑ ፡ አንትሙ ፡ አው ፡ ካልእ ፤ ወ
 ይቤልዎሙ ፡ አር (Fol. 147 b. 1.) ዳኢሁ ፡ ለአቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ እው ፡ ንሕነ ፡ ከማክሙ ፡ ሰብ
 እ ፡ ወአዘዘሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
 አርዳኢሁ ፡ ከመ ፡ ይትናገርዎሙ ፡ በየውሃት ፡ ይም
 ጽኡ ፡ ኀቤሁ ፡ ወያሥግሮሙ ፡ በትምህርቱ ። ወቀሪ
 ቦሙ ፡ እሙንቱ ፡ ሰብእ ፡ ኢቦኡ ፡ ኀበ ፡ ሀሎ ፡ አቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምፍርሀት ፡ ወሐሩ ፡
 እብያተሆሙ ። ወበሳኒታ ፡ መጽሐ፡ ወተናገርዎሙ ፡
 አርዳኢሁ ፡ በሠናይ ፡ ወእ (Fol. 147 b. 2.) ንዘ ፡ የኃይ
 ጥዎሙ ፡ አምጽእዎሙ ፡ ኀበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖት ፡ ወንቀዩ ፡ ሀቅሎሙ ፡ እኑዝ ፡ ውስተ ፡ እ
 ደዊሆሙ ። ወተናገሮሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ እንዘ ፡ ይብል ፡ ኢትፍርሁ ፡ እምኔየ ፡ አ
 ነሂ ፡ ከማክሙ ፡ ሰብእ ፡ ወበፈቃደ ፡ ልዑል ፡ ጥዕመ ፡
 ነገሩ ፤ ውስተ ፡ ልቦሙ ፡ ወሐሩ ፡ ተባሪኮሙ ፡ እምኔ
 ሁ ። ወዓዲ ፡ ገብኡ ፡ ኀቤሁ ፡ በበንስቲት ፡ ወተላመ
 ድዎ ፤ ወአዘዘ ፡ የሀብዎሙ ፡ ዘይብልዑ ፡ (Fol. 147 b. 3.)
 ወፈርሁ ፡ በተሐዝቦ ፡ ከመ ፡ ኢይሙቱ ፡ በበሊዕ ።
 ወአቡነስ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አዘዘ ፡ ለረድ
 ኡ ፡ ይብላዕ ፡ በቅድሜሆሙ ። ወበሊዎ ፡ ረድእ ፡ በ
 ልዑ ፡ እሙንቱሂ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተ
 ክለ ፡ ሃይማኖት ፡ ንዑ ፡ ኀቤየ ፡ ኩሎ ፡ አሚረ ። ወይ
 ቤልዎ ፡ አሆ ፡ ወይመጽኡ ፡ ምስለ ፡ አብያኢሆሙ ፡
 ወእንተ ፡ ጽብሐት ፡ ይትዌሰኩ ፡ እለ ፡ ይሰምዑ ፡ ነገ
 ሮ ፡ ወይትዌከፉ ፡ ትምህርቶ ፤ ወበበይነዝ ፡ ተለው
 ዎ ፡ ብዙኃን ፡ እድ ፡ ወ (Fol. 148 a. 1.) አንስት ፤ ወቦ ፡
 እለ ፡ ኮኑ ፡ ፍጹማነ ፡ በሃይማኖት ። ወቦ ፡ እ (Fol.
 148 a. 2.) ለ ፡ ኮኑ ፡ መነኮሳተ ፡ ወመነኮሳይያተ ።

CHAPTER XCIX.

(Fol. 148 a. 1.) ምዕራፍ ፡ ፺፱ ። ወበ፩እመዋዕል ፡ መጽ
 አ ፡ ብእሲ ፡ ባዕል ፡ ዘይሔውጽ ፡ ዘልፈ ፤ ወነገሮ ፡ ለአቡ
 ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ሀሎ ፡ ፩መሠርይ ፡
 በምድረ ፡ ጀማ ። ወሐረ ፡ እንዘ ፡ ይመርሆ ። ወረከቦ ፡
 አቡነ ፡ ቅዱስ ፡ ለዝኩ ፡ መሠርይ ፡ ወአ (Fol. 148 a. 3.)

ተቦ ፡ ላዕሌሁ ፡ ወጐየ ፡ ኀፋሩ ፡ ኀዲነ ፡ ብእሲቶ ። ወ
 አኀዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለብእሲ
 ቱ ፡ ወአምጽአ ፡ ውስተ ፡ ማኅደሩ ፡ ወመሀራ ፡ ቃለ ፡
 ሃይማኖት ። ወረሰያ ፡ መሃይምተ ፡ ወአልበሳ ፡ ልብ
 ሰ ፡ ምንኩስና ። ወተሰምዐ ፡ ዝንቱ ፡ ነገር ፡ በኀበ ፡

ክሉ : መካናት : ወሰብእ : እለ : ውስቲቶን : ኮንዎ :
መሃይምናን : በእንተዝ :: ወካዕበ : መጽሐ : ብዙኃ
ን : አጋንንት : ኅበ : አንቀጸ : በአት : እንዘ : ይኬል
ሐ : (Fol. 148b. 1.) ወድምጸሙሰ : ከመ : ድምፀ : አ
ፍራስ : ብዙኅ : ዘዕለተ : ዐብዕ :: ወአድለቀልቀት :
መካን : ጸላእት : እምድምፀ : ሁከቶሙ :: ወአርዳኢ
ሁስ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ደንገፀ :
ጥቀ : ወርኢዮ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
አእመረ : ከመ : አጋንንት : እሙንቱ : ወይቤሎሙ :

ኢትፍርሁ : ደቂቅዩ :: ወወፅአ : አፍአ : ኅቤሆሙ :
ወአተበ : ላዕሌሆሙ :: ወተዘርወ : ክሉሙ : እንዘ :
ይብሉ : ሞእከነ : ወአስተኃፈር (Fol. 148b. 2.) ከነ :: ወ
ዘንተ : ቃለ : ሰምዑ : አርዳኢሁ : ወአቡነሰ : ቅዱ
ስ : ተክለ : ሃይማኖት : ገረሞሙ : ለአጋንንት : ወ
ተኃየሎሙ : ፈድፋድ : ወኃጥኡ : (Fol. 148b. 3.) ዘ
ይፊስዩ : ወእግዚእነ : ኢየሱስ : ክርስቶስ : ኮነ :
ይትራድአ : በክሉ : ዘሐለየ : ወኢይፈርህ : እምሰ
ይጣናት ::

CHAPTER C.

(Fol. 149a. 1.) ምዕራፍ : ፻ :: ወበአሐቲ : ዕለት : እ
ንዘ : ሀሎ : በጸሎቶ : አቡነ : ቅዱስ : ተክለ : ሃይማ
ኖት : መጽአ : ዐቢይ : ከይሲ : ዘ፪ አቅርንቲሁ : በአ
ምሳለ : ወርቅ : ወፈቀደ : የኅሙ : ለአቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ወአተበ : ላዕሌሁ : በትእምርተ :
መስቀል :: ወተሠጥቀ : እምላዕሉ : እስከ : ታሕቱ ::
ወጸውዖ : ለረድኡ :: ወይቤሎ : ነጽር : ኅበ : ከይሲ :
ወርኢዮ : ረድእ : ደንገፀ : ጥቀ :: ወይቤሎ : አቡነ :
ቅዱስ : ተክለ : ሃይማኖት : እስኩ : ስፍ (Fol. 149a. 2.)
ሮ : ወአእምር : መጠኖ : ወሰፈሮ : ወኮነ : ፰ በእመ
ት :: ወጸርኃ : ሰይጣን : እምርኅቅ : እንዘ : ይብል ::
አንተ : ብእሲ : እኩይ : አንጠይከኒ : በውስተ : ክ
ሉ : መካን :: ወእምይእዚሰ : ኅደጉ : ለከ : ክሉ : አ

ድያማተ : ሸዋ :: ወዘንተ : ብሂሎ : ጠፍአ : ከመ :
ጢስ :: ወእምይእቲ : ዕለት : ኅደገ : ሰይጣን : አመ
ክሮቶ :: ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማ
ኖት : ለደቂቁ : ርኢከሙኑ : ትምይንቶ : ለሰይጣን :
ዘ (Fol. 149a. 3.) አኅሠሮ : እግዚአብሔር : ዮም : በእ
ዴየ :: ወእምይእዚሰ : አልቦቱ : ክሂል : ላዕለ : ዛቲ :
መካን :: ወይእዚኒ : እነግረከሙ : ዘይቤለኒ : እግዚእ
የ : ኢየሱስ : ክርስቶስ :: ንግሮሙ : ለደቂቅከ : እን
ዘ : ትብል :: እስመ : ክሉ : ክርስቲያናዊ : ዘጸውዐ :
ስመከ :: ወዘገብረ : ተዝካረከ : ይሠረይ : ሎቱ : ኃ
ጢአቱ :: ወይድኅን : እምባእረ : ክነኒ : ወደይን : ወ
ለዝንቱ : ነገር : ዕቀብዎ : በልብከሙ ::

CHAPTER CI.

(Fol. 149b. 1.) ምዕራፍ : ፻፩ :: ወእምድኅረዝ : መ
ጽአ : ፩ ወልድ : ለነቢር : ታሕተ : ጽላሎቱ : ለአቡ
ነ : ቅዱስ : ተክለ : ሃይማኖት : ወበጽሐ : ኅበ : አርዳ
ኢሁ : ወአስተብቀሥሙ : (Fol. 149b. 2.) ከመ ቶይንግ
ርዎ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : በእንቲአ
ሁ :: ወእሙንቱሰ : ነበሩ : ውስተ : ግብረ : እደዊሆ
ሙ : ወይቤልዎ : ተግገሥ : ንስቲተ : እስከ : (Fol.
149b. 3.) ንዜንዎ : ለአቡነ : ወአቲሞሙ : ረስዕዎ :: ወ
በመንፈቀ : ሌሊት : ይቤሎሙ : አቡነ : ቅዱስ : ተክ
ለ : ሃይማኖት : ለአርዳኢሁ : ለምንት : ረሳክከምዎ :

ለወልድ : ዘመጽአ : ኅቤየ :: ወኢነገርከሙኒ : ምጽ
አቶ :: ወጸቢሐ : ረስብዎ : ዳኅነ : ለውእቱ : ወልድ :
ኅበ : ኅደግዎ : ትማልም : ወአብእዎ : ኅበ : አቡነ :
ቅዱስ : ተክለ : ሃይማኖት : ወሶበ : ርእዮ : ወአፍቀ
ሮ : ጥቀ :: ወእምድኅረ : ህቅ : አልበሰ : ልብሰ :
(Fol. 150a. 1.) ምንክስና :: ወኮነ : ተቃሐዊ : በገድለ :
ዚአሁ : ወሐዋሪ : በፍኖቱ :: ወልድኒ : ውእቱ : ዘን
ቤ : አቡነ : ፊልጶስ :: ወዝንቱሰ : አቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ኮነ : ማኅደረ : ለመንፈሰ : ተነብዮ :
ወያዜክሮሙ : ለአርዳኢሁ : ነገራተ : ብዙኃተ : ዘረ

ስዑ ። ወጸውያ ፡ ሥዩመ ፡ ግራርያ ፡ ዘስሙ ፡ ዘርአ ፡
 ሚካኤል ፡ ውእቱኬ ፡ ሰሜን ፡ ሰገድ ፡ ለአቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወሰዶ ፡ ውስተ ፡ ደብር ፡ ል
 ዑል ፡ ዘይ (Fol. 150a. 2.) ሰመይ ፡ ቤራ ፡ ወሀሎ ፡ ህየ ፡
 ብእሲ ፡ ዘእምሰብአ ፡ ሐረስ ፡ ወይሰግዱ ፡ ሎቱ ፡ ሰብ
 አ ፡ ሀገር ፡ ወእምጽእዎ ፡ ኅበ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡

ሃይማኖት ፡ አተበ ፡ ላዕሌሁ ፡ ውኅደኅ ፡ መንፈስ ፡ ር
 (Fol. 150a. 3.) ኩስ ፡ ዘኅዱር ፡ ላዕሌሁ ፡ ወሞተ ፡ በ
 ጊዜሃ ፡ ወኮነ ፡ ግርማ ፡ ዐቢይ ፡ ወበህየ ፡ ሐነጸ ፡ ቤ
 ተ ፡ ክርስቲያን ፡ በስመ ፡ ቅዱስ ፡ መልክ ፡ ጼዴቅ ፤
 ወድኅነት ፡ ይእቲ ፡ ሀገር ፡ በእደዊሁ ፡ በስመ ፡ ጽ
 ሑፍ ፡ ዘይብል ፡ በኅሩተ ፡ ጸድቃን ፡ ትረትዕ ፡ ሀ
 ገር ።

CHAPTER CII.

(Fol. 150b. 1.) ምዕራፍ ፡ ፻፪ ። ወእምዝ ፡ ሐረ ፡ ው
 እቱ ፡ መከላከል ፡ ምድረ ፡ ዓረብ ፡ ለዐቢዓ ፡ ፀሩ ፡ ለን
 ጉሥ ፡ ወበህየ ፡ ሐመ ፡ ወተናገረ ፡ ወይቤ ፡ ናሁ ፡ መ
 ጽአ ፡ ኅቤየ ፡ አቡየ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
 እሬእዮ ፡ ገሀደ ፡ ወይቤሎሙ ፡ ለእለ ፡ ይቀውሙ ፡ ዐ
 ውዶ ፡ ኢትሬእዮኑ ፡ ማዕጠንተ ፡ ወመስቀለ ፡ ዘውስ
 ተ ፡ እደሁ ፤ ወከዕበ ፡ ይቤ ፡ ስብሐት ፡ ለእግዚአብሔ
 ር ፡ ዘአርአየኒ ፡ ምሕረቶ ። ወዘንተ ፡ ብሂሎ ፡ አዕረ
 ፈ ፡ በሰላም ። ወአእተዉ ፡ (Fol. 150b. 2.) በድኖ ፡ ው
 ስተ ፡ ሀገሩ ፤ ወተቀብረ ፡ ውስተ ፡ መቃብረ ፡ አበዊ
 ሁ ፡ ለአቡነስ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮንዎ ፡ ሰ
 ማዕተ ፡ ብዙኃን ፡ ቅዱሳን ፡ ከመ ፡ ይሔውጽ ፡ ደቂ
 ቆ ፡ በጊዜ ፡ ዕረፍቶሙ ። ወከዕበ ፡ ተብህለ ፡ በእንቲ
 አሁ ፡ እስመ ፡ ለኩሎሙ ፡ ነፍሳት ፡ እለ ፡ ይጼውዑ ፡
 ስመ ፡ ዚአሁ ፤ እመኒ ፡ ጸድቅ ፤ ወእመኒ ፡ ኃጥእ ፡ ለ
 ጸድቅኒ ፡ ኢያበውእዎ ፡ ውስተ ፡ ርስቱ ፡ ዘእንበለ ፡

ያብጽሕዎ ፡ ኅበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 ወሶበ ፡ ር (Fol. 150b. 3.) እየቶ ፡ እንትኩ ፡ ነፍሰ ፡ ትጸ
 ርሕ ፡ ኅቤሁ ፡ እንዘ ፡ ትብል ፡ አባ ፡ ወአቡየ ። ውእ
 ቱኒ ፡ ያወሥአ ፡ እንዘ ፡ ይብል ፡ አቡኪ ፡ ነየ ፡ ወትሰ
 ርር ፡ ይእቲ ፡ ነፍስ ፡ ወትረፍቅ ፡ ውስተ ፡ ሕዕኑ ። ወ
 እምዝ ፡ ትበውእ ፡ ውስተ ፡ ርስታ ። ወለኃጥእ ፡ ኢ
 ይወስድዎ ፡ ውስተ ፡ ሲኦል ፡ ዘእንበለ ፡ ያብጽሕዎ ፡
 ኅበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሶበ ፡ ርእ
 የቶ ፡ ይእቲ ፡ ነፍስ ፡ ትጸርሕ ፡ ኅቤሁ ፡ እንዘ ፡ ትብል ፡
 (Fol. 151a. 1.) አባ ፡ ወአቡየ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅበ ፡ ይእቲ ፡ ነፍስ ፡ ለእመ ፡
 ረክበ ፡ ባቲ ፡ ምግባረ ፡ ሠናይ ፡ አው ፡ በጸውያ ፡ ሠ
 (Fol. 151a. 2.) ናይ ፡ ስመ ፡ አበው ፡ ወበጊዜ ፡ ተዝ
 ካሩ ፡ ይስእል ፡ ላቲ ፡ ኅበ ፡ አምላኩ ፡ በከመ ፡ ኪ
 ዳኑ ፤ ወይሬስያ ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ።

CHAPTER CIII.

(Fol. 151a. 3.) ምዕራፍ ፡ ፻፫ ። ወኮነ ፡ ተአምር ፡ በ
 ውእቱ ፡ መዋዕል ። እስመ ፡ ወራዙት ፡ ወመነኮሳት ፡
 ወውርዝዋት ፡ ወመነኮሳይያት ፤ ይሰክቡ ፡ ውስተ ፡ ፩
 አራት ፡ ወኢይትአመር ፡ ግብረ ፡ ተባዕት ፡ ወአንስ
 ት ፡ በሐልዮ ፡ ፍትወት ፡ እኪት ። እስመ ፡ ዝንቱ ፡ አ
 ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አሠሮ ፡ ለሰይጣን ፡
 ከመ ፡ ኢይግሥሥሙ ፡ ለደቂቁ ። ወሶበ ፡ ተንሥኡ ፡
 እምስከረሙ ፡ ለጸልዮ ፡ ጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ ይ
 እኅዝ ፡ ብእሲ ፡ (Fol. 151b. 1.) ልብሰ ፡ ብእሲት ፡ ወይ

ብል ፡ ዚአየ ፡ ውእቱ ። ወከማሁ ፡ ብእሲትኒ ፡ ትብ
 ሎ ፡ ለብእሲ ፡ ወይሰሐቡ ፡ በበይናቲሆሙ ፡ በእንተ ፡
 ዘአልቦ ፡ ላዕሌሆሙ ፡ ፍትወተ ፡ ኃጢአት ፡ ከመ ፡ ሕ
 ፃናት ፡ ንዑሳን ። ወኢተሰምዐ ፡ ድምዕ ፡ ሕሱም ፡ ዘ
 ያነውሮሙ ፡ ለመነኮሳት ፡ አምጣነ ፡ ሀሎ ፡ አቡነ ፡ ቅ
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብፁዓዊ ። ወነበሩ ፡ ምስሌ
 ሁ ፡ አርዳኢሁ ፡ እለ ፡ ይትቀሐውዎ ፡ በገድል ፡ እለ ፡
 አስማቲሆሙ ፡ በገድል ፡ አባ ፡ ኤልሳዕ ፡ (Fol. 151b. 2.)
 ወአባ ፡ ፊልጶስ ። አባ ፡ አኖሬዎስ ፡ ወአባ ፡ ዜና ፡ ማ

ርቆስ ። አባ ፡ ቶማስ ፡ ወአባ ፡ ታዴዎስ ፡ አባ ፡ ስምዖን ፡ ወአባ ፡ ተስፋ ፡ ሕፃን ። አባ ፡ ይትባረክ ፡ ወአባ ፡ ተስፋ ፡ ሥሉስ ፡ አባ ፡ ክርስቶስ ፡ ቤዛነ ፡ ወአባ ፡ አድኃኒ ፤ አባ ፡ መስቀል ፡ ሞአ ፡ ወአባ ፡ ክርስቶስ ፤ ሞአ ። አባ ፡ ኤምስጣቲዎስ ፡ ወአባ ፡ ኢዮስያስ ፡ ወአባ ፡ ማርቆስ ። እሉ ፡ እሙንቱ ፡ አዕማደ ፡ ምድር ፡ እለ ፡ ተመሰሉ ፡ ከመ ፡ መላእክት ፤ ወብዙኃን ፡ እምደ (Fol. 151b. 3.) ቂቂ ፡ ኮኑ ፡ ምኩራን ፡ በገድል ። እስመ ፡ በአምሳለ ፡ ክርስቶስ ፡ ኮነ ፡ ኖላዊሆሙ ። ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ ይበውኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከሉሎሙ ፡ ኅቡረ ። ወይነሥእ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ማኅቶተ ፡ ወይኔጽር ፡ ገጸሙ ፡ እ

መቦ ፡ መነኮሰ ፡ ዘረከበ ፡ አው ፡ መነኮሳይያተ ፡ እንዘ ፡ ኢያነብው ፡ ይዘብጦሙ ፡ በበትሩ ። ወይቤሎሙ ፡ ለለ፩ አኅርቱም ፡ ለእመ ፡ ኢበክይክ ፡ በዝየ ፡ ትባኪ ፡ በሀየ ፡ (Fol. 152a. 1.) በእሳተ ፡ ገሀነም ፡ ኅብ ፡ አልቦቱ ፡ ኑዛዜ ፡ ወናኅይ ፡ ወበጊዜ ፡ ቊርባንሂ ፡ ከማሁ ፡ ይገብር ። ሶበሂ ፡ ይደግም ፡ ጸሎተ ፡ ቡራኬ ። ወይዜክር ፡ ሙታኅ ፡ ያነውኅ ፡ ጥቀ ፡ ወእስከ ፡ ይፌጽም ፡ ያበጽሐ ፡ ሃይማኖት ፡ ለዓለመ ፡ (Fol. 152a. 2.) ቅድመ ፡ ለለ፩ ያወገመረ ፡ ዳዊት ፡ ኀወጃማኅልየ ፡ ነቢያት ፡ ወያበዝኅ ፡ ጸልዮ ፡ ለአኅዛብ ፡ ወለሕዝብ ፡ ለነገሥት ፡ ወለበሐውርት ፡ ጸሎቱ ፡ ይዕቀቦ ፡ ለገብሩ ፡ ተክለ ፡ ሃ ፡ ዓለም ፡ አሜን ።

CHAPTER CIV.

(Fol. 152b. 3.) ምዕራፍ ፡ ፻፬ ። ወእምዝ ፡ አኅዘት ፡ አርዳኢሁ ፡ ይትገበሩ ፡ በእደዊሆሙ ፡ ንስቲተ ፡ ገራህተ ፤ ወዘርኡ ፡ ውስቲታ ፡ አተረ ፡ ወአሕማለ ፡ ስጉርደ ፡ ወሶመተ ፡ ለሲሳየ ፡ ዕለቶሙ ። ወአኅዘት ፡ ያመክርዎሙ ፡ አራዊት ፡ ወግሒያት ፡ ወቃሪዳናት ፡ አክሪግልዮን ፤ ወባዕዳን ፡ ብዙኃን ፡ አራዊት ፡ እለ ፡ ያፈቅዱ ፡ በሊዐ ፡ አሕማላት ፤ እስመ ፡ ዓዲሃ ፡ ደብረ ፡ አስቦ ፡ ምድረ ፡ በድው ፡ ይእቲ ። ወነገርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ (Fol. 152b. 1.) ለ ፡ ሃይማኖት ፡ ከመ ፡ ያጠፍኡ ፡ ገራውሂሆሙ ። ወይቤሎሙ ፡ ኅድግዎሙ ፡ እስመ ፡ መጻእነ ፡ ንሕነ ፡ ውስተ ፡ ማኅደሪሆሙ ፡ ወኢመጽኡ ፡ እሙንቱ ፡ ኅቤነ ፡ ወኢንግፍዎሙ ፡ እስመ ፡ ዘሥጋ ፡ ወደም ፡ ከማነ ፡ እሙንቱ ፡ ወአርመሙ ፡ አርዳኢሁ ። ውእቶሙስ ፡ አራዊት ፡ ተኃየሉ ፡ ወአመንደብዎሙ ፡ ወኃለፉ ፡ እምዓቅሞሙ ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይፈኢ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መጽአ ፡ ዐቢይ ፡ ቅርድ ። (Fol. 152b. 2.) ወአኅዘ ፡ እዴሃ ፡ ለመበለት ፡ በ፩እዱ ፡ ወበካልኡ ፡ ነሥአ ፡ ዘውስተ ፡ እዴሃ ፡ በተኃይሎ ፤ ወዘበጣ ፡ እስከ ፡ ተሐምም ። ወከልሀት ፡ ወመጽኡ ፡ መነኮሳት ፡ ወአኅድግዎ ። ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘንተ ፡ አውዕአ ፡ እምአፋሁ ፡ ማእሰረ ፡ ጽኑዓ ፤ እን

ዘ ፡ ይብል ፡ በቃለ ፡ እግዚአብሔር ፡ ዘአነ ፡ እትቀነይ ፡ ሎቱ ፤ ኩኑ ፡ ዕሠራን ፡ ከሉክሙ ፡ አራዊት ፡ ገዳም ፡ እስመ ፡ ኅለፍክ (Fol. 152b. 3.) ሙ ፡ እምአቅምክሙ ፡ ዘወሰኑ ፡ ለክሙ ፡ ወኢትትዓደዉ ፡ ማ፡ ቅዱሳን ፤ ወእምይእቲ ፡ ዕለት ፡ ተአስሩ ፡ አራዊት ፡ በላዕያነ ፡ እንስሳ ፡ ወአእዋፍ ፤ ወከሎሙ ፡ ተለጉሙ ፡ በእንተ ፡ እከየ ፡ ለ፩አርዌ ። ወበአምጣነ ፡ ሀሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮኑ ፡ ይበይቱ ፡ አእዱግ ፡ በውስተ ፡ በድው ፤ ወአልቦ ፡ ዘየሐስሞሙ ፡ ወኢየዓቅቡ ፡ ገራውሂሆሙ ፡ እምአእዋፍ ፤ ወአራዊት ፡ እምአመ ፡ (Fol. 153a. 1.) ዘርኡ ፡ እስከ ፡ አመየአርሩ ፤ ወነበረ ፡ ከመዝ ፡ እንዘ ፡ ይዋሕዮሙ ፡ ለደቂቁ ፡ በትምህርተ ፡ ወንጌል ፤ ወረስዩ ፡ ሲሳየሙ ፡ ቃለ ፡ እግዚአብሔር ፡ መዐልተ ፡ ወሌሊተ ፡ ወኢይሔልይዎ ፡ ህቀ ፡ ለዓለም ። ወኮኑ ፡ በ (Fol. 153a. 2.) ከሉ ፡ ግብሮሙ ፡ ከመ ፡ መላእክት ፡ ወአቡሆሙ ፡ ኮነ ፡ በአምሳለ ፡ ክርስቶስ ፤ በከመ ፡ ይቤሎ ፡ ለሊሁ ፡ ኩን ፡ ከማየ ፡ ብርሃነ ፡ በብሔረ ። ጽልመት ፡ ወየአምር ፡ ሕሊናሆሙ ፡ ለደቂቁ ፡ እምቅድመ ፡ ይነግርዎ ፡ ወይነግሮሙ ፡ ዘይከውን ።

CHAPTER CV.

(Fol. 153 a. 3.) ምዕራፍ : ፻፳ :: ወእምዝ : ሐለየ : አ
ቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤ : ወይ : ሊ
ተ : አሌ : ሊተ : አነ : ጎርቱም : ምንተ : አወሥእ :
በይአቲ : ዕለት : አመ : ይመጽእ : መኰንን : ጽድቅ ፤
ኢተዘክርክም : ለቃሉ : ዘይቤ : አልቦ : ዘይበውአ :
ለመንግሥተ : ሰማያት ፤ ዘእንበለ : ዘይገብር : ፈቃ
ዶ : ለአቡየ : ዘበሰማያት ፤ ወይኬ : አነ : አሜሃ : አይ
ቲ : እጐይይ : ወአይቲ : እትመኃጸን : እምገጸ : መ
ዐቱ : ለሕያው :: ወይ : ሊ (Fol. 153 b. 1.) ተ : አሌ : ሊ
ተ : ዘኢተሠርገውኩ : በምግባር : ሠናይ : ለክብካቦ :
መርዓ : ሰማያዊ : በከመ : ዒው : ዘይቀስም : መባል
ዕተ ፤ ሎቱስ : አልቦ : ዘይቀሥሞ :: ወእምድጎረ : ለ
ስሐ : ይገድፍም : አፍአ : ወይከይድም : ሰብእ : ወለ
እመ : ጠፍአ : ማጎቶት ፤ አልቦ : ዘየሐቲ : ዘእንበ
ለ : ዘይከድኖ : ጽልመት : ለዓቃቤ : ሥራይኒ : መኑ :
ዘይፈውሶ : ለእመ : ኢያእመረ : ፈውሰ : ለርእሱ :
ከማሁ : ኮነት : ነፍስየ : በላዕሌየ : ቀሰም (Fol. 153 b. 2.)
ኩ : ባዕዳነ : ወለሳሕኩ : ለልየ : አብራህኩ : ለዓለ
ም : ወጸልመትኩ : ለልየ : ሠረይኩ : ለአሕዛብ : ወ
ደወይኩ : ለልየ :: ወዓዲ : አዘከራ : ለነፍሱ : ቃለ :
ነቢይ : ዘይቤ : ኢተሀቦን : ንዋመ : ለአዕይንቲክ ፤ ወ
ኢድቃስ : ለቀራንብቲክ : ከመ : ትድኃን : ነፍስየ :
ከመ : ወይጠል : እመስገርት ፤ ወከመ : ዶፍ : እምጸ
ንፈርት : ወገብረ : ጸማዕተ : በውሣጢ : ገዳሙ : መ
ጠነ : የአክሎ : ለአቅመ : ቆሙ : ወለስፍሐ : ይምኑ :
(Fol. 153 b. 3.) ወዕግሙ :: ወተክለ : ውስቲቲ : እንተ :
ምጽንጋዑ : ቀኖታተ : ሐፂን : በሊሐተ : ዘኑልቆን :
፳እለ : ይደጉፃ : ሥጋሁ : እንተ : ቅድሚሁ : ፪ : ወእ
ንተ : ድጎሬሁ : ፪ :: እምየማኑ : ፪ : ወእምዐጋሙ : ፪ :
ወዓዲሁ : ድኩም : ሥጋሁ :: ወበጽሐ : ለእርግፍ :
ወኢተክህሎ : ለረዊጽ : ውስተ : ፍኖተ : ስብከት :
በከመ : ቀዲሙ :: ወበእንተዝ : ፈተወ : ቀዊመ : ወ
ቦአ : ውስተ : ጸማዕቱ : ወኡዝ : ገድለ : ሐዲስ : ከ
መ : ዘይእ (Fol. 154 a. 1.) ዜ : ይዌጥን : ወከመ : ዘያ
እመረ : ጣዕመ : ገድል : ፍጹመ :: ወቆመ : ርቱዓ :

ከመ : ትኩል : ዓምድ : እንዘ : ኢያጸንዕ : በትረ : ው
ስተ : እዴሁ :: ወይቤ : ኢየዐርግ : ውስተ : ዓራተ :
ምስክብየ : ወኢይሁቦን : ንዋመ : ለአዕይንትየ : ወ
ኢድቃስ : ለቀራንብትየ :: ወኢዕረፍተ : ለመላትሕ
የ : እስከ : እረክብ : መካኖ : ለእግዚአብሔር :: ወማ
ጎደሮ : ለአምላክ : ያዕቆብ :: ወቆመ : እንዘ : ኢይወ
ዕእ : መዐል (Fol. 154 a. 2.) ተ : ወሌሊተ : ኢነበረ : ወ
ኢያንሰሐስሐ : ኢለየማን : ወኢለዐጋም :: ወኢጥዕ
መ : ምንተኒ : በውእቶን : መዋዕል : ኢቈጽለ : ወ
ኢማየ : ዘእንበለ : በሰፍብት :: እክለስ : ኢጥዕመ :
እምአመ : መንኰስ : እስከ : ዕለተ : ሞቲ :: ወኢይ
ሬኢ : ፀሐየ : ወወርኃ : ወከዋክብተ : ሐጋየ : ወከረ
ምተ : ዘርአ : ወጽኒያተ : ወፍሬያተ :: እንዘ : ቦአዕ
ይንት : ኮነ : ዕውረ :: ወእንዘ : ቦቲ : አእዛን : ኮነ :
ከመ : ጽሙም : ወእንዘ : ቦቲ : ቃል : ጥዑም : ነባቢ :
ኮነ : ከመ : በሀም : ወኢ (Fol. 154 a. 3.) ይነብብ : ምን
ተ : ዘእንበለ : ባርኮ ፤ ወሰብሐ : እግዚአብሔር : መ
ዐልተ : ወሌሊተ :: ወአምሰሎ : ለዓለም : ዕዳወ : ወ
ኩስሐ :: ወኮነ : ስቁለ : ምስለ : ክርስቶስ : ወዘልፈ :
ምሥጦ : ሕሊናሁ : ውስተ : አርያም :: ወበዘከመዝ :
ግብር : ነበረ : ብዙኃ : ዓመታተ :: ወእምድጎረ : አ
ንጎ : ቀዊመ : ተሰብረት : አሐቲ : አገዳ : እግሩ :: ወ
ነሥእዎ : አርዳኢሁ : ወጠብለልዋ : በአጽርቅት ::
ወቀበርዋ : ታሕተ : እግረ : ታቦ (Fol. 154 b. 1.) ት ::
ወእምዝ : ቆመ : በአሐቲ : እግሩ : ፯ ዓመተ : ወእም
ኔህን : ፬ ዓመተ : ኢሰትየ : ማየ :: ወሶበ : ፈጸመ :
ቅኔሁ : መንፈሳዊተ : በኡብዝኖ : ፃማ : ከመ : ነቢ
ያት :: ወበሰቢክ : ወንጌል : ከመ : ሐዋርያት :: ወ
በተቀሥፎ : ከመ : ሰማዕታት ፤ ወበተባሕትዎ : ከ
መ : መነኮሳት : እንዘ : ይጸውም : እስከ : ይጠግ
ዕ : ማዕሱ : ዲቢ : ዓዕሙ ፤ ወእስከ : ይትኃለቁ :
መለያልያቲሁ : እምብዝኃ : ጎልቀተ : ሥጋሁ : ወ
ስግደታ (Fol. 154 b. 2.) ቲሁ : ዘበሐፍ : ውዑይ : ከ
መ : ነጠብጣብ : ደም :: ወጸሎታቲሁ : ከመ : ፈልፈ
ለ : ማይ : ዘኢይነጽፍ :: ወእመ : አኮ : ከመ : እስት

ንፋስ : ወውኅዘተ : አንብ (Fol. 154b. 3.) ዑ : ዘእንበ
ለ : አቅም :: መዐልተ : ወሌሊት ፤ ወእምኩሉስ : ዘ

የዐቢ : ገድሉ : ኅዲገ : ፍትወት : ወመንኖ : ስብሐ
ት : ጽሩዕ : ዘእኅረሙ : አበው : ጽጉባን : መንፈስ ::

CHAPTER CVI.

(Fol. 155a. 1.) ምዕራፍ : ፻፮ :: ወእንዘ : ሀሎ : በዘከ
መዝ : ግብር : መጽአ : ኅቤሁ : እግዚእን : ኢየሱስ :
ክርስቶስ ፤ ዘለዘክሮቱ : ይደሉ : ሰጊድ :: ወምስሌ
ሁ : እግዝእትን : ማርያም : እሙ :: ወ፲ወ፭ነቢያት :
ወ፲ወ፪ሐዋርያት : ወብዙኃን : ሐራ : ሰማይ : በአል
ባስ : ብርሃን ፤ ወይቤሎ : ሰላም : ለክ : ፍቁርየ : ተክ
ለ : ሃይማኖት : ናሁ : መጸእኩ : የም : ከመ : አግዕ
ዝክ : እምግብርናት : ውስተ : ዕረፍት : እምግማ ፤ ወ
ድካም : ውስተ : (Fol. 155a. 2.) ፍሥሐ : ዘለዓለም ::
አማን : እብለክ : ኩሉ : ሰብእ : ዘይገብር : ተዝካረ
ክ : ወዘይጸውዕ : ስመክ : እምሕሮ : ሎቱ : እስክ :
፲ትውልድ : ወለዘሐንጸ : መርጦለክ : አን : አሐንጽ :
ሎቱ : ጽርሐ : መንግሥት : በሰማያት :: ወለዘጸሐ
ፈ : መጽሐፈ : ገድልክ : ወለዘአጽሐፈ : በተአምኖ :
አን : እጽሕፍ : ስሞሙ : ውስተ : መጽሐፈ : ሕይወ
ት : በሰማያት ፤ ወለኩሉ : ዘይትዌክፍ : ነግደ : በስም
ክ : አን : እትዌክፍ : (Fol. 155a. 3.) አመ : ንግደቱ :
ኅቤየ : ወአኅድሮ : ውስተ : ጽላሎተ : ቤትየ :: ወኩ
ሉ : ዘይጸግብ : ርኅብ : በስምክ : እትዌክፍ : ወአጸግ
ቦ : እምሕብስተ : ሕይወት ፤ ወለዘያረዊ : ጽሙዓ : በ
ስምክ : አን : አረውየ : እምነቅዓ : ደም : ዘውኅዘ :
እምገቦየ : ወለኩሉ : ዘይገብር : በዐለክ : በፍሥሐ ፤
አን : አረፍቶ : ምስሌክ : በምሳሕ : ዘ፲፻ዓመት :: ወ
ለዘያለብስ : ዕሩቀ : በስምክ : አን : አለብሶ : ሜላተ :
ብርሃን : ዘለንጳስ : (Fol. 155b. 1.) ወለዘያበውእ : ዕጣ

ነ : ወወይነ : ወቅብዓ : ወዘይተ : ወስንጻሌ : ንጹሐ :
ለቤተ : ክርስቲያንክ : አን : እትዌክፍ : ጸሎቶ : ወእ
ሰሪ : ኃጢአቶ :: ወእመቦ : ብእሲ : ዘኮነ : ነጻየ : እም
ዝ : ኩሉ : ዘይሔውጽ : ሕሙመ ፤ ወይናዝዝ : ትኩ
ዘ : በዕለተ : ተዝካርክ : ወይትለአክ : በዘኮነ : ከዊኖ :
እመሂ : በቀጢፈ : ሐምል :: አው : በሠጸረ : ዕዕአ
ው : በቀዲሐ : ማይ : በዝ : ኩሉ : ለእመ : ተራድአ :
አን : እሬስየ : ውስተ : መንግ (Fol. 155b. 2.) ሥተ : ሰ
ማያት :: ወለዘነገደ : ውስተ : መቃብረክ :: እመሂ :
እምርኅቅ : አው : እምቅሩብ : አን : እሬሲ : ሎቱ :
ከመ : ዘነገደ : ኢየሩሳሌም : ውስተ : መቃብርየ ::
ወለዘይትሜጦ : ቀርባን : በዕለተ : ተዝካርክ : አን :
እኄልቶ : ምስለ : ስሙያን :: ወእመ : ኢረከበ : ቀር
ባን : ወበልዓ : ፍርፋረ : ዘወድቀ : እማዕደ : ተዝካር
ክ : አን : ኢየሱስ : ቃልየ : ዘኢይሔሱ : እሜጥዎ :
ቀርባን : በኢየሩሳሌም : ሰማያዊት :: ወአረፍቶ : ም
(Fol. 155b. 3.) ስሌክ : በውስተ : መንግሥትየ : በእን
ተ : እምነቱ :: ናሁ : ፈጸምክ : በድረክ : ወሃይማኖተ
ከኒ : ዓቀብክ : አገብር : ኄር : ወምእመን : ዘበውሐ
ድ : ምእመነ : ኮንክ : ዲበ : ፲ወ፭አኅጉራተ : ገነት :
ወዲበ : ፭መንግሥተ : ሰማያት : እሠይመክ : በእን
ተ : ብዙኃን : ደቂቅክ : እለ : ይመጽኡ : እምድኅሬ
ክ : ዘኢይትኄለቀኑ : ብዝኖሙ : ከመ : ከዋክብተ :
ሰማይ : ወከመ : ኖፃ : ባሕር ::

CHAPTER CVII.

(Fol. 156a. 1.) ምዕራፍ : ፻፯ :: ወካዕበ : ይቤሎ : መ
ድኃኒን : አንሥእ : አዕይንቲክ : ወርኢ : ወአንሥእ :
አዕይንቲሁ ፤ ወርእየ : መልዕልቲሃ : ለገዳም : ወእም
ጽንፋ : እስክ : ጽንፋ :: ደመና : ብርሃ (Fol. 156a. 2.)
ን : ርቡብ : ወኢይትዐወቅ : ኅብሩ : ወመልዕልቲሁ :

አእዋፍ : ጽዕድዋን : ወቀይሐን : ወብዙኃን : እሙ
ንቱ : ዘአልቦሙ : ኅልቀኑ :: ወይቤሎ : አቡነ : ቅ
ዱስ : ተክለ : ሃ (Fol. 156a. 3.) ይማኖት : ለእግዚእን :
ምንት : እግዚአ : ዘእሬኢ :: ወይቤሎ : ዝደመና : መ
ንፈስየ : ውእቱ : ወከመዝ : ይጼልል : መልዕልቲሃ :

ለዛቲ፡ ገዳም፡ ወኢይሴስል፡ እምኔሃ፡ እስከ፡ ጎልቀ
ተ፡ ዓለም ፤ እሉሂ፡ አእዋፍ፡ እለ፡ ይትሐወሱ፡ ታ
ሕቲሁ፡ ደቂቅከ፡ እሙንቱ፡ እለ፡ ይትወለዱ፡ እም
ኔከ፡ በመንፈስ፡ ቅዱስ፡ በውስቴታ፡ ወይቤሎ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይቲ፡ ትኤዝዝ፡
እግዚአ፡ ከመ፡ ይትቀበ (Fol. 156b. 1.) ር፡ ሥጋዩ፡ ወ
ይቤሎ፡ መድኃኒነ፡ ዝዩ፡ ይትቀበር፡ እስከ፡ ሿወጂዓ
መት፡ ወእምድኅረ፡ ሿወጂዓመት፡ ትንህል፡ ዛቲ፡
ጸማእት፡ ወዩሐንጼ፡ ደቂቅከ፡ ዐቢዩ፡ ምኔተ፡ በስ
ምከ፡ በመርኅባ፡ ለዛቲ፡ ገዳም፡ ወያፈልሱ፡ ሥጋ
ከ፡ ውስቴታ፡ ወዲቤሃ፡ ይጸልል፡ ዝንቱ፡ መንፈስ
ዩ፡ በጊዜ፡ ቀርባን፡ ወበጊዜ፡ ጸሎት ፤ ወይከውን፡
ውስቴታ፡ ሠምር፡ ወፍግዓ፡ ወእሬሲ፡ ጥቅማ፡ ሕ
ንፃ፡ ጽድቅ፡ ወአደክም፡ መ (Fol. 156b. 2.) ፃርርቲሃ፡
ወአኃሥርሙ፡ ለጸላእታ፡ ወእመቀሶሙ፡ ለእለ፡
ይገብሩ፡ ሐከከ፡ በማእከላ፡ ወእሰምዖሙ፡ ጸሎቶ
ሙ፡ ወአድኅኖሙ፡ እምእኩይ፡ ወእትኤመር፡ ሎ
ሙ፡ በውስቴታ፡ ለእለ፡ ያሰምኩ፡ ባቲ፡ ወኢያመ
ጽእ፡ ላዕሌሃ ፤ ረኅብ፡ ወኢዓባረ ፤ እክል፡ ወኢሞተ፡
እንስሳ፡ ወእሁባ፡ ናኅዩ፡ እስከ፡ ለዓለም፡ ለነዳያኒ
ሃኒ፡ አጸግቦሙ፡ እክለ፡ ወለካህናቲሃኒ፡ አለብሶሙ፡
ሕይወተ ፤ ወጸድቃኒ (Fol. 156b. 3.) ሃኒ፡ ትፍሥሕተ፡
ይትፈሥሐ፡ ወይቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ስብሐት፡ ለከ፡ እግዚአ፡ ዘወሀብከኒ፡ ዘንተ፡

ኩሎ፡ ጸጋ፡ ዘኢመጠንዩ፡ ኢኮነ፡ በበይነ፡ ጽድቅዩ፡
አላ፡ በብዝሃ፡ ጎሩትከ፡ ወበአፍቅሮትከ፡ ሰብአ፡
ወካዕበ፡ ይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
በምንትነ፡ እግዚአ፡ ትነሥእ፡ ለነፍስዩ፡ ወይቤሎ፡
መድኃን፡ አፍቁርዩ፡ ናሁ፡ ተለውከ፡ ኪያዩ፡ በኩ
ሎ፡ ግብርከ፡ ወይእዜኒ፡ ይ (Fol. 157a. 1.) ደልወከ፡
ትትመሰለኒ፡ በሞትዩ፡ ከመ፡ ትዕረይ፡ ነጊሠ፡ ምስ
ሌዩ፡ በደብረ፡ መቅደስዩ፡ እስመ፡ አነ፡ ኮንኩ፡ ሰማ
ዕተ፡ በመዋዕለ፡ ጲላጦስ፡ ጴጌጤናዊ ፤ አኮ፡ ዘሞት
ኩ፡ ከመ፡ ኩሎ፡ ሰብእ፡ አላ፡ ሞትኩ፡ በዲበ፡ መ
ስቀል፡ በተቀንዎ፡ አእዳው፡ ወአእጋር ፤ ከመ፡ አድ
ኅኖ፡ ለአዳም፡ እምእደ፡ ገፋዲሁ፡ ወይቤሎ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አገዘኒ፡ እግዚእዩ፡ ከ
መ፡ እሐር፡ ውስተ፡ ዐውደ፡ ስምዕ፡ ወእትቀተል፡
በእንተ፡ ስም (Fol. 157a. 2.) ከ፡ ወይቤሎ፡ መድኃን፡ ተ
ጋድሎሰ፡ ፈጸምከ፡ ወኢተርፈከ፡ ምንትኒ፡ ዘእንበለ፡
መዊት፡ ወናሁ፡ ትመውት፡ በሕማመ፡ ብድብድ፡ በ
እኩይ፡ ሞት፡ ወእሬሲ፡ ለከ፡ ኪያሃ፡ ከመ፡ ተሰቅሎ ፤
ወከመ፡ ደመ፡ ሰማዕታት፡ እለ፡ እምቅድሜከ፡ አኮ፡
ለባሕቲከ፡ (Fol. 157a. 3.) ለደቂቅከኒ፡ እለ፡ ሞቱ፡ በሕ
ማመ፡ ብድብድ፡ በውስተ፡ ዛቲ፡ ገዳም፡ እኃልቆሙ፡
ምስለ፡ ሰማዕታት ፤ ወአወፈዮሙ፡ ለከ፡ በመንግሥ
ተ፡ ሰማያት፡ ወዘንተ፡ ብሂሎ፡ ሰአሞ፡ ሥልሰ፡ ወወ
ሀቦ፡ ሰላመ፡ ወዐርገ፡ ሰማዩ፡ በዐቢይ፡ ስብሐት፡

። ዘቅዳሚ ።

CHAPTER CVIII.

(Fol. 157b. 1.) ምዕራፍ፡ ፪፻፳፡ ወእምዝ፡ አስተጋብ
አሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለኩሎሙ፡
ደቂቁ፡ ወይቤሎሙ፡ ናሁ፡ ቀርቦ፡ በዐለ፡ መርዐ፡
ተደለው፡ ለሐዋር፡ ወተሠርገው፡ በልብሰ፡ ከብካ
ብ፡ ወኢትኩኑ፡ ከመ፡ ብእሲ፡ ዘኢሉብሰ፡ ልብሰ፡
ከብካበ፡ መርዓ፡ ወኮነ፡ ዕሩቀ፡ እምስብሐተ፡ እግ
ዚአብሔር፡ እስመ፡ ዘኢተሠርገው፡ ብእሲ፡ በምግ
ባረ፡ ሠናይ፡ ኢይበውአ፡ ውስተ፡ ከብካበ፡ መርዓ
ዊ፡ እስመ፡ ነገረኒ (Fol. 157b. 2.) እግዚእዩ፡ ኢዩሱ

ስ፡ ክርስቶስ ፤ በዛቲ፡ ዕለት፡ ከመ፡ እመውት፡ በሕ
ማመ፡ ብድብድ፡ በእምኔክሙ፡ እለ፡ ተሐውሩ፡ ም
ስሌዩ፡ ወነገሮሙ፡ ለለርእሶሙ፡ ጸዊዖ፡ አስማቲሆ
ሙ፡ ዕለቶሂ፡ አመሮሙ ፤ ወኩሎ፡ ኪያነ፡ ዘወሀቦ፡
መድኃኒነ፡ ዜነዎሙ ፤ ወሰሚዎሙ፡ አርዳኢሁ፡ አን
ከሩ፡ ወተፈሥሐ፡ ወዐ፡ እለ፡ ተከዙ፡ በእንተ፡ ተ
ኃድኅቶሙ፡ እምኔሁ፡ ወበይእቲ፡ ዕለት፡ ቦአ፡ ሕ
ማመ፡ ብድብድ፡ ኀቤሆሙ፡ (Fol. 157b. 3.) ወተእኅ
ዙ፡ መነኮሳት፡ እለ፡ ጸወዓ፡ አስማቲሆሙ፡ ወሶበ፡

ተእኅዘ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በዝን
ቱ፡ ደዌ፡ ተጋብኡ፡ ኅብሁ፡ ነሎሙ፡ ደቂቁ፡ ዕድ፡
ወአንስት፡ ወበክይዎ፡ ዐቢየ፡ ብካየ፡ ወይቤሎሙ፡
ኢትብክዩ፡ ደቂቅየ፡ ዳእሙ፡ አጽምዑ፡ ቃለ፡ አቡ
ክሙ፡ አረገይ፡ መቅድመ፡ ይኩን፡ ትውክልትክ
ሙ፡ ላዕለ፡ እግዚአብሔር፡ ወኢታብዝኑ፡ ሐልዮ፡
በእንተ፡ ሲሳይ፡ ወአራዝ፡ ከመ፡ ሰብአ፡ ዓለም፡
(Fol. 158 a. 1.) እለ፡ እኅዝብን፡ በዝንቱ፡ ማእሠር፡ ወኢ
ታጽርዑ፡ ጸልዮ፡ በኩሉ፡ ጊዜ፡ ወተፀመዱ፡ በቤ
ተ፡ ክርስቲያን፡ መፀልተ፡ ወሌሊት፡ ወአፍቅሩ፡ ጸ
መ፡ ወንጽሐ፡ በዘቦቱ፡ ይሠምር፡ እግዚአብሔር፡
ወኢታፍቅሩ፡ ስብሐተ፡ ብጡሉ፡ ወከብረ፡ ዓለም፡
ጽሩዓ፡ አንትሙስ፡ ተመሰልዎሙ፡ ለአበዊን፡ ቀደ
ምት፡ እለ፡ ወዕኡ፡ እምዓለም፡ በብዝኃ፡ ሃማ፡ ወ
ሕማም፡ ወሞዕዎ፡ ለእኩይ፡ ሕሊና፡ በተጋድሉ፡
ቆሙ፡ እስመ፡ ለእመ፡ (Fol. 158 a. 2.) ኢተለውክሙ፡
አሠሮሙ፡ ኢትሠመዩ፡ ውሉዶሙ፡ ወእመ፡ ኢኅ
በርክሙ፡ በሕማሞሙ፡ ኢተኅብሩ፡ በፍሥሐሆሙ፡
ለእመ፡ ኢተሳተፍክሙ፡ ድካሞሙ፡ ኢትበውኡ፡
ውስተ፡ አብያቲሆሙ፡ አበዊንሂ፡ ዘእቤለክሙ፡ እ
ሉ፡ እሙንቱ፡ አባ፡ እንጦንዮስ፡ ወአባ፡ መቃርስ፡
አባ፡ ጳጡምዮስ፡ ወአባ፡ ዮሐንስ፡ አባ፡ ሲኖዳ፡ ወ
አባ፡ በብጉዳ፡ አባ፡ ብስንዳ፡ ወአባ፡ በኪሞስ፡ አ
ባ፡ አርሳኒ፡ ወአባ፡ አሞኒ፡ አባ፡ ብሶይ፡ ወአባ፡ ያ

(Fol. 158 a. 3.) ሳይ፡ አባ፡ ጳውሊ፡ ወአባ፡ ፋውሊ፡
ወዘከረ፡ አስማተ፡ ነሎሙ፡ ቅዱሳን፡ ወይቤ፡ ተመ
ሰልዎሙ፡ ወዓዲ፡ ከያየሂ፡ ኃጥአ፡ ተመሰሉ፡ ወ
በእንተ፡ ኅርመታትሂ፡ ተዓቀቡ፡ እምበሊዐ፡ ሥጋ፡
ወእምስትየ፡ ሚስ፡ ከመ፡ ኢይክብድ፡ ልብክሙ፡
በዝንቱ፡ ወኢትሠርገው፡ በአልባስ፡ ተድላ፡ ለተዝ
ኅሮ፡ እስመ፡ ኢይደሉ፡ አስኬማ፡ ዘመልእክት፡ ወ
ግብር፡ ዘሥጋ፡ ኢታፍቅሩ፡ ዓለመ፡ ወኢዘሀሎ፡
ውስተ፡ ዓለም፡ ዓለ (Fol. 158 b. 1.) ምኒ፡ የኃልፍ፡ ወ
ፍትወቱኒ፡ የኃልፍ፡ ወዘስ፡ ይገብር፡ ፈቃድ፡ ለእግ
ዚአብሔር፡ ይነብር፡ ለዓለም፡ አደቂቅየ፡ በኩሉ፡
ጉጉኦ፡ ገቢረክሙ፡ አትልውዋ፡ ለሠናይት፡ በሃይ
ማኖትክሙ፡ ወኢትትቀነዩ፡ ለክርሥ፡ ዘእንበለ፡ ለ
ነፍስ፡ ተአኃዉ፡ ነሐክሙ፡ ወተፋቅሩ፡ በበይናቲ
ክሙ፡ እስመ፡ ተፋቅሮ፡ ዘመንፈስ፡ ኃጢአተ፡ ይ
ደመስስ፡ ወያነጽሕ፡ እምርስሐተ፡ ሥጋ፡ ወነፍስ፡
ወእመ፡ ዓቀብክሙ፡ ዘንተ፡ (Fol. 158 b. 2.) በአማን፡
ደቂቅየ፡ አንትሙ፡ ወትከውኑ፡ ፍሩያነ፡ ፍሬ፡ ሕይ
ወት፡ ወትበጽሐ፡ ቅድመ፡ እግዚአብሔር፡ በሠና
ይ፡ ወኤልሳዕ፡ ይኩን (Fol. 158 b. 3.) ክሙ፡ አበ፡ ህየ
ንቲየ፡ ወይቁም፡ ለክሙ፡ እምድኅሬየ፡ እስከ፡ እል
እክ፡ ኅቤክሙ፡ ባሕቱ፡ ኢይገጐኑዱ፡ ውስተ፡ ሢመ
ቱ፡ ወሰላም፡ ለክሙ፡

CHAPTER CIX.

(Fol. 159 a. 1.) ምዕራፍ፡ ፻፱፡ ወእምድኅረ፡ ይቤ፡
ዘንተ፡ አመ፡ ፲ወ፳ለወርኃ፡ አብ፡ አመ፡ ወ፯፡ ለአ

ውግስጦስ፡ በሮማውያን፡ ወአመ፡ ፳፻፱ለነሐሴ፡ በ
ግብጻውያን፡ በይእቲ፡ ሌሊት፡ ከብደ፡ ሕማም፡ ላዕ

The following is written on the upper margin of Fol. 157 b. ወእንዘ፡ ይኔጽር፡ ገሃደ፡ አቡነ፡ ቅዱስ፡ መ
ጽሐት፡ አሐቲ፡ ቀታሊት፡ ብእሲት፡ እምሠራዊተ፡ ብድብድ፡ ወነደፈቆ፡ ወአክሞሶ፡ ለአቡነ፡ ቅዱስ፡ ወይቤ
ላ፡ አከ፡ አንቲ፡ ዘተሀበልኪ፡ ለቀቲሎተየ፡ አላ፡ ሥምረተ፡ እግዚአብሔር፡ ኮነ፡ ወባሕቱ፡ በእንተ፡ ዘኢተስኦል
ክኒ፡ ለኪሂ፡ ይሥሩኪ፡ አምላኪየ፡ ወበጊዜሃ፡ ወድቀት፡ ታሕተ፡ እገሪሁ፡ ወእንገርገረት፡ ወሞተት፡ እኩየ፡ ሞ
ተ፡ ወርእዮሙ፡ ሠራዊተ፡ ብድብድ፡ ፈርሁ፡ ጥቀ፡ ወይቤልዎ፡ አአባ፡ አኮ፡ በፈቃድነ፡ ዘመጸእነ፡ ኅቤከ፡ አላ፡
ፈነወነ፡ አምላክክ፡ ወይእዜኒ፡ ንስተበቁዓክ፡ ከመ፡ ኢታጥፍኦነ፡ ዘእንበለ፡ ይብጸሕ፡ ጊዜነ፡ ወይቤሎሙ፡ አ
ቡነ፡ ቅዱስ፡ ከመ፡ ፈነወክሙ፡ እግዚእየ፡ ከመ፡ እፈጽም፡ ላዕሌየ፡ ዘእንበለ፡ ባሕቱ፡ አውግዘክሙ፡ ለክሙ፡
ወለእለ፡ እምድኅሬክሙ፡ ለእመ፡ ዛቲ፡ ፈነወክሙ፡ እግዚእየ፡ ውስተ፡ ገዳም፡ ከመ፡ ትቅትለ፡ ደቂቅየ፡ ኢት
ቅትሉ፡ ኃጥአ፡ ዘእንበለ፡ ጽድቅ፡ ወኢትልዝሙ፡ ዕፁ፡ ዘእንበለ፡ ፍሬ፡ ወኢትልክ፡ አብደ፡ ዘእንበለ፡ ጠቢ
ብ፡ ወዝ፡ ሥርዓት፡ ሕገ፡ ይኩንክሙ፡ እስከ፡ ለዓለም፡ ወይቤሉ፡ ነሎሙ፡ አሆ፡ ይኩነነ፡ በከመ፡ ትቤለነ፡

ሌሁ፡ ወአልጸቀ፡ ለመዊት፤ ወበከዩ፡ ደቂቁ፡ እለ፡
ሀለዉ፡ ዐውዶ፡ ወዓገታ፡ ብርሃን፡ ለጸማእቱ። ወመ
ልዓ፡ ህዩ፡ መዐዛ፡ ሠናይ፡ ዘይሰልብ፡ አልባበ፡ ወያ
ሰርር፡ ነፍስ፡ እስከ፡ አኅዘሙ፡ ድንጋጌ። ወትቤሎ፡
በጉጉአ፡ አሐቲ፡ መ (Fol. 159a. 2.) ነኮሳይት። አአ
ቡነ፡ ሥረይ፡ ለነ፡ ዘአበሰነ፤ ለከ፡ ወይቤ፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ዘገበርክሙ፡ አበሳ፡ በአእ
ምሮ፡ አው፡ በኢያእምሮ፡ እግዚአብሔር፡ ይሥረ
ይ፡ ለክሙ። ወካዕበ፡ ትቤሎ፡ ዘተዓሥረ፡ በቃልከ፡
ፍቃሕ፡ አቡነ። ወይቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ ዘተዓሥረ፡ በቃልዩ፡ እምሰብእ፡ እስከ፡ እ
ንስሳ፡ ወአራዊት፡ ገዳም፡ ፍቱሓነ፡ ይኩኑ፤ ወተፈ
ትሐ፡ አፋሆሙ፡ ለአራዊት፡ ገዳም፡ ወለአእዋፍ፡
(Fol. 159a. 3.) እምዘ፡ ተዓሥሩ፡ በ፲ወ፳ዓመት። ወ
ይእቲ፡ መነኮሳይት፡ እንዘ፡ ትፈቅድ፡ ትጠበብ፡ አ
ምጽአት፡ ሃማ፡ ወስራሐ፡ ሎሙሂ፡ ወለነሂ። ወእም
ድኅረ፡ ዝንቱ፡ ወዕኡ፡ ነሎሙ፡ እምብዝኃ፡ ፍርሃ
ት። ወአስተርአዮ፡ እግዚእነ፡ ኢዩሱስ፡ ክርስቶስ፤
ምስለ፡ ወላዲቱ፡ ድንግል፡ ማርያም፡ ወምስለ፡ ሚ
ካኤል፡ ወገብርኤል፡ ወምስለ፡ ፳ወ፬ካህናተ፡ ሰማ
ይ፤ እንዘ፡ መዐጥኒሆሙ፡ ውስተ፡ እደዊሆሙ፤ ወ
(Fol. 159b. 1.) ብዙኃን፡ እመላእክተ፡ ሰማይ፡ ቦእለ፡
ይፀውሩ፡ ተሜርጋበ፡ ብርሃን። ወቦ፡ እለ፡ ይፀው
ሩ፡ መራውኅታተ፡ ወመኃትዋተ። ወሶበ፡ ርእዮ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለመድኃኒን፡ ሰገ
ደ፡ በብረኪሁ። ወኮነ፡ ግሙራ፡ ከመ፡ ዘኢተሰብ
ረ፡ ቊጹ፡ ወኢተአውቆ፡ ጽንዓ፡ ሕማም፡ እምብዝ
ኃ፡ ፍሥሐሁ። ወይቤሎ፡ መድኃኒን፡ አፍቁርዩ፡ ነሎ
ሉ፡ ሃማከ፡ ወምንዳቤከ፡ ተጽሕፈ፡ በኢዩሩሳሌም፡
ለተዝካርከ፡ ወም (Fol. 159b. 2.) ስለዝ፡ ብሂለ፡ ቃል፡
ዘመድኃኒን፡ ወዕኡት፡ ነፍሱ፡ እምሥጋሁ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተመጠዋ፡ እግዚእነ፡
ኢዩሱስ፡ ክርስቶስ። ወሰአማ፡ ወይቤላ፡ ንጽሕት፡
ነፍስ፡ ወጽሪት፡ ንዒ፡ ኀቤዩ። ወእንዘ፡ የዐርጋ፡ ላ
ዕለ፡ ሦዑ፡ መላእክት፡ መሥዋዕተ፡ ስብሐት። ቦ፡
ዘይቤ፡ ክቡር፡ ሞቱ፡ ለጸድቅ፡ በቅድመ፡ እግዚአብ
ሔር። ወቦ፡ ዘይቤ፡ ዘዓመወ፡ በዓለም፡ የሐዩ፡ ለዝ
ሉፋ፡ እስመ፡ ኢይሬኢ፡ ሙ (Fol. 159b. 2.) ስና፡ ቦዘ

ይቤ፡ ዛቲ፡ ዕለት፡ እንተ፡ ገብረ፡ እግዚአብሔር፡ ን
ትፈሣሕ፡ ወንትኃሠይ፡ ባቲ። ወብዙኃን፡ ኃሩ፡ ሰ
ማይ፡ በቃለ፡ ዳዊት፡ ይሴብሐ፡ ወይብሐ። ሃሌሉ
ያ፡ ስብሐት፡ ለእግዚአብሔር፡ በሰማያት። ወሰላም፡
በምድር፡ ለዘመምሮ፡ ለሰብእ። ወእንዘ፡ ይብሉ፡ ዘ
ንተ፡ አብጽሕዋ፡ ቅድመ፡ መንበሩ፡ ለአብ፡ ወሰገደ
ት፡ ህዩ፤ ወወሰድዋ፡ ወአብእዋ፡ ውስተ፡ ርስታ፡ ዘ
ለዓለም፡ ኀበ፡ ዘርእዩት፡ በሕይወታ። ወ (Fol. 160a. 1.)
ይቤሎ፡ መድኃኒን፡ አፍቁርዩ፡ ንሣእ፡ ዘንተ፡ ጽር
ሐ፡ መንግሥት፡ ዘኢይትሜጠን፡ በሕሊና፡ እንለ፡
እመሕያው። ወአልበሶ፡ ልብሰ፡ መንግሥት፡ ዘቦ
ቱ፡ ልሳነ፡ እሳት፡ ነባቢ፡ መለኮት፤ ወአስተቀጸሎ፡
በአክሊላተ፡ ብርሃን፡ ፯እለ፡ ሥርግዋን፡ በመስቀ
ል። ወይቤሎ፡ እላንቱ፡ አክሊላት፡ ፩በእንተ፡ ሃይ
ማኖትከ፡ ርቱዕ። ወ፩በእንተ፡ ዑደትከ፡ ለምህ
ሮ። ወ፩በእንተ፡ ክዕወተ፡ ደምከ። ወ፩በእንተ፡
(Fol. 160a. 2.) ዘአጥፋእከ፡ ዐላውያነ። ወ፩በእንተ፡
ንግደትከ፡ ኢዩሩሳሌም። ወ፩በእንተ፡ ስብረተ፡ ዓዕ
ምከ፡ በቀዊም። ወ፩በእንተ፡ ጸምከ፡ ወርትዓተ፡ ሕ
ሊናከ። ወሚሞ፡ ዲበ፡ ፭መንግሥተ፡ ሰማያት፡ ወ
ዲበ፡ ፲ወ፭አህጉራተ፡ ገነት፡ በከመ፡ አሰፈዎ፡ ቅድ
መ፤ ወአንበሮ፡ ዲበ፡ መንበር፡ ስቡሕ፡ ወልዑል፡
ጥቀ፡ ደቂቁስ፡ ለሀዉ፡ ዐቢዩ፡ ላህ፤ እስመ፡ ኃጥኡ፡
አቡሆሙ፡ መንፈሳዊ። ወኖላዊሆሙ፡ አምላካዊ።
ወገነዝዎ፡ ወቀበርዎ፡ በ (Fol. 160a. 3.) ዝማሬ፡ ወበማ
ኅሌት፡ በከመ፡ ይደሉ፡ ለካህናት። እንዘ፡ ይብሉ፡
እፎ፡ እንጋ፡ ናዑብዮ፡ ለዘመጠነዝ፡ ዐቢይ። ወእፎ
ኑ፡ እንጋ፡ ናከብሮ፡ ለዘመጠነዝ፡ ክቡር፡ ወእፎ፡ ና
ሌዕሎ፡ ለዘመጠነዝ፡ ልዑል። ወእፎ፡ ንቁድሶ፡ ለ
ዘመጠነዝ፡ ቅዱስ፡ ዘኮነ፡ ምእመነ፡ ለእግዚአ። ወ
ቆመ፡ ዝክሩ፡ በሠናይ፡ ከመ፡ አፈው፡ ቅድው፡
ኮነ፡ መዐዛሁ። ወከመ፡ መዐር፡ ጥዕመ፡ ስሙ፡
ውስተ፡ አፈ፡ ነሎ፡ በሕይወቱኒ፡ ኢገብረ፡ ነኪ
ረ፡ ወተቀ (Fol. 160b. 1.) ደሰ፡ እምከርሠ፡ እሙ፡ ወ
ተፈቅረ፡ በኀበ፡ እግዚአብሔር፡ ወበኀበ፡ ሰብእ፤
ወተቀደሰ፡ እንበይነ፡ የውሀቱ፡ ወሃይማኖቱ፤ ወ
ገብረ፡ ዘይኤድሞ፡ ለእግዚአብሔር። ወኃደገ፡ እ
ምድኅሬሁ፡ ዘር (Fol. 160b. 2.) አ፡ ቡሩክ፡ ወስመ፡

ክቡረ ፡ ዘይትናገሩ ፡ ቦቱ ፡ ውሉድ ፡ ደኃራውያን ።
ወተቀብረ ፡ ሥጋሁ ፡ በሰላም ፡ ብፁዓን ፡ እሙንቱ ፡

እለ ፡ የአምርዎ ፡ ወእለ ፡ ይሠረገዉ ፡ በፍቁሩ ፡ ለገ
ብሩ ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER CX.

(Fol. 160 b. 3.) ምዕራፍ ፡ ፻፲ ፡ ወእምዝ ፡ ረሰይዎ ፡
አበ ፡ ምኒት ፡ ለአቡነ ፡ ኤልሳዕ ፡ በከመ ፡ ይቤ ፡ አቡ
ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ደቂቁኒ ፡ አዕረፉ ፡ እ
ለ ፡ ጸውዐ ፡ አስማቲሆሙ ፡ ውኅልቆሙ ፡ ፲ወ፬ ፡ ወ
እምድጎረ ፡ ቀበርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ሶበ ፡ ነጻሩ ፡ ኀበ ፡ ገራህቶሙ ፡ አልቦ ፡ ዘረከቡ ፡

በሊያሙ ፤ እስመ ፡ ራጸሙ ፡ አራዊት ፡ ወዘበልዑ ፡ በ
ይእቲ ፡ ዕለት ፡ ሰጉርድ ፡ ወሰመት ፡ ኮነ ፡ ፹ መደበ ።
አእዋፍኒ ፡ አ (Fol. 161 a. 1.) ጽሐቡ ፡ ጥቀ ፡ በከመ ፡
ልማዶሙ ፡ አዝዕብትኒ ፡ በኑኃ ፡ (Fol. 161 a. 2.) መዐ
ልት ፡ አኅጎሉ ፡ አእዱገ ፡ ወእንስሳ ።

CHAPTER CXI.

ምዕራፍ ፡ ፻፲፩ ፡ ወበሣልስት ፡ ዕለት ፡ እምዘ ፡ አ
ዕረፈ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሞተ ፡ ፩ ዲ
ያቆን ፡ ወቅዱስ ፡ ውእቱ ፡ በኒሩቱ ፡ ወወልደ ፡ እኅ
ተ ፡ አቡሁ ፡ ውእቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወስሙ ፡ አምደ ፡ መስቀል ፡ ወገነዝ (Fol. 161 a. 3.)
ዎ ፡ ወወሰድዎ ፡ ይቅብርዎ ፡ ወእምድጎረ ፡ ፍጻሜ ፡
ጸሎተ ፡ ሙታን ፡ ላዕለ ፡ በድኑ ፡ አንሰሐስሃ ፡ ወፈት
ሕዎ ፡ እመግነዙ ፡ ወተስእልዎ ፡ በእንተ ፡ ዘኮነ ፡ ላዕ
ሌሁ ፡ ወይቤሎሙ ፡ ሞትኩ ፡ በከመ ፡ ዘርኢክሙኒ ፡
አቀሙኒ ፡ ኀበ ፡ እግዚአ ፡ ጽድቅ ፡ ወእምህየ ፡ ወሰ
ዱኒ ፡ ውስተ ፡ ቤቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወርኢክዎ ፡ ሎቱ ፡ በስብሐት ፡ ዘኢይትከህል ፡
ይትናገር ፡ ልሳነ ፡ መዋቲ ፡ ወአልቦ ፡ ዘይ (Fol. 161 b. 1.)
ትማሰሎ ፡ ለርእየተ ፡ ሀገሩ ፡ ኢመብረቅ ፡ ወኢብርሃ
ነ ፡ ፀሐይ ፡ ወአክሊሉ ፡ ይበርህ ፡ ምስብሊት ፡ እምነ ፡
ፀሐይ ፡ ወክሎ ፡ ዘርኢኩ ፡ ዕበያቲሁ ፡ ኢይክል ፡ ለ
ተናግሮ ፡ ወተናገረኒ ፡ ወይቤለኒ ፡ ሑር ፡ በሎሙ ፡
ለደቂቅየ ፡ ኤልሳዕአ ፡ ይምጸእ ፡ ኀበየ ፡ ወፊልጾስ ፡
ይንበር ፡ ዲበ ፡ መንበርየ ፡ እስመ ፡ በመዋዕሊሁ ፡ ይ

ወዕእ ፡ ስሙዓተ ፡ ነገረ ፡ ስምየ ፡ ውስተ ፡ ክሉ ፡ ዓለ
ም ፡ ወካዕበ ፡ በሎሙ ፡ ናሁ ፡ ወሀበኒ ፡ እግዚአብሔ
ር ፡ (Fol. 161 b. 2.) ሀገረ ፡ ብርሀተ ፡ ወጽርኃ ፡ መንግሥ
ት ፡ ድሉተ ፤ በከመ ፡ ነገርኩክሙ ፡ ቅድመ ፡ አንት
ሙሂ ፡ ንግሩ ፡ ለዘይመጽእ ፡ ትውልድ ፤ ከመ ፡ ይግ
በሩ ፡ ተዝክሮየ ፡ ወይባኡ ፡ ዝየ ፡ ወዓዲ ፡ ይቤለኒ ፡
ዝ ፡ ዘትሬኢ ፡ ጽርኃ ፡ መንግሥት ፡ መልዕልተ ፡ መ
ቃብርየ ፡ ውእቱ ፡ ወከመዝ ፡ ይከውን ፡ እስከ ፡ አመ ፡
ምጽአቱ ፡ ለእግዚእየ ፡ አልባቲ ፡ ሙስና ፡ ለመካነ ፡
ዝሀርየ ፡ ወዘንተ ፡ ንግሩ ፡ ለዘይመጽእ ፡ ትውልድ ፡
ወከመዝ ፡ አዘዘ ፡ እ (Fol. 161 b. 3.) ግዚአ ፡ ጽድቅ ፡ አ
ነሂ ፡ ተንሣእኩ ፡ እዜኑክሙ ፡ ዘንተ ፡ ወፈጸሞ ፡ ቃ
ለ ፡ መልእክቱ ፡ አዕረፈ ፡ ውእቱ ፡ ዲያቆን ፡ ወቀበ
ርዎ ፡ ወተፈጸመ ፡ ዝኩቱ ፡ ነገር ፡ እምቅድሙ ፡ ፫ አ
ውራኅ ፡ ወአዕረፈ ፡ ኤልሳዕ ፡ አቡነ ፡ ጸሎቱ ፡ ወበ
ረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡
ወምስለ ፡ ፍቅርቱ ፡

ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአሜን ፡ ለይኩን ፡
ለይኩን ።

CHAPTER CXII.

(Fol. 162 a 1.) ምዕራፍ ፡ ፻፲፪ ፡ ወእምዝ ፡ ገብሩ ፡ አ
ርዳኢሁ ፡ በከመ ፡ ተአዘዙ ፡ ወአንበርዎ ፡ ለአቡነ ፡

ፊልጶስ ፡ ዲበ ፡ መንበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ወበድልው ፡ ረከበ ፡ ዝንቱ ፡ ጸጋ ፡ እስመ ፡

(Fol. 162a. 2.) በላዕሌሁ : አስተርአየ : ዕበየ : ጽድቁ :
ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት :: ወእምኔሁ : ወ
ዕኩ : ፲ወ፪ኛሎት : ክርስቶሳውያን : እለ : ያረትዑ :
ፍኖተ : ቃል : ዘበአማን :: ወአ (Fol. 162a. 3.) ብዝኑ :
ትምህርተ : አሚን :: ወሰበኩ : ብዙኃተ : አህጉራ
ተ :: ወወለዱ : መሃይምናነ : እለ : ይትሚሰሉ : አባ
ግዓ : ወመራዕየ : ሠናያነ : እለ : ይትባዝኑ : በሙፋ
ሪሆሙ :: ወይትረአዩ : ውስተ : ሠናይ : ጸኣት : ወረ
ሰይዋ : ለምድረ : ሸዋ : ክልልተ : በሃይማኖት :: ዝ
ንቱሰ : አቡነ : ፊልጶስ : ኮኖሙ : ርእሰ : በአምሳለ :
ጴጥሮስ : ሊቀ : ሐዋርያት :: በትእዛዘ : ክቡር : ጳጳስ :
ወበትእዛዘ : ንጉሥ :: ወበእንተዝ : ተሠርዓ : (Fol.
162b. 1.) ከመ : ይዕጥኑ : መቃብረ : አቡሆሙ : በበዕ
ብሬቶሙ :: ወይግበሩ : ተዝክሮ : በፍቅር : ተጋቢአ
ሙ : እምበሐውርቲሆሙ :: ኖላዊሂ : ካልእ : ኢይ
ሠየም : ውስተ : ክሉ : በሐውርተ : ዳሞት : ወሸዋ :

ዘኢኮነ : እምቤቱ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
ት : ወከመዝ : ሥሩዕ : በግዘት : በመዋዕለ : አቡነ :
ቅዱስ : ፊልጶስ : ሊቀ : ኖሎት :: ውእቱሰ : እምድኅ
ረ : አሠነየ : ምግባ : በምግባር : ሠናይ : ወበሃይማኖ
ት : ርትዕት :: (Fol. 162b. 2.) ኮነ : ሰማዕተ : በእንተ :
ክርስቶስ :: በምንዳቤ : ወበተቀሥፎ : በሙቃሌ : ወ
በተሰዶ : እስከ : አዕረፈ : ኀበ : ተሰዶ :: ጸሎቶሙ :
ወበረከቶሙ : ሀብተ : ሃማሆሙኒ : ወትንብልና : ረድ
ኤቶሙ : ለእሉ : ፫አበው : አባ : ተክለ : ሃይማኖት :
ወአባ : ኤ (Fol. 162b. 3.) ልሳዕ : መፍቀሪ : ጸሎት :: ወ
አባ : ፊልጶስ : ለባሲ : ትዕግሥት : ድንግል : ወሰማዕ
ት : ተሀሉ : ምስሌነ : ወኢትእትት : በክሉ : ጊዜ : ወ
በክሉ : ሰዓት :: ወፈድፋድሰ : ትባልሆ : እሞተ :
ነፍስ : ለገብረ : እግዚአብሔር : ተክለ : ሃይማኖት :
ለዓለመ : ዓ : አ ::

CHAPTER CXIII.

(Fol. 163a. 1.) ምዕራፍ : ፻፲፫ :: ወኮነ : ጉልቁ : ዓ
መታቲሁ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ፺ወ
፱ዓመታተ : ወ፳አውራኃ :: ወከመዝ : ነበረ : ፳ወ፪
ዓመተ : በቤተ : አቡሁ :: ወ፫ዓመተ : በከተታ :: ወ
፯አውራኃ : በዊፋት : ፲ወ፪ዓመተ : በዳሞት :: ፲አ
መተ : በአምሐራ :: ፲ዓመተ : በሐይቅ : ፲ወ፪ዓመ
ተ : በዳሞ :: ወ፩ዓመተ : በዑደተ : ገዳማተ : ትግሬ :
ወበንግደተ : ኢየሩሳሌም : ወ፩ወርኃ : በዳዳ :: ፳ወ
፱ዓመተ : ከዊ (Fol. 163a. 2.) ኖ : ዝጉሃ : ባገዳመ : አ
ስቦ :: ወከመዝ : ፈጸመ : ሕይወቶ : በርስዕ : ሠናይ :

ወበዕርግና : ጥሉል : አንዘ : ውርዝው : ለተጋድሎ ::
ወነበረ : እንዘ : ያሠምሮ : ለእግዚአብሔር : እስከ :
አመ : አዕረፈ :: ዝውእቱ : ሕይወተ : አቡክሙ : አ
ረጋይ : ንጡፍ : ወጽ (Fol. 163a. 3.) ሩይ : ሥሙር : ወ
ኅሩይ : ብርሃነ : ፀሐይ : ወመዝገቦ : ነዳይ : ዕንቁ : በ
ሕርይ : ቅቡዓ : ደም : ሰማዕተ : አዶናይ :: ይቡሰ : መ
ልክዕ : በቀረ : ክረምት : ወዋዕየ : ሐጋይ :: ስቡረ :
አጽም : በቀዊመ : መዐልት : ወለያልይ :: ኃይለ : ጸሎ
ቱ : ያንጽሐ : እምጌጋይ : ወይዕቀቦ : እምክሉ : እኩ
ይ : ለገብረ : እግዚአብሔር : ተክለ : ሃይማኖት : አ ::

CHAPTER CXIV.

(Fol. 163b. 1.) ምዕራፍ : ፻፲፬ :: እምይእዚሰ : ናቅ
ም : ላቲ : ስምዐ : ለመካነ : ዝህሩ : ከመ : ፈጸመ : እ
ግዚአብሔር : ዘወሀቦ : ኪዳነ : ለገብሩ : አቡነ : ቅዱ
ስ : ተክለ : ሃይማኖት : ይቤ : ማቴዎስ : ሊቀ : ጳጳሳ
ት : ዘእለ : እስክንድርያ :: አደቂቅየ : ኤጲስ : ቆጶሳ
ት : ወእልቆሞሳት :: ዑቁ : ኢይቅድሙክሙ : ከህና

ት : ዘመካነ : አጽሙ : ለቅዱስ : ተክለ : ሃይማኖት :
እስመ : እሬኢ : ዘልፈ : እንዘ : ይወርድ : መንፈስ :
ቅዱስ : በጊዜ : ቀርባን : ወዕጣን :: ውስተ : ው
(Fol. 163b. 2.) እቱ : መካን :: ወበእንተ : ዝንቱ : ይኅ
በር : ቀርባንክሙ : ምስለ : ቀርባኖሙ :: ወዕጣንክ
ሙ : ምስለ : ዕጣኖሙ :: ወጸሎትክሙ : ምስለ : ጸ

ሎቶሙ ። ወኢይትፈለጥ ። እምኔሆሙ ። ከመ ። ይዕ
ርግ ። ደርገ ። ምስሌሆሙ ። ወካዕበ ። ወረዳ ። ኢየሩ
ሳሌም ። ፪ መነኮሳት ። እምደቂቁ ። ለአቡነ ፡ ቅዱስ ፡ ተ
ክለ ። ሃይማኖት ። ወበጽሑ ። ጎበ ። ሊቀ ። ጳጳሳት ። ዘ
ለእስክንድርያ ። ወተባረኩ ። እምኔሆ ። ወይቤሎሙ ።
እምአይቲ ። አንት (Fol. 163b. 3.) ሙ ። ወይቤልዎ ።
ንሕነ ። እምኢትዮጵያ ። ወይቤሎሙ ። ተአምሩኑ ።
መካነ ። መቃብሪሁ ። ለብእሲ ። እግዚአብሔር ። ተክ
ለ ። ሃይማኖት ። ወይቤልዎ ። እው ። ነአምር ። ወእም
ኔሆ ። መጻእነ ። ወሰሚዎ ። ሊቀ ። ጳጳሳት ። ተንሥኦ ።
ወሰገደ ። ሎሙ ። ወሰአመ ። እገረሆሙ ። ወይቤሎ
ሙ ። በምንት ። ግብር ። መጻእክሙ ። ዝየ ። ወይቤል
ዎ ። እንዘ ። ነኃሥሥ ። መድኃኒት ። ነፍስነ ። ወአው
የው ። ወይቤ ። ወይኬ ። ሰብእ ። እንዘ ። ኢየአምር ። መ
ድኃኒ (Fol. 164a. 1.) ተ ። ነፍሱ ። ይትኃጎል ። ጎደግም
ዎ ። ለመድኃኒትክሙ ። ወጸላእክምዎ ። ለሕይወትክ
ሙ ። እስመ ። ይቤሎ ። መድኃኑን ። ለተክለ ። ሃይማኖ
ት ። ዘተቀብረ ። ውስተ ። መቃብረ ። ዓዕምከ ። ወዘይ
ነብር ። ጎቤሃ ። ዘልፈ ። በደኃሪት ። ዕለት ። ይኅልፍ ።
ምስሌከ ። በግህደት ። ወአንከሩ ። መነኮሳት ። እምነ
ገሩ ። ለሊቀ ። ጳጳሳት ። ወይቤሎሙ ። ምንተ ። ታነክ
ሩኒ ። ሊተ ። ሑሩ ። ወተመየጡ ። ብሔረክሙ ። ወይ
ቤልዎ ። ንሕነስ ። ኢንትመየጥ ። ወንነብር ። ምስሌከ ።
ወ (Fol. 164a. 2.) ይቤሎሙ ። ምንተ ። ግብረ ። ተአም
ሩ ። ወይቤልዎ ። ነአምር ። ግብረ ። ዐፀደ ። ወይን ። ወ
ፈነዎሙ ። ይርአዩ ። ዐፀደ ። ወይኑ ። ወበጸሐሙ ። ህ
የ ። ዘእንበለ ። ይግሥሥዎ ። በእዳዊሆሙ ። ሶበ ። ርእ
ይዎ ። በአዕይንቲሆሙ ። የብስ ። ውእቱ ። ዐፀደ ። ወይ
ን ። ወነገርዎ ። ዘንተ ። ለሲቀ ። ጳጳሳት ። ወሰሚዎ ።

ደንገፀ ። ጥቀ ። ወጸውዎሙ ። ለእሙንቱ ። መነኮሳት ።
ወይቤሎሙ ። ምንት ። አንትሙ ። ወምንት ። ፍጥረት
ክሙ ። እስመ ። (Fol. 164a. 3.) ነገሩኒ ። በእንቲአክሙ ።
ከመ ። የብስ ። ዐፀደ ። ወይንየ ። ሶበ ። ትሬእይዎ ። ወይ
ቤልዎ ። ንሕነስ ። ሰብእ ። ነዳዩን ። እምደቂቁ ። ተክለ ።
ሃይማኖት ። ወይቤሎሙ ። ሊቀ ። ጳጳሳት ። ሶበስ ። ኮን
ክሙ ። እምደቂቁ ። ተክለ ። ሃይማኖት ። ይቡስኒ ። እም
ኮነ ። ርጡብ ። አኮነ ። ዐፀደ ። ወይንየ ። ርጡብ ። ኮነ ።
ይቡስ ። ሶበ ። ትሬጽርዎ ። ሐሳውያን ። አንትሙ ። ወኢ
ኮንክሙ ። ደቂቁ ። ተክለ ። ሃይማኖት ። ወይቤልዎ ። አ
አቡነ ። ስምዕነ ። እግዚአብሔር (Fol. 164b. 1.) ር ። ዘውስ
ተ ። እዴሁ ። መንፈስነ ። ከመ ። ኢሐሰውናከ ። ወይቤ
ሎሙ ። በእንተ ። ምንት ። የብስ ። ዐፀደ ። ወይንየ ። ወይ
ቤልዎ ። እንዳኢ ። በዘኮነስ ። ግብር ። ኢነአምር ። ወይቤ
ሎሙ ። ተሰነአልክምዎኑ ። ለአበ ። ምኒት ። ዘመቃብረ ።
ተክለ ። ሃይማኖት ። ወይቤልዎ ። አልቦ ። አባ ። ወአስ
ተጣፍሐ ። እደዊሁ ። ሊቀ ። ጳጳሳት ። ወይቤ ። አእመር
ኩ ። ከመ ። በእንተ ። ዝንቱ ። የብስ ። ዐፀደ ። ወይንየ ።
ወይቤሎሙ ። ሊቀ ። ጳጳሳት ። ለእሙ (Fol. 164b. 2.) ን
ቱ ። መነኮሳት ። ክቡር ። ውእቱ ። ተክለ ። ሃይማኖት ።
በኅበ ። እግዚአብሔር ። ወበኅበ ። መላእክቲሁ ። ወበ
መቃብሪሁኒ ። ይጼልል ። መንፈስ ። ቅዱስ ። ወትረ ።
ወዘነበረሂ ። ውስተ ። መንበሩ ። ለተክለ ። ሃይማኖት ።
ክቡር ። ውእቱ ። ወይእዚኒ ። ሑሩ ። ህየ ። (Fol. 164b. 3.)
ወአልብክሙ ። ተስፋ ። ድኒን ። ዘእንበለ ። መቃብሪ
ሁ ። ዐፀደ ። ወይንየሂ ። ኢታማስኑ ። ወተባረከሙ ።
እምኔሆ ። ተመይጡ ። ብሔርሙ ። ወሰረፀት ። ዐፀደ ።
ወይኑ ። ለሊቀ ። ጳጳሳት ። ወፈረየት ። ብዙኃ ። ወእሙ
ንቱ ። መነኮሳት ። ነበሩ ። እንዘ ። ይዜንዉ ። ዘንተ ።

CHAPTER CXV.

(Fol. 165a. 1.) ምዕራፍ ፡ ፻፲፭ ። ወዓዲ ፡ ሑረ ፡ ገዳ
መ ፡ ዋሊ ፡ ፪ እምሐራ ፡ ንጉሥ ፡ በመንግሥቱ ፡ ለን
ዋየ ፡ ክርስቶስ ፡ ዘውእቱ ፡ ሰይፈ ፡ አርዓድ ። ወረከ
በ ፡ በህየ ፡ ፪ መነኮሳት ፡ ወተአምኖሙ ። ወይቤልዎ ።
አይቲ ፡ ብሔርከ ። ወይቤሎሙ ። ሸዋ ። ወእምኔሃ ፡ ት
ትበህል ። ግራርያ ። ወይቤልዎ ። ተአምርኑ ። ዘይብል

ዎ ። ተክለ ። ሃይማኖት ። ወይቤሎሙ ። እው ። አእም
ር ። እስመ ። አቡየ ። ውእቱ ። ወይቤልዎ ። በጸሐኮነ ።
ውስተ ። መቃብሩ ። ወይ (Fol. 165a. 2.) ቤሎሙ ። እው ።
በጸሐኩ ። ወተንሥኦ ። እሙንቱ ። መነኮሳት ። ወሰ
ገዱ ። ሎቱ ። ወአኅዙ ። ይልሐሱ ። ሶበለ ። እገረሁ ። ወ
ሰአሙ ። እደዊሁ ። ወይቤሎሙ ። ሐራዊ ። በእንተ ።

ምንት ፡ ገበርክሙ ፡ ዘንተ ፡ አጋወዝትዩ ። ወይቤል
 ም ፡ ንሕነ ፡ ነአምር ። ወካዕበ ፡ ይቤልም ፡ ተመጣከነ ፡
 ቀሩርባን ፡ በመካነ ፡ ዓፅሙ ፡ ለተክለ ፡ ሃይማኖት ፡ ወ
 ይቤሎሙ ፡ አልቦ ፡ ወይቤልም ፡ ለምንት ፡ ከንክ ፡ እ
 ንቡዝ ፡ ልብ ፡ ዘኢተመጣከ ፡ ቀሩ (Fol. 165a. 3.) ርባን ፡
 ኅበ ፡ መቃብሪሁ ፡ ለቅዱስ ፡ እሙነ ፡ ንቤለክ ፡ ሰማዕ
 ነ ፡ እምአፋሁ ፡ ለመድኃኒነ ፡ እንዘ ፡ ይብል ፡ ክሉ ፡
 ዘይትሚጦ ፡ ቀሩርባን ፡ በመካነ ፡ አጽሙ ፡ ለተክለ ፡ ሃ
 ይማኖት ፡ ኢይሬኢ ፡ ይዩነ ፡ ወዘይትቀበር ፡ ውስቲታ ፡
 ኢይትኃጎል ፡ ለዘሉፉ ። ወንሕነሂ ፡ ንሬኢ ፡ ዘልፈ ፡
 እንዘ ፡ ይወርድ ፡ ህዩ ፡ መንፈስ ፡ ቅዱስ ፡ ለለሰዓቱ ፤
 ወፈድፋደስ ፡ በጊዜ ፡ ቀሩርባን ፡ ወይቀብሦሙ ፡ ዕፍ
 ረተ ፡ መፀዛ ፡ ለእለ ፡ ቀርቡ ፡ ውስቲታ ፤ ወኢይሴ
 (Fol. 165b. 1.) ስል ፡ መንፈስ ፡ እግዚአብሔር ፡ እምኔ
 ሃ ፡ መፀልተ ፡ ወሌሊተ ፡ ወርቡብ ፡ መልዕልቲሃ ፤ ከ
 መ ፡ ደመና ፡ ብርሃን ። ወከመዝ ፡ ይሂሉ ፡ ዘልፈ ፡ ብፁ

ዕ ፡ ውእቱ ፡ ዘይነብር ፡ ኅቤሃ ፡ ወዘይቀውም ፡ ውስተ ፡
 አናቅጺሃ ፤ ብፁዕ ፡ ውእቱ ፡ ዘተቀብረ ፡ ውስቲታ ፡ ወ
 ዘያሰምክ ፡ በረድኤታ ። ወአልቦሙ ፡ ተስፋ ፡ ድኒን ፡
 ለሰብአ ፡ ሸዋ ፡ ዘእንበለ ፡ ረድኤተ ፡ ጸሎቱ ፡ ለተክ
 ለ ፡ ሃይማኖት ፡ ወነገርም ፡ ኅቡአ ፡ ነገረ ፡ ዘኢንክል ፡
 ጽ (Fol. 165b. 2.) ሒሮቶ ። ወዘንተ ፡ ብሂሎሙ ፡ ተሰ
 ወሩ ፡ እምኔሁ ። ወከመስ ፡ ናቅም ፡ ብዙኃ ፡ ሰማዕታ
 ተ ፡ በእንተ ፡ ዕቦያ ፡ ወክብራ ፡ ለመካነ ፡ ዓጽሙ ፡ ለ
 አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅደግነ ፡ ከመ ፡ ኢ
 ይኑኅ ፡ ነገር ፡ ላዕሌነ ። እስመ ፡ ተብህለ ፡ በስምዐ ፡ ፪
 ወ፫ሰማዕት ፡ ይቁ (Fol. 165b. 3.) ም ፡ ክሉ ፡ ነገር ፡ ት
 ንብልናሁ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ክ
 ቡር ፡ መምህር ፡ ያድኅነነ ፡ እምኃይለ ፡ ጸላኢ ፡ ወፀር ፤
 ወይባልህነ ፡ እምእኩይ ፡ ነገር ፡ ወእምድድቅ ፡ ወእም
 ጋኔነ ፡ ቀትር ፡ በክሉ ፡ ሰዓት ። በረከቱ ፡ የሀሉ ፡ ምስ
 ለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER CXVI.

(Fol. 166a. 1.) ምዕራፍ ፡ ፻፲፮ ። በትእዘዘ ፡ አቡነ ፡
 ጴጥሮስ ፡ ዲበ ፡ መንበረ ፡ ተክለ ፡ ሃይማኖት ፡ ዘነበ
 ረ ፡ ወሚላተ ፡ ጽድቁ ፡ ዘተዓጽፈ ፡ ወበሐጸ ፡ ፍቅሩ ፡
 ዘተነድፈ ። ተጽሕፈ ፡ ዝንቱ ፡ መጽሐፍ ፡ ከመ ፡ የሀ
 ሉ ፡ ዘልፈ ፡ ወይከድነነ ፡ ዘብርሃን ፡ ዓጽፈ ፡ ውብዕለ ፡
 ጸጋሁ ፡ ትሩፈ ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ወተፈጸመ ፡ ጽሕፈቱ ፡ ለእግዚአብሔር ፡ በሥምረ
 ቱ ። ስብሐት ፡ ወክብር ፡ ይደሉ ፡ ለመንግሥቱ ። እስ
 መ ፡ ተለዐለ ፡ ስ (Fol. 166a. 2.) ሙ ፡ ለባሕቲቱ ፡ ይቤ ፡
 ጸሐፊሁ ፡ ገብረ ፡ መስቀል ፡ ዘርኩስ ፡ በኃጢአቱ ፡ ወ
 ንጹሕ ፡ በሃይማኖቱ ፡ ፩ ውእቱ ፡ ለተክለ ፡ ሃይማኖት ፡
 እመርኤቱ ፡ ሥርየተ ፡ አበሳ ፡ ሰአሉ ፡ ሎቱ ፡ እለ ፡ አ
 ንብብክምዎ ፡ ለዝንቱ ። ለዓለመ ፡ ዓለም ፡ አሜን ።

ለዘጸሐፎ ፡ ወለዘአጽሐፎ ፡ ለዘአንበዐ ፡ ወለዘተር
 ጎሞ ፡ ወለዘሰምዐ ፡ ቃላቶ ፡ ለክልነ ፡ ኅቡረ ፡ ይምሐ
 ረነ ፡ በኢያስትቶ ። እግዚአብሔር ፡ ዘነአኩቶ ፡ ይጸ
 ግወነ ፡ ሣህ (Fol. 166a. 3.) ሎ ፡ ወምሕረቶ ። ወያውር
 ሰነ ፡ መንግሥቶ ፡ በእንተ ፡ ማርያም ፡ ዘከነት ፡ ወላዲ
 ቶ ። ወበእንተ ፡ ክሉሙ ፡ ቅዱሳን ፡ እለ ፡ ፈጸሙ ፡
 ሥምረቶ ፡ ወለተክለ ፡ ሃይማኖት ፡ አቡነ ፡ ይክፍለ
 ነ ፡ መክፈልቶ ፡ ወርስቶ ፡ ወይክድነነ ፡ ሞገሶ ፡ ወአ
 ሦቶ ፤ ወይቀጥቅጥ ፡ ታሕተ ፡ እገሪነ ፡ ሠይጣነ ፡ ወ
 ሠራዊቶ ። ወፈድፋደስ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ዘበገድል ፡ ሠናይ ፡ ፈጸመ ፡ ሐረቶ ፡ ለዓለመ ፡
 ዓለም ፡ አሜን ።

THE BOOK OF THE HISTORY OF THE TRANSLATION OF THE BODY OF OUR FATHER, THE HOLY MAN, TAKLA HÂYMÂNÔT.

CHAPTER I.

(Fol. 167 a. 1.) በስመ : አብ : ወወልድ : ወመንፈስ :
ቅዱስ : ፩ አምላክ : ወ፩ እግዚአብሔር : ዘበ፩ ህሉና :
ወበ፩ ምልክና : ወ፩ ልዕልና : ወ፩ ምስፍና : ገባሪ :
ኩሉ ፤ ወጸዋሂ : ኩሉ ፤ እምኅበ : አልቦ : ኅበ : ህል
ም : ወይሬስዮ : ለኩሉ : ከመ : ዘአልቦ : ዘአስተጠአ
ጥአ : ኩሎ : ዓለመ ፤ ወአስተናበረ : አድባረ : ወአው
ግረ : ዘሰቀሎ : ለሰማይ : ከመ : ቀመር : ወሳረራ : ለ
ምድር : ዘእንበለ : መሠረት ፤ ወሰፈራ : ዘእንበለ :

(Fol. 167 a. 2.) ሐብል : ወአመዳ : በነፋስ : መንክር :
ግብሩ ፤ ወአልቦ : ዘይሰአኖ : ወአልቦ : ዘይሴወር :
ኩሎ : የአምር : ሎቱስ : አልቦ : ዘየአምር : እምቅ
ድመ : ይግበር : ይፌጽሞ ፤ ወኩሎ : ያበሊ : ውእቱ
ሰ : አልቦ : አመ : ይበሊ : በከመ : ይቤ : ነቢይ : ኩ
ሉ : ይበሊ : አንተሰ : አንተ : ከመ : ወአመቲከኒ : ዘ
ኢየሻልቅ : ለትውልድ : ትውልድ : ስብሐት : ለከ :
እግዚአ : ገባሪ : ኩሉ : መንክራት ፤ ወለከ : ይደሉ :
ስብሐት : በአፈ : (Fol. 167 a. 3.) ኩሉ : ፍጥረት : እስ
ከ : ነፍስ : ደኃሪት : ለዓለመ : ዓለም : አሜን ።

ስምዑ : ወለብዉ : አፍቁራንዮ : መጽሐፈ : ዜና
ሁ : ለተክለ : ሃይማኖት : ፍቁረ : እግዚእነ : ዘይትነበ
ብ : በዕለተ : ፍልሰተ : ሥጋሁ : አመ : ፲ ወ፪ ለግንቦ
ት : ዘውእቱ : ወርኃ : ትንሣኤሁ : ለእግዚእነ : ኢየ
ሱስ : ክርስቶስ ፤ ወድሙር : ምስለ : በዐለ : ቅዱስ :
ሚካኤል : ሊቀ : መላእክት : ፍቁሩ : በሰላመ : እግ
ዚአብሔር : አሜን ። ና (Fol. 167 b. 1.) ሁ : ንነግረክ
ሙ : ወናየድዓክሙ : እንዘ : ይከድነነ : ለኩልነ ። በ
አማን : ረድኤቱ : ወእንዘ : ይረድአነ : ትንብልና :

ጸሎቱ : ለብፁዕ : ወለቅዱስ : ወለክቡር : ተክለ : ሃይ
ማኖት : ወናሌዕል : ጽርሐ : እንዘ : ንብል ። ዮም : ፍ
ልሰተ : ሥጋሁ : ለክቡር : ዘአክበር : እግዚአብሔ
ር ። ዮም : ፍልሰተ : ሥጋሁ : ለቅዱስ : ዘቀደሶ : እ
ግዚአብሔር : እምከርሠ : እሙ ፤ ከመ : ኤርምያስ :
ወዮሐንስ ። ዮም : ፍልሰተ : ሥጋሁ : ለቡሩ (Fol.
167 b. 1.) ክ : ዘባረኮ : እግዚአብሔር ። በከመ : ይቤ
ሎ : ለነቢይ : እምቅድመ : እፍጥርክ : በውስተ : ከር
ሠ : እምከ : አእመርኩክ ። ወከዕበ : ይቤ : ነቢይ : እ
ምከርሠ : እምየ : አንተ : አምላኪየ ። ወበውስተ :
ማኅፀን : አንተ : ከደንከኒ ። ወአንተ : ዝክርየ : በኩ
ሉ : ጊዜ : ከማሁ : ባረከ : ለዝ : ቡሩክ : በውስተ :
ከርሠ : እሙ ። ወበውስተ : ማኅፀን : ከደና : በጠለ :
መንፈስ : ቅዱስ ። ወእምዝ : ኮነ : ዝክረ : ስሙ : ው
ስተ : አፋሁ : ቀ (Fol. 167 b. 3.) ትረ : ወሰኅተ : ሌሊ
ት : ወመዐልተ : ወይውኅዝ : እምአፋሁ : ስብሐተ :
እግዚአብሔር ፤ ከመ : ነቅዓ : ማይ : ብዙኅ ። ወበከ
መ : ሶበ : ደኅይዎ : ለፈልፈለ : ማይ : ይበዝኅ : ውኅ
ዘቱ : እምዕለት : ዕለተ ፤ ወያረዊ : ኩሎ : አትክል
ተ ። ወይትፌሣሕ : ቦቱ : በዐለ : ገነት : ወይጸግብ :
እምፍሬ : አቅማሂሁ : ለገነት ። ከማሁ : ኮነ : አቡነ :
ተክለ : ሃይማኖት : ዘፍልሰተ : ሥጋሁ ። ዮም : ሶበ :
ደኃዮ : ወኩስተረ : ልቦ : ጉድብ : ሥላሴ : (Fol. 168 a. 1.)
ዘመለኮተ : ተብዓ : ወዐብየ : ነቅዓ : ውኅዘቱ : ለለሰ
ዓቱ ። ወአርወያ : ለምድር : ኩለንታሃ : ወአግዓዛ :
እመርገመ : ኃጢአት ። ወተፈሥሐ : ቦቱ : በዐለ :
ገነት : በእንተ : አትክልቱ : ለአቡነ : ተክለ : ሃይማኖ

ት፡ በዐለ፡ ገንትሰ፡ ዘንቤ፡ ክርስቶስ፡ ውእቱ። አት
ክልትኒ፡ ነፍሳተ፡ ሰብእ፡ እሙንቱ። ወሚመጠን፡
አእላፊ፡ አእላፋት፡ ወትእልፊተ፡ አእላፋት፡ እለ፡
አቅረበሙ፡ ኅቤሁ፡ በዐለ፡ ገንት፡ ዘውእቱ፡ ክርስ
ቶ (Fol. 168 a. 2) ስ። ወይጸግብ፡ እምፍሬ፡ አቅማኒ
ሁ፡ ዘይቤ፡ ምግባራተ፡ ጽድቅ፡ እሙንቱ። ወይሁ
ብ፡ ለለ፡ ፩፩ፍሬ፡ ምግባሩ፡ በበዕለቱ፡ ወበበሰዓቱ፡
ቦ፡ ዘ፴፡ ወቦ፡ ዘ፷፡ ወቦ፡ ዘ፻፡ ዘቦ፡ እገን፡ ሰሚዐ፡ ለይ
ስማዕ፡ ወዘንተ፡ ይሁቡ፡ እሊአሁ፡ ለቅዱስ፡ አቡነ፡
ተክለ፡ ሃይማኖት፡ ተሰቂዮሙ፡ እምቃለ፡ ትምህር
ቱ፡ ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለዝንቱ፡ ክቡር፡ ተክ
ለ፡ ሃይማኖት፡ ብርሃነ፡ ማኅቶት፡ አበ፡ ብዙኃን፡ ኖ
ሎት፡ ዐምዳ፡ ወድዳ፡ (Fol. 168 a. 3) ለቤተ፡ ክርስቲ
ያን፡ ቅድስት። ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለቅዱስ፡
ወጣኒ፡ ክርስትና፡ ሰባኪ፡ ንስሐ፡ በብሔረ፡ ዓረብ፡
ከመ፡ ዮሐንስ። ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለቅዱስ፡
ወቅዳሴ፡ ቤተ፡ ክርስቲያኑ፡ ወጣኔ፡ ምንኩስና፡ ከ
መ፡ እንጦንዮስ፡ በብሔረ፡ ሸዋ፤ ወሶበ፡ ቀርቦ፡ ወ
በጽሐ፡ ዕለቱ፡ ወተፈጸመ፡ እድሜሁ፡ ከመ፡ ይፈል
ስ፡ እምዝንቱ፡ ዓለም፡ ኃላፊ፡ ውስተ፡ ፍሥሐ፡ ዘ
ኢዮኃልፍ፤ ወእምዝንቱ፡ ዓለ (Fol. 168 b. 1.) ም፡ ዘ
ይበሊ፡ ውስተ፡ ዓለም፡ ዘኢይበሊ፡ ወኢይማስን፤
ወኅበ፡ ኢይመውቱ፡ እምዝ፡ ዳግመ፡ ኅበ፡ አልቦ፡
ደዌ፡ ወሕማም፤ ወውስተ፡ ፍሥሐ፡ ዘለዓለም፡ መ
ጽአ፡ ኅቤሁ፡ እግዚእን። ወይቤሎ፡ ሰላም፡ ለክ፡ ኦ
ፍቁርየ፡ ተክለ፡ ሃይማኖት፡ ወቆመ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወነሥአ፡ ኪዳነ፡ ምሕረት፡ እም
ቃለ፡ እግዚእን። ወካዕበ፡ ተስእሎ፡ ነሎ፡ ቃለ፡
ዘይከውን፡ በእንቲአሁ፡ በጊዜ፡ ዕረፍቱ፡ እን (Fol.
168 b. 2.) ዘ፡ ሀሎ፡ በሥጋሁ፡ እምቅድመ፡ ይሑር፡
ኅበ፡ አብ፡ ዘአፍቀሮ። ወእምቅድመ፡ ይሑር፡ ኅ
በ፡ ወልድ፡ ዘአክበሮ፡ እምኾሉ፡ አሕዛበ፡ ምድር።
ወእምቅድመ፡ ይሑር፡ ኅበ፡ መንፈስ፡ ቅዱስ፡ ዘሠ
ምሮ፡ ወቀደሶ። ወእምቅድመ፡ ይሑር፡ ኅበ፡ ሀገ
ሩ፡ ዘተደለወ። ወኅበ፡ መካኑ፡ ዘተሐንጸ፡ በሕይወ
ቱ፡ ወኅበ፡ ጽርሑ፡ ዘተሣየጠ፡ በደመ፡ ገድሎ፡ ዘ
መንክር፡ ግብረቱ፡ ፵፻ አዕማዲሁ፡ ዘእሳት፡ ወ፵
(Fol. 168 b. 3.) ፻፹፬ ሰማዲሁ፡ ዘወርቅ። አኮ፡ ከመ፡ ወ

ርቀ፡ ዝንቱ፡ ዓለም፡ ዘይዝህል፡ ወይማስን። ወአኮ፡
ዘአጽረይዎ፡ በእሳት፡ አላ፡ ወርቅ፡ ውእቱ፡ ዘኢይ
በልዎ፡ እሳት፡ ወኢያዝህሎ፡ ማይ። መኑ፡ የአምር፡
ከዋኔ፡ ግብረቱ፡ ለጽርሑ፡ መንግሥቱ፡ ለፈጣሪ፡ ፍ
ጡራን። ወባሕቱ፡ ንብሎ፡ በአስተማስሎ፡ አዕማዲ
ሁ፡ ዘእሳት፡ ወምዕማዲሁ፡ ዘወርቅ፡ ወንሕነሰ፡ ኢ
ነአምር፡ ምንተኒ። እስመ፡ ንሕነ፡ ድኩማነ፡ ል
(Fol. 169 a. 1.) ብ፡ ወትሁታን፡ መንፈስ፡ ወውሑዳነ፡
አእምሮ። ወባሕቱ፡ በትዕቢተ፡ ሕሊና፡ ናነብር፡ አ
ፉነ፡ መልዕልተ፡ አርያም። ወያንሶሶ፡ ልሳነነ፡ ውስ
ተ፡ አየር፡ በከመ፡ ይቤ፡ ነቢይ፤ ወአንበሩ፡ ውስተ፡
ሰማይ፡ አፉሆሙ። ወአንሶሰወ፡ ውስተ፡ ምድር፡
ልሳኖሙ፡ ምንትኑ፡ ንሕነ፡ ከመ፡ ንበል፡ ግብረ፡ ፈ
ጣሪ፡ ዘንተ፡ ይመስል፤ ከመ፡ ዘተገብረ፡ በእደ፡ ኬ
ንያ፡ አኮነ፡ ርኅቅ፡ ውእቱ፡ እምሕሊናነ፡ አእምሮ
ቱ፡ ለዘተ (Fol. 169 a. 2.) ገብረ፡ በሕሊና፡ አብ። ንሕ
ነሰ፡ ዕፂ፡ ወአኮ፡ ሰብእ፡ ወባሕቱ፡ እመኒ፡ ዐቢይ፡
ፍጥረት፡ ብነ፡ ዘተገብረ፤ በአርአያሁ፡ ወበአምሳሊ
ሁ፡ ለልዑል፡ እምልዑላን። ወክቡር፡ እምክቡራን፡
እስመ፡ ኢንክል፡ ከመ፡ ንበል፡ ዘንተ፡ ይመስል፤
ወዘንተ፡ ያክክል፡ ላዕለ፡ ግብረ፡ እግዚአብሔር፡ ል
ዑል። ርቱዕ፡ ለነ፡ ንኅድግ፡ ኃሣው፡ ከዋኔ፡ ጽር
ሐ፡ መንግሥቱ፡ ለንጉሠ፡ ነገሥት፤ ወእግዚአ፡ አ
ጋዕዝት። እስመ፡ ዝኹ፡ መ (Fol. 169 a. 3.) ንግሥቱ፡
በከመ፡ ይቤ፡ ለሊሁ፡ እግዚአ፡ ቅዱሳን፡ ለቅዱሳኒ
ሁ፡ በውስተ፡ ወንጌል፡ ቅዱስ። ወእምዝ፡ ይብሎ
ሙ፡ ንጉሥ፡ በይእቲ፡ ዕለት፡ ለእለ፡ በየማኑ፡ ንዑ፡
ኅቤየ፡ ትረሱ፡ መንግሥተ፡ ዘድልው፡ ለክሙ፡ እ
ምቅድመ፡ ይትፈጠር፡ ዓለም፡ ዘዓይን፡ ኢርእየ።
ወእዝን፡ ኢሰምዐ፡ ውስተ፡ ልበ፡ ሰብእ፡ ዘኢተሕ
ለየ፤ ዘአስተዳለወ፡ እግዚአብሔር፡ ለእለ፡ ያፈቅር
ዎ። ኪያሃ፡ ይክፍለነ፡ እግዚ (Fol. 169 b. 1.) እነ፡ በመ
ንግሥተ፡ ሰማያት፡ ለኩልነ፡ ውሉደ፡ ጥምቀት፡ እ
ለ፡ አመኑ፡ በጸሎቱ፡ ለአቡነ፡ ትሩፈ፡ ምግባር፡ ወ
ፍጹመ፡ በድር፡ ወጥዑመ፡ ገድል፡ ተክለ፡ ሃይማኖ
ት፡ ክቡር፡ ለዓለመ፡ ዓለም፡ አሜን። ወሶበ፡ ተስ
እሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አውሥአ፡
እግዚእ፡ ወመድኅን፡ ለብፁዕ፡ ተክለ፡ ሃይማኖት፡

እንዘ፡ ያሴፍዎ፡ በኪዳነ፡ ቃሉ፡ ኦፍቄርዩ፡ ተክለ፡
 ሃይማኖት፡ በከመ፡ አስተኃፈርከ፡ ለክይሲ፡ (Fol.
 169b. 2.) ዘፍቀርኑ፡ ዘወርቅ፡ ወፍቀርኑ፡ ዘብሩር፡ ዘ
 ፈቀደ፡ የኃጥክ፡ ወአንተ፡ ኢተመየጥክ፡ ይምነ፡
 ወዕግመ፡ እምአምልኮትየ፡ እምፍርሃቱ፡ ለክይሲ፡
 ከማሁ፡ አነሂ፡ እሁብክ፡ ጽርሐ፡ መንግሥት፡ ዘእሳ
 ት፡ አዕማዲሁ፡ ዘወርቅ፡ ምዕማዲሁ፡ ዘዓይን፡ ኢ
 ርእየ፡ ወእዝን፡ ኢሰምዐ፡ ወውስተ፡ ልብ፡ ሰብእ፡
 ዘኢተሐለየ፡ ለክ፡ እሁብክ፡ ፍቄርዩ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይእዜኒ፡ ናሁ፡ በጽሐ፡ እድሜክ፡ (Fol.
 169b. 3.) ወሠለጥክ፡ ገድለክ፡ ወአብጻሕክ፡ መልእክ
 ተክ፡ ወጽኑሕ፡ ለክ፡ አክሊለ፡ ጽድቅ፡ ዘየአስዩክ፡
 አቡየ፡ ሰማያዊ፡ በይእቲ፡ ዕለት፡ እስመ፡ ውእቱ፡
 መከራንን፡ ጽድቅ፡ ወአልቦ፡ አመፍ፡ በኃቤሁ፡ ወይ
 ፈድሮ፡ ለኩሉ፡ በከመ፡ ምግባሩ፡ በኩነኔ፡ ጽድቁ፡
 ወይቤ፡ ቅዱስ፡ ለክ፡ ስብሐት፡ እግዚአ፡ ምስለ፡ አ
 ቡክ፡ ጌር፡ ወመንፈስ፡ ቅዱስ፡ ማሕየዊ፡ ይእዜ
 ኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ወይቤ
 ሎ፡ (Fol. 170a. 1.) እግዚእ፡ ለብፀ-ዕ፡ አፍቄርዩ፡ ተክ
 ለ፡ ሃይማኖት፡ ተፈሣሕ፡ እምኃዘንክ፡ ወነዓ፡ አንፍ
 ስ፡ እምትካዝክ፡ ወነዓ፡ ወዓይ፡ እምሕማምክ፡ ወነ
 ዓ፡ አዕርፍ፡ እምፃማክ፡ ኃብ፡ ተርኅወ፡ ገነት፡ ወኃብ፡
 ተነጽፈ፡ ዕረፍት፡ ውስተ፡ ፍሥሐ፡ ዘለዓለም፡ ኃብ፡
 አልቦ፡ ደዌ፡ ወሕማም፡ ወይቤ፡ ቅዱስ፡ ስብሐት፡ ለ
 ክ፡ እግዚአ፡ ምስለ፡ አቡክ፡ ጌር፡ ወመንፈስ፡ ቅዱ
 ስ፡ ማሕየዊ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡
 አሜን፡ ወ (Fol. 170a. 1.) ካዕብ፡ አውሥአ፡ አቡነ፡
 ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ አእግዚእየ፡ እምከመ
 ሰ፡ ረከብኩ፡ ሞገሰ፡ በቅድሜክ፡ ስምዐኒ፡ ስእለት
 የ፡ ወይቤሎ፡ እግዚእ፡ በል፡ ሰአል፡ እምኔየ፡ ዘት
 ፈቅድ፡ ወእጉብር፡ ለክ፡ ዘትፈቅድ፡ አፍቄርዩ፡ ወ
 ይቤሎ፡ ቅዱስ፡ ለእግዚእ፡ ረስዮ፡ ለሚካኤል፡ ኢ
 ይትፈለጥ፡ እምኔየ፡ ጊዜ፡ ፀአታ፡ ለነፍስየ፡ ወኢይ
 ቅረብ፡ ኃቤየ፡ መልእክ፡ ሞት፡ ወኢያደንግ፡ ለነ
 ፍስየ፡ ወኢያጽሕበኒ፡ ባሕ (Fol. 170a. 3.) ረ፡ እሳት፡
 ሶብ፡ አአዱ፡ ወፈንዎ፡ ለሚካኤል፡ ፍቄርዩ፡ ይፀረ
 ኒ፡ በክነፈሁ፡ ከመ፡ ኢይርክበኒ፡ አድልማኮስ፡ መ
 ኩንን፡ ገሀንም፡ ወይእዜኒ፡ እግዚእየ፡ ተዘከሮሙ፡

ለደቂቅየ፡ እለ፡ ገብሩ፡ ተዝካርዩ፡ በውስተ፡ ኩሉ፡
 ዓለም፡ ኃብ፡ ይጼውዕ፡ ስምክ፡ ወስመ፡ ገብርክ፡ ኃ
 ጥእ፡ ወናሁ፡ ኢአክሎሙ፡ መካን፡ ኃብ፡ ይትቀብ
 ር፡ ሥጋየ፡ እስመ፡ አንተ፡ ትቤለኒ፡ አብዝኖሙ፡
 ለደቂቅክ፡ ከመ፡ ኮክብ፡ ሰማይ፡ ወከመ፡ (Fol. 170b. 1.)
 ኖፍ፡ ባሕር፡ ወኢይሰስል፡ መንፈስ፡ ቅዱስ፡ እመ
 ቃብርዩ፡ ወያስተርኢ፡ ተአምራቲክ፡ ወመንክራቲ
 ክ፡ ዲብ፡ አእጽዎትየ፡ እስከ፡ ለዓለም፡ እስመ፡ ለ
 ክ፡ ስብሐት፡ ወአኩቲት፡ እስከ፡ ለዓለመ፡ ዓለም፡
 አሜን፡ ወአውሥአ፡ እግዚእ፡ ወይቤሎ፡ አማንየ፡
 እብለክ፡ አፍቄርዩ፡ ተክለ፡ ሃይማኖት፡ በከመ፡ ት
 ቤ፡ ኩሉ፡ ይኩን፡ ለክ፡ ወነዋ፡ ዝንቱ፡ ሚካኤል፡
 መልእክ፡ ምክርዩ፡ ዘትፈቅድ፡ ኩሎ፡ ይግባር፡ ለክ፡
 (Fol. 170b. 2.) ኢትፍራህ፡ አፍቄርዩ፡ ተክለ፡ ሃይማ
 ኖት፡ ወኢይቀውም፡ ክይሲ፡ ውስተ፡ ፍኖትክ፡ ወ
 ናሁ፡ አንተ፡ ወሚካኤል፡ እንዘ፡ ትመጽኡ፡ ንትራ
 ከብ፡ በውስተ፡ አየር፡ ወእትቂበለክ፡ ምስለ፡ ኩሎ
 ሙ፡ ጽድቃን፡ ወሰማዕት፡ ወአብውአክ፡ ውስተ፡ መ
 ንግሥትየ፡ ወይቤሎ፡ ቅዱስ፡ ለክ፡ ስብሐት፡ እግ
 ዚአ፡ ዘኢተዘከርክ፡ ለኃጢአትየ፡ ወዓዲ፡ እብለ
 ክ፡ እግዚአ፡ አይቲ፡ ትኤዝዝ፡ ያግብኡ፡ መሬተ፡
 ውስተ፡ መ (Fol. 170b. 3.) ሬት፡ ወአውሥአ፡ እግዚ
 እ፡ ወይቤሎ፡ ዝየ፡ ይኩን፡ መቃብሪክ፡ ኃብ፡ ተሰ
 ብረ፡ እግርክ፡ እምብዝኃ፡ ቀዊም፡ ወኃብ፡ ተክዕ
 ወ፡ ይምክ፡ ወኃብ፡ አንጠብጠብ፡ አንብዕክ፡ ወኃሥ
 ረ፡ ገጽክ፡ ዝየ፡ ፈቃድየ፡ ወፈቃድ፡ አቡየ፡ ወሥ
 ምረተ፡ መንፈስ፡ ቅዱስ፡ ወይቤሎ፡ ቅዱስ፡ ለእግ
 ዚእ፡ በአይቲ፡ ይክል፡ አግምሮቶሙ፡ ዝንቱ፡ ጸማ
 ዕት፡ ለደቂቅየ፡ እለ፡ ይመጽኡ፡ እምድኅሬየ፡ ወይ
 ቤሎ፡ እግዚእ፡ ለቅዱስ፡ አኮ፡ በዝየ፡ (Fol. 171a. 1.)
 ዘይነብር፡ ዓዕምክ፡ ወባሕቱ፡ ይመጽእ፡ ዘመን፡ እ
 ምድኅረ፡ ደወጂዓመት፡ ወይትጋብኡ፡ ደቂቅክ፡ እ
 ምርኅቅ፡ ወእምቅሩብ፡ ወይከውን፡ ጉባኤ፡ ብዙ
 ኅ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ወያፈልሱ፡ ሥጋክ፡ እም
 ዝየ፡ ወይትሐነጽ፡ በስምክ፡ ቤተ፡ ክርስቲያን፡ ወ
 ይሄሉ፡ ውስቲታ፡ ጸጋየ፡ ወሰላምየ፡ እስከ፡ ኅልቀ
 ተ፡ ዓለም፡ ወይቤ፡ ቅዱስ፡ አሜን፡ ሃሌ፡ ሉያ፡
 ንሕንኒ፡ ንባል፡ አሜን፡ ሃሌ፡ ሉያ፡ እስመ፡ ወሀብ

ነ፡ (Fol. 171a. 2.) ዘንተ፡ ብእሲ፡ መተንብለ፡ ወዘንተ፡
 ቅዱስ፡ መንሥኢ፡ ወዘንተ፡ መምህረ፡ መምሕሩን፤
 በከመ፡ ወሀቦሙ፡ ለእስራል፡ መምሳዩን፡ ሙሴሃ፡ ነ፡
 ቢይ፡ ወይእዜኒ፡ ወሀቦን፡ ዘንተ፡ አበ፡ መሥተስር
 ዩ፡ አበሳን፡ በስእለቱ፡ ወመንጽሐ፡ ኃጢአትን፡ በ
 ጸሎቱ፡ ወወሀቦን፡ ዘንተ፡ መምሳዩን፡ መካነ፡ መቃ
 ብሪሁ፡ ለዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡
 ሐዋርያን፡ ኃሌሃ፡ ንድሃን፡ እምቀትለ፡ ሞት፡ ወሲኦ
 ል፡ ዘያኃ (Fol. 171a. 3.) ጉል፡ ነፍስ፡ ወባሕቱ፡ አኃ
 ዊን፡ ምንተ፡ እንክ፡ ይከውን፡ ደኃሪትን፡ እስመ፡
 ናሁ፡ ኃለፈ፡ መዋዕሊን፡ በከንቱ፡ እንዘ፡ ንብል፡ ዝ፡
 ይሄይስ፡ ወዝ፡ ይሄኒ፤ በእንተ፡ መፍቅደ፡ ሥጋን፡
 ወስስዕት፡ ከርሥነ፡ እምፈቲወ፡ መባልዕት፡ ወኢ
 ለበውን፡ ዘይቤሉ፡ አበዊን፡ ቅዱሳን፡ እስመ፡ ዘያን
 ሶሱ፡ መነኮስ፡ ውስተ፡ ዓለም፡ ሠያጢ፡ ሥጋሁ፡ ለ
 ክርስቶስ፡ ውእቱ፡ ወአባ፡ እንጦንዮስኒ፡ ይቤ፡ እ
 ምክመ፡ ወዕኦ፡ መነኮስ፡ (Fol. 171b. 1.) እመካኑ፡ ይ
 መውት፡ ፍጡን፤ ወእኮ፡ ዘይመውት፡ በሥጋሁ፡ ባ
 ሕቱ፡ አላ፡ በመንፈሱ፡ ከመ፡ ዓሣ፡ ሶበ፡ አሥገር፡
 ኖትያዊ፡ ይመውት፡ ፍጡን፡ ወኢይክል፡ ሐይወ፡
 ከማሁ፡ ለመነኮስኒ፡ ኢይትከህሎ፡ ይሕየው፡ ለእ
 መ፡ ኢያጽንዓ፡ መካኖ፤ እስኩኬ፡ ሐሊ፡ ኦብእሲ፡
 እምክመ፡ አፍለስካ፡ ለዐፀደ፡ ወይንክ፡ ለለዓመት፡
 አኮኑ፡ ትትሔደስ፤ ወትፈሪ፡ ፍሬ፡ ሠናዩ፡ ወከማ
 ሁ፡ ንሕነኒ፡ አኃውዩ፡ ወፍቁራንዩ፡ ንትፋለስ፡ እ
 (Fol. 171b. 2.) መፍቅደ፡ ሥጋ፡ ኃበ፡ ፈቃደ፡ ነፍስ፡
 ከመ፡ ንፍረይ፡ ፍሬ፡ ሠናዩ፤ ወንኩን፡ ለሐዳስ፡ ሕ
 ይውት፡ ወኢንትመስሎሙ፡ ለደቂቀ፡ እስራኤል፡
 ዘመነንዎ፡ ለመምሳዩኖሙ፡ አስተሐቂርሙ፡ ቃለ፡
 እግዚአብሔር፡ ዘነበበ፤ በእደ፡ ሙሴ፡ ገብሩ፡ ወኢ
 ንኩን፡ ከማሆሙ፡ ወኢናስተኃቅር፡ ተስፋ፡ አበዊ
 ነ፡ ወኪዳነ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተካየዶ፡ እ
 ግዚአብሔር፡ እንዘ፡ ይብል፡ ነሉ፡ ዘጌሠ፡ ወመጽ
 አ፡ ውስተ፡ መር (Fol. 171b. 3.) ጡልክ፡ ወተማኅፀነ፡
 በመቃብሪክ፡ አነ፡ ኢየሱስ፡ ቃልዩ፡ ዘኢይሄሱ፤ አ
 ማን፡ እብለክ፡ ኢየኃጉል፡ ዕሤቶ፡ በኃቤዩ፡ ወበኃ
 ቤክ፤ ወዘንተ፡ አሚነን፡ አኃውዩ፡ ንትጋደል፡ ወና
 ጥብዕ፡ ከመ፡ ኢንፃእ፡ እምዛቲ፡ መካን፡ መምሕሩ

ን፡ ዘወሀቦን፡ ለነ፡ እግዚእነ፡ አእሚር፡ ድካመነ፡ ዘ
 ሥጋ፡ ከመ፡ ኢንክል፡ ጸዊመ፡ ወቀዊመ፤ ሐፊወ፡
 ወድካመ፡ ጸሎተ፡ ወምጽዋተ፡ ተፋቅር፡ ወኒሩ
 ተ፡ ምሕረተ፡ ወትዕግሥተ፤ ተጊሃ፡ ዘእንበለ፡
 (Fol. 172a. 1.) ሐኬት፡ ወተጸምዶ፡ ዘእንበለ፡ ጽርዓ
 ት፡ ወርእስ፡ ነሉ፡ ኒሩት፤ አርምሞ፡ በጽሙና፡ ተ
 ዓግሦ፡ በትሕትና፡ ውእቱስ፡ አቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ ዘንተ፡ ነሉ፡ ፈጸመ፡ እንዘ፡ ይመስሎ፡ ዘይት
 ጋደል፡ በሥጋ፡ ባዕድ፡ ለነስ፡ አእሚር፡ ከመ፡ ኢ
 ንክል፡ ዘንተ፡ ነሉ፤ ወዘይመስሎ፡ ወሀቦን፡ እግዚ
 እነ፡ ኪያሁ፡ ከመ፡ ንድሃን፡ ቦቱ፡ አሚነን፡ በጸሎ
 ቱ፡ በዝ፡ ዓለም፡ ወበዘይመጽእኒ፡ ዓለም፡ እምነ
 ነኔ፡ ደይን፡ ወመቅሠፍት፡ (Fol. 172a. 2.) ተአምሩ፡
 አንትሙ፡ አኃውዩ፡ ወፍቁራንዩ፡ ከመ፡ ነሉሙ፡
 እለ፡ ኢተስፈው፤ ወኢተአመኑ፡ በጸሎቱ፡ ለክቡ
 ር፡ ዘአክበር፡ እግዚአብሔር፤ ወወዕኦ፡ እመካኑ፡
 ተስፈዎሙ፡ ዓለመ፡ ኃላፊ፡ ጠፍኡ፡ በከንቱ፡ ወ
 ርእስ፡ ነሉስ፡ አኃውዩ፡ አሚን፡ ውእቱ፡ በከ
 መ፡ ይቤ፡ ጳውሎስ፡ ሐዋርያ፡ ወዘእንበለ፡ ተአም
 ኖስ፡ ኢይክሉ፡ ያሥምርዎ፡ ለእግዚአብሔር፤ ወበ
 ካልእሂ፡ ገጸ፡ መካን፡ ይብል፡ ጸድቅስ፡ በአሚን፡ ዩ
 ሐዩ፡ ር (Fol. 172a. 3.) እዩ፡ አኃውዩ፡ ከመ፡ አል
 ቦ፡ ዘየዐብዮ፡ ለተአምኖ፡ ዳዊትኒ፡ ሶበ፡ አእመረ፡
 ዕበያ፡ ለሃይማኖት፡ ይቤ፡ ይሄይስ፡ ተአምኖ፡ በእ
 ግዚአብሔር፡ ወካዕበ፡ ይቤ፡ ባኡ፡ ቅድሚሁ፡ በተ
 ጋንዮ፡ ወውስተ፡ አዕፃዲሁ፡ በስብሐት፡ እመንዎ፡
 ዮሐንስኒ፡ ወልደ፡ ዘካርያስ፡ እንዘ፡ ይሰብክ፡ ጥም
 ቀተ፡ ለንስሐ፡ ይቤሎሙ፡ ለመጽብሐን፡ ሐራ፡ እ
 ሙኑ፡ በወልደ፡ እግዚአብሔር፡ ወእመኑ፡ በብርሃ
 ኑ፡ ወተጠመቁ፡ በስሙ፡ (Fol. 172b. 1.) ወእእትቱ፡
 እከዩ፡ እምአልባቢክሙ፤ ወካዕበ፡ ይቤሎሙ፡ አው
 ሉደ፡ ሰበድዓት፡ መኑ፡ ነገረክሙ፡ ታምሥጡ፡ እ
 ምነኑ፡ ገሀንም፤ አንስ፡ እብለክሙ፡ እመኑ፡ ቦቱ፤
 ወአሚነክሙ፡ ሕይወተ፡ ትረክቡ፡ በሰላመ፡ ዘኢ
 ሁ፡ ወከማሁ፡ ንሕነኒ፡ አኃውዩ፡ ወፍቁራንዩ፡ ኢን
 ኩን፡ ንፋቃነ፡ ልብ፤ ከመ፡ ኢንርኃቅ፡ እምእግዚ
 አብሔር፡ ጳውሎስኒ፡ ይቤ፡ ኢይትረከብ፡ በላዕ
 ለ፡ ፩ሂ፡ እምኔክሙ፡ ልብ፡ እኩይ፡ ወንፋቀ፡ ሃ

(Fol. 172b. 2.) ይማኖት ፡ ዘያርኅቀክሙ ፡ እምእግዚአብሔር ፡ ሕያው ፡ ወክሎ ፡ አሚረ ፡ ገሥጹ ፡ በጸክሙ ፡ ከመ ፡ ኢይጽናዕ ፡ ውስተ ፡ ስሒት ፡ ዘኃጢአት ፡ ወካዕበ ፡ ይቤ ፡ ዘሰ ፡ ይናፍቅ ፡ ሐምላ ፡ ለይሰሰይ ፡ ዘንተኒ ፡ ዘንቤ ፡ ከመ ፡ ኢንክሥት ፡ ኅቡአተ ፡ ነገር ፡ ለብእሲ ፡ ንፋቅ ፡ ከመ ፡ ኢይስሐቱ ፡ ብዙኃን ፡ ወኢይጽንዑ ፡ በሃይማኖቱ ፡ እኪት ፡ ወጊአሙ ፡ እምሠናያት ፡ ዘይቤላ ፡ መጻሕፍተ ፡ እግዚአብሔር ፡ ቅዱሳተ ፡ (Fol. 172b. 3.) ወናክብሮሙ ፡ ለሰማዕት ፡ መዋዕያን ፡ ወንፍርሆሙ ፡ ለአበዊን ፡ ቅዱሳን ፤ ለባስያን ፡ ገዳም ፡ ከመ ፡ ንድኃን ፡ እምኔን ፡ ደይን ፡ ግሩም ፡ በ

ጸሎቶሙ ፡ ክቡር ፡ ወከማሁ ፡ ናክብሮ ፡ ለአቡነ ፡ ክቡር ፡ ተክለ ፡ ሃይማኖት ፡ አሚነን ፡ በኪዳነ ፡ ዘእንበለ ፡ ናፍቆ ፡ እንዘ ፡ ንሴብሐ ፡ ለእግዚአብሔር ፡ እስመ ፡ ወሀበነ ፡ ኪያሁ ፡ ፀወነ ፡ ወመቃብረሁ ፡ መምኅሃነ ፡ ወመስተሥራየ ፡ ኃጣውኢነ ፡ በጸሎተ ፡ ክሎሙ ፡ ቅዱሳን ፤ (Fol. 173a. 1.) ሰማዕት ፤ ወበጸሎቱ ፡ ለዝንቱ ፡ ክቡር ፡ ዘዝኩር ፡ ውስተ ፡ ክሎ ፡ ምድር ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይምሐረነ ፡ እግዚአብሔር ፡ ለክሎነ ፡ (Fol. 173a. 2.) እለ ፡ ተጋብእነ ፡ ለበዐለ ፡ ፍልሰተ ፡ ሥጋሁ ፡ የም ፡ በዛቲ ፡ ዕለት ፡ ወለፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

CHAPTER II.

(Fol. 173a. 3.) ከልእ ፡ ክፍል ፡ ንግበእኬ ፡ ኅበ ፡ ነገርነ ፡ ዘቀዳሚ ፡ ወሶበ ፡ ተፈጸማ ፡ ፱ወ፳አምዓታት ፡ ዘውእቶን ፡ እምዘ ፡ አዕረፈ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ አስተርአዮ ፡ ለቅዱስ ፡ አቡነ ፡ ሕዝቅያስ ፡ በራእይ ፡ አመ ፡ ፳ወ፪ለየካቲት ፡ ማዕክለ ፡ መንፈቀ ፡ ሌሊት ፡ ለቢሶ ፡ ብርሃነ ፡ ወይቤሎ ፡ ሰላምለክ ፡ ኦፍቁርየ ፡ ሕዝቅያስ ፡ ለምንት ፡ ትገኝዲ ፤ እስመ ፡ ናሁ ፡ በጽሐ ፡ ዘመን ፡ ዘይቤለኒ ፡ እግዚአብሔር ፡ እግዚእየ ፡ ያፈልሱ ፡ ሥጋክ ፤ (Fol. 173b. 1.) ደቂቅክ ፡ እምዝየ ፡ በደኃሪ ፡ መዋዕል ፤ ወናሁ ፡ ለክ ፡ ኃረየክ ፡ እግዚእ ፡ ከመ ፡ ትግሥሥ ፡ አዕፅምትየ ፡ ወይእኬኒ ፡ ተንሥእ ፡ ወአድሞሙ ፡ ለክሎሙ ፡ ደቂቅየ ፡ ከመ ፡ ይትጋብኡ ፡ እምርኅቅ ፡ ወእምቅሩብ ፡ እስክ ፡ አመ ፡ ፲ወ፪ ፡ ለወርኃ ፡ ግንቦት ፡ ወዝ ፡ ወርኅ ፡ ወርኃ ፡ ትንሣኤሁ ፡ ለእግዚእየ ፤ ወዕለቱኒ ፡ ዕለተ ፡ በዐሉ ፡ ክቡር ፡ ለቅዱስ ፡ ሚካኤል ፡ ፍቁርየ ፡ ወአንትሙኒ ፡ ግበሩ ፡ በዐለ ፡ መንፈሳዊተ ፡ በስ (Fol. 173b. 2.) ብሐት ፡ ወበጸሎት ፡ ወበቅዳሴ ፡ ብዙኅ ፡ ዘከመ ፡ ዕለተ ፡ ዕረፍትየ ፡ አሚሃሰ ፡ ተፈሥሐ ፡ ቅዱሳን ፡ መላእክተ ፡ ሰማይ ፡ ኃይላቲሁ ፡ ለእግዚእ ፡ ክሎ ፡ በዕለተ ፡ ሞትየ ፡ ለኃጥእ ፡ እንዘ ፡ ይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ፡ ወሰላም ፡ በምድር ፡ ለዘሠምሮ ፡ ለሰብእ ፤ ወለክሙኒ ፡ ደቂቅየ ፡ ይኩን ፡ ፍሥሐክሙ ፡ ዘከመ ፡ ዕለተ ፡ ዕረፍትየ ፤ ወክሎ ፡ ዘይብለኒ ፡ አባ ፡ ወአቡ

የ ፡ ተክለ ፡ ሃይማኖት ፡ ይምጸእ ፡ በይ (Fol. 173b. 3.) እቲ ፡ ዕለት ፡ ዕለተ ፡ ፍልሰትየ ፡ ወይግበር ፡ መንፈሳዊ ፡ አነሂ ፡ ወሚካኤል ፡ ፍቁርየ ፡ ወፊልጶስ ፡ ወልድየ ፡ ንመጽእ ፡ ኅቡረ ፤ ከመ ፡ ንትራክብ ፡ ሕዝበ ፡ እለ ፡ ተጋብኡ ፡ በእንተ ፡ ፍቅረ ፡ ዚአየ ፡ ወእምዝ ፡ ካዕበ ፡ ይቤሎ ፡ ብዙኃ ፡ ነገረ ፡ ዘኢንክል ፡ ጽሒፎቶ ፤ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ሶ ፡ ዘተኅብኦ ፡ ወሶ ፡ ዘተክሥተ ፡ ወእምዝ ፡ አቡነ ፡ ቅዱስ ፡ ሕዝቅያስ ፤ አውሥኦ ፡ ወይቤ ፡ ለይኩን ፡ ሥምረትክ ፡ አባ ፡ ወካዕበ ፡ ይቤሎ ፡ አ (Fol. 174a. 1.) ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለአብ ፡ ክቡር ፡ ቅዱስ ፡ ሕዝቅያስ ፤ ናሁ ፡ እሁበክ ፡ ትእምርተ ፡ በጊዜ ፡ ምጽአትየ ፡ ንሣኦ ፡ አዕፅምትየ ፡ ወዐዑድ ፡ ኪያሁ ፡ ፫ጊዜያተ ፡ ቅድመ ፡ መንበረ ፡ ታቦት ፡ ወሶቤሃ ፡ ይበርሀ ፡ ማኅቶት ፡ ዘጠፍኦ ፤ ወበዝንቱ ፡ ተአምር ፡ ጊዜ ፡ ምጽአትየ ፡ ወዝ ፡ ይኩን ፡ ትእምርተ ፡ እስክ ፡ ለዓለም ፡ ወክሎ ፡ ጊዜ ፡ ሶበ ፡ ፈቀድኩ ፡ መጸኢ ፡ የሀቱ ፡ ማኅቶት ፡ ዘጠፍኦ ፡ ወበዝንቱ ፡ ያእም (Fol. 174a. 2.) ሩ ፡ ጊዜ ፡ ምጽአትየ ፡ ክሎሙ ፡ እለ ፡ ይመጽኡ ፡ እምድኅሬክ ፡ ለትውልድ ፡ ትውልድ ፡ ወይቤብሕ (Fol. 174a. 3.) ም ፡ ለገባሪ ፡ መንክራት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ፡ ወዘንተ ፡ ብሂሎ ፡ ተሰወረ ፡ እምኔሁ ።

CHAPTER III.

(Fol. 174 b. 2.) ክፍል፡ሣልስ፡ወእምዝ፡ተንሥኡ፡አ
 ባ፡ሕዝቅያስ፤ ወፈነወ፡መልእክተ፡ውስተ፡ክሉ፡
 አህጉር፡ከመ፡ያስተጋብአሙ፡ለደቂቁ፡እለ፡ተዘር
 ዉ፡አሐተኒ፡እንዘ፡ይብል፡ከመዝ፡ንዑ፡ተጋብኡ፡
 ክልክሙ፡እለ፡ትሠመዩ፡ደቂቁ፡ተክለ፡ሃ (Fol.
 174 b. 1.) ይማኖት፡ከመ፡ታፍልሱ፡ሥጋሁ፡ለአቡ
 ክሙ፡እምውስተ፡ጸማእትከ፡ውስተ፡ዘየዐቢኡ፡
 መርጡልኦ፡እስመ፡ዝኦ፡ኮነኦ፡በሥምረተ፡አ
 ብ፡ወወልድ፡ወመንፈስ፡ቅዱስኦ፡ወሥምረተ፡
 አቡነ፡ተክለ፡ሃይማኖት፡ወዘሂ፡ኢመጽኦ፡ዮም
 ኦ፡ውስተ፡በዐለ፡ፍልሰቱኦ፡ኢይደልዎኦ፡ከመ፡
 ይበሎኦ፡በይእቲ፡ዕለትኦ፡አባ፡ወአቡዩኦ፡ተክ
 ለ፡ሃይማኖት፡ውእቱኒ፡ኢይብሎ፡ወልድዩ፡ወዘ
 ንተ፡ሰሚዖሙ፡ተጋብ (Fol. 174 b. 2.) ኡ፡ደቂቁ፡ለ
 ክቡር፡ተክለ፡ሃይማኖት፡እምሥራቅ፡ወእምዕራ
 ብ፡እምሰሜን፡ወእምደቡብ፡እምርጉቅ፡ወእምቅ
 ሩብ፤ እስከ፡ስእነ፡መካን፡አግምሮቶሙ፡መምህ
 ሬንሂ፡፲ወጀመጽኡ፡ወዝ፡ውእቱ፡አስማቲሆሙ፡
 አባ፡አኖሬዎስ፡ዘጽጋጃ፤ ወአባ፡ታዴዎስ፡ዘጽላል
 ሽ፡ወአባ፡ገብረ፡ክርስቶስ፡ዘድምቤ፡ወአባ፡ዮ
 ሴፍ፡ዘእናርዕት፡ወአባ፡አድኃኒ፡ዘዳሞት፡ወአ
 ባ፡ኢዮስያስ፡ዘወጅ፤ ወአባ፡ማ (Fol. 174 b. 3.) ትያ
 ን፡ዘፈጠጋር፡ወአባ፡ቀውስጦስ፡ዘመሐግል፤ ወ
 አባ፡ዮሐንስ፡ዘኸልኦት፡ወአባ፡አኖሬዎስ፡ዘመ
 ርሐቤቱ፡ወአባ፡ዜና፡ማርቆስ፡ዘሞረት፡ወዐ፡
 ዘይቤ፡ከመ፡መጽኦ፡አሜሃ፡ምስለ፡እሉ፡አባ፡
 ሳሙኤል፡ዘውገግ፡ወእሉ፡እሙንቱ፡እለ፡ተ
 ጋብኡ፡ወእለ፡ተሰይሙ፡ምስለ፡ፊልጶስ፡አቡ
 ነ፡ወመጽኡ፡በፍሥሐ፡ወተአምጎዎ፡ለቅዱስ፡
 ሕዝቅያስ፡ወአሜሃስ፡አመ፡ተጋብኡ፡እሉ፡መ
 ምህራን፡ወክሎ (Fol. 175 a. 1.) ሙ፡ደቂቁ፡ለአቡነ፡
 ተክለ፡ሃይማኖት፡ከመ፡ያፍልሱ፡ሥጋሁ፡በስብ
 ሐት፡ኅብረ፡ሠርቀ፡ወርኅ፡አመ፡፲ወጀለወርኃ፡
 ግንቦት፡ምስለ፡በዐለ፡ረክብ፡እንተ፡ይእቲ፡ተፍ

ጸሜተ፡ሥርዓት፤ ዘአመ፡ጸሎተ፡ሐሙስ፡እንተ፡
 ባቲ፡መጠዎሙ፡እግዚእነ፡ሥጋሁ፡ወደሞ፡ለአ
 ርድእት፡ወከሠተ፡ሎሙ፡ክሎ፡ምሥጢር፡ወባ
 ቲ፡አኅዝዎ፡አይሁድ፡ወእምድኅረ፡ተንሥኡ፡እ
 ሙታን፡በዕለተ፡ረክብ፡ፈጸመ፡ሎሙ፡ (Fol. 175 a. 2.)
 ሥርዓተ፡በዐለ፡ረክብስ፡ማእከለ፡መዋዕለ፡ጳጳሳ
 ቄስጤ፡ይእቲ፡እስመ፡ይእቲ፡እምበዐለ፡ፋሲካ፡
 በጁወጅዕለት፡ወረከብሂ፡ብሂል፡አስተርአዮ፡ብ
 ሂል፡እስመ፡አስተርአዮሙ፡ለአርዳኢሁ፡እግዚ
 እነ፡ኢዮሱስ፡ክርስቶስ፡፫ዕለታተ፡ወእምኔሆን፡
 አሐቲ፡ዕለተ፡እሐድ፡ዘአምነ፡ባቲ፡ቅዱስ፡ቶ
 ማስ፡ሐዋርያ፡ወአሐቲ፡ይእቲ፡ለሊሃ፡ዕለተ፡ረ
 ክብ፡ዘባቲ፡ተራከቦሙ፡እንዘ፡የሐው (Fol. 175 a. 3.)
 ሩ፡ሐቅለ፡ወሐደስ፡ሎሙ፡ሥርዓተ፡ምሥጢር፡
 ወአሐቲ፡ዕለት፡ዕለተ፡ጁእንዘ፡ይመስሐ፡ምስሌ
 ሆሙ፡አመ፡ዐርገ፤ ወመሠጦ፡ደመና፡ወሰወሮ፡
 እምአዕይንቲሆሙ፤ ወበዛቲ፡ዕለት፡እንተ፡ይእቲ፡
 በዐለ፡ረክብ፡ኃብረ፡በዐለ፡ቅዱስ፡ሚካኤል፡ም
 ስለ፡በዐለ፡ፍልሰቱ፡ለክቡር፡እስመ፡ነበሩ፡ይት
 ፋቀሩ፡ከመ፡ዐርክ፡ወበጽ፡በመዋዕለ፡ሕይወቱ፡
 ለቅዱስ፤ ወበጊዜ፡ቅዳሴ፡ቀርባንሂ፡አመ፡ይሰ
 (Fol. 175 b. 1.) ብክ፡አቡነ፡ተክለ፡ሃይማኖት፡ውስ
 ተ፡ክሉ፡ሀገር፡ቅዱስ፡ሚካኤል፡ያመጽእ፡ሎ
 ቱ፡ኅብስተ፡ሰማይ፡ወአቡነ፡ተክለ፡ሃይማኖት፡
 ይቂድስ፡ወቅዱስ፡ሚካኤል፡ያመጽእ፡ዲያቆነ፡
 ወይብል፡ዲያቆን፡ቃለ፡ዘይደልዎ፤ ወአቡነሂ፡
 ይብል፡ሰላም፡ለክልክሙ፡ወይፌትት፡ኅብስተ፡
 ወይሚጥዎሙ፡ለሕዝብ፡ሥጋሁ፡ወደሞ፡ለክር
 ስቶስ፡ወለእለ፡አምኑ፡በስሙ፡ወበእንተዝ፡ኅ
 ብረ፡በዐለ፡ቅዱስ፡ሚካኤል፡ምስለ፡ (Fol. 175 b. 2.)
 በዐለ፡ፍልሰቱ፡ለክቡር፡ተክለ፡ሃይማኖት፡እግ
 ዚኦብሔ (Fol. 175 b. 3.) ር፡ይጸግወነ፡በረከቱ፡ለዝ
 ንቱ፡ቅዱስ፡ለዓለመ፡ዓለም፡አሜ፡።

CHAPTER IV.

(Fol. 175b. 2.) ክፍል : ራብዕ ። ወእምዝ : እምድሳ
 ረ : ተጋብኡ : ፲ወጀመምህራን : አመ : ፲ወጀለግንቦት :
 ተንሥኡ : ምስለ : ሕዝቅያስ : አቡሆሙ : ወሐሩ : ው
 ስተ : ጸማእት : ወከረዩ : ዝህሮ : ለቅዱስ ። ወረከቡ :
 አዕዕምቲሁ : ዘጠግዓ : ምስለ : መግነዙ : ወይመስ
 ል : ከመ : ዮም : ዘተገንዘ ። ዝ (Fol. 176a. 1.) ኒ : ዘኮነ :
 እምድሳረ : ተቀብረ : በ፲ወ፲ዓመት : ወመፀዛ : አፈ
 ው : ይዪኑ : እመቃብሪሁ : ወመስቀል : ትኩል : ው
 ስተ : ርእሱ ፤ ወውስተ : የማነ : ወጸጋሙ : ወቦአ :
 አቡነ : አኖሬዎስ : ዘብሔረ : ወረብ ። ወይቤ : መነ :
 እምቅድሜየ : ወመነ : እምድሳሬየ : በፀዊረ : አዕጽ
 ምቲሁ : ለአቡየ ፤ ወነሥኡ : መስቀለ : ወመጠዎ : ለ
 ሕዝቅያስ : መንገለ : ትርአሲሁ ። ወሶበ : ፈቀዱ : ያ
 ልዕልዎ : አንሰሐስሃ : አዕይንቲ (Fol. 176a. 2.) ሁ ፤ እ
 ስመ : ኃልቀ : ሥጋሁ : በመዋዕለ : ሕይወቱ : እም
 ብዝኃ : ጸም : ወተረግመ : አቡነ : አኖሬዎስ : እንዘ :
 ይብል : ከመዝ : ለይረስየኒ : እግዚአብሔር ። ወሰአ
 መ : መግነዘ : ወአዕዕምቲሁ : ወአምጽኡ : ሰንዱና
 ተ : ንጹሐ : ወጠብለሉ : አዕዕምቲሁ ። ወወደይዎ :
 በንስቲት : ሣዑን ፤ ወገመድዎ : ለመግነዙ : በበንስ
 ቲት ። ወገብሩ : ብዙኃ : ተአምረ : ወመንክረ ። ወ
 ኮነ : ፀቢይ : ጸዕቅ : እስከ : ይከይዱ : ሰብእ : ቢጸመ :
 (Fol. 176a. 3.) ከመ : መሬት : እንዘ : ይብሉ : ነኃልፍ :
 መንገለ : መግነዙ : ወለጄስ : ብእሲ : ሰበርዎ : ከይዶ
 ሙ : ብረኪሁ ። ወባሕቱ : ሶበ : አልከፍዎ : እመግነ
 ዙ : ለቅዱስ : ሐይወ : በጊዜሃ ። ወእምዝ : ቦኡ : ሳ

በ : ቤተ : ክርስቲያን : ፲ወጀኖሎት : ወፀፀዉ : ጥሳ
 ተ ። ወእምብዝኃ : ሕዝብ : አጥፍኡ : ማኅቶተ : ወ
 አዶዱ : አዕዕምቲሁ : ቅድመ : መንበረ : ታቦት : ፤
 ጊዜያተ ። ወአሜሃ : መጽአ : ቅዱስ : ወሠረቀ : ማ
 ኅቶት : ወይ (Fol. 176b. 1.) ተልውዎ : ቅዱስ : ሚካኤ
 ል : ወፊልጶስ : ለቅዱስ : ወአንበሩ : መልዕልተ : ታ
 ቦት : እስከ : ይደፍኑ : ሥጋሁ : ወአዕዕምቲሁ ፤ ወባ
 ረክዎሙ : ለኩሎሙ : ሕዝብ : ወዐርጉ : ስማያተ :
 በስብሐት ፤ ወእምዝ : ተሰነአሉ : ወተሰነአዉ : ወአ
 ተዉ : አብያቲሆሙ ። ወይቤሉ : ስብሐት : ለአብ :
 ወወልድ : ወመንፈስ : ቅዱስ ፤ ዘወሀበነ : ዘንተ : መ
 ስተስርየ : አበሳነ : ዘተሣሃለነ ፤ ወተሣየጠነ : በደመ :
 ገድሉ ፤ ወበእንተዝ : ንሰብ (Fol. 176b. 2.) ሐ : ለአብ :
 ወንባርክ : ለወልድ : ወናኦኩቶ : ለመንፈስ : ቅዱስ :
 ለዓለመ : ዓለም ፤ አሜን ። ሃሌ : ሉያ : ተዘከሮሙ :
 አባ : ለዘጸሐፎ : ወለዘአጽሐፎ ፤ ወለኩሎሙ : ደቂ
 ቀ : ዛቲ : መካን : እድ : ወአንስት : እለ : ይሰምዕ
 ዎ : ለመጽሐፈ : ገድልክ ፤ ወዓዲ : ዕቀቦሙ : ወባር
 ክሙ : አባ : አሜን ። ወበከመ : አስተጋባእኮሙ :
 ለ፲ወጀኖሎት : አመ : ፲ወጀለወርኃ : ግንቦት : ለበዐ
 ለ : ፍልሰትክ : ክቡር : አአቡነ : ቅዱስ : ተክለ :
 ሃይማኖ (Fol. 176b. 3.) ት : ከማሁ : ረስየነ : ጉቡአ
 ነ : በመንግሥተ : ሰማያት : ምስለ : ኩሎሙ : ቅ
 ዱሳን : ወሰማዕት ፤ ወጸድቃን : በረከቱ : የሀሉ :
 ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለ
 ም : አሜ ።

CHAPTER V.

(Fol. 177a. 1.) ክፍል : ፭ ። ሃሌ : ሉያ : ተከሥተ
 ት : ዛቲ : መጽሐፍ : ፍልሰቱ : ለክቡር : ወብፀ-ዕ :
 አባ : ተክለ : ሃይማኖት : አምዳ : ወድዳ : ለቤተ : ክ
 ርስቲያን : ቅድስት : አሐቲ : ጉባኤ : እንተ : ሐዋር
 ያት ፤ ወወዕአት : ወተዓትበት : በአኩቲተ : አብ : ወ
 ወልድ ፤ ወመንፈስ : ቅዱስ ፤ ወተተርጐመት : በአ
 ሚነ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ። ወካዕበ :

ተነግረት : በአሚነ : አብ : ወስብሐተ : ወልድ : ወል
 ሳነ : መ (Fol. 177a. 2.) ንፈስ : ቅዱስ ። ዛቲ : መጽሐ
 ፈ : ገድሉ : ለአቡነ : ቅዱስ : ቀዳሚሆሙ : ለመነክ
 ሳት : ዘሀገረ : ሸዋ ፤ ወአስኬማሆሙ : ወበከመ : እን
 ጦንዮስ : ነሥኡ : አስኬማ ፤ ወአልባሰ : ምንኩስና :
 በእደ : መላእክት ። ወከማሁ : ዝንቱ : አብ : ቅዱስ :
 ነሥኡ : አርዑተ : ምንኩስና : እምእደ : አቡነ : ኢየ

ሱስ፡ ሞአ ። በከመ፡ አዘዞ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወውእቱ፡ ወሀበ፡ አርዑተ፡ ምንኩስና፡ ለኩሎሙ፡ ሰብአ፡ ብሔረ፡ ሸዋ፡ (Fol. 177a. 3.) ወበከመዝ፡ ሥርዓት፡ አቡሆሙ፡ ውእቱ፡ ለኩሎሙ፡ ወናሁ፡ ተተርጎመ፡ መጽሐፈ፡ ገድሎሙ፡ ወመጽሐፈ፡ ዜናሆሙ፡ ለኩሎሙ፡ ደቂቁ፤ ዝንቱኒ፡ ዜናሆሙ፡ ይጥዕም፡ እመዐር፡ ወሦክር፡ ወይትበደር፡ እምወርቅ፡ ወእምብሩር፡ እም[ት]ጳዝዮን፤ ወሰንፔር፡ መጽሐፈ፡ ገድሎኒ፡ ለክቡር፤ ወመጽሐፈ፡ ዜናሆሙ፡ ለደቂቁ፡ ፈድፋድ፡ ያስተፌሥሕ፡ ልበ፡ ወምግባሮሙኒ፡ ለደቂቁ፡ ከመ፡ ምግባረ፡ አቡ (Fol. 177b. 1.) ሆሙ፡ እስመ፡ ሠናይ፡ ዕዕ፡ ሠናየ፡ ሠር፡ ያወዕእ፡ ወሠናየ፡ ይጸጊ፡ ወጥዑመ፡ ይፈሪ፡ ወእምፍሬሁ፡ ይትዐወቅ፡ ዕዕ፡ ወናሁ፡ ተዐውቀ፡ ፍሬሁ፡ ለክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወፍሬያቲሁኒ፡ እሉ፡ እሙንቱ፡ አባ፡ ኤልሳዕ፡ ትጉህ፤ ወአባ፡ ፊልጶስ፡ ተጋዳሊ፡ ወአባ፡ ቱምድሮስ፡ ፍሠሕ፡ ወአባ፡ ዮሐንስ፡ የዋሕ፡ እሙንቱ፡ እለ፡ ዘክርነ፡ ያእምር፡ እግዚአብሔር፡ ጎልቆሙ፡ ከመኒ፡ ኢንትሀበል፡ ወኢንበል፡ መጠነ (Fol. 177b. 2.) ዝ፡ እሙንቱ፡ መኑ፡ ጎልቆሙ፡ ለከዋከብተ፡ ሰማይ፡ ወመኑ፡ ሰፊሮ፡ ለኖፍ፡ ባሕር፡ ዘእንበለ፡ እግዚአብሔር፡ ባሕቲቱ፡ ወከማሁ፡ አልቦ፡ ዘእንበለ፡ እግዚአብሔር፡ ዘይክል፡ ጎልቆቶሙ፡ ለደቂቁ፡ ቡሩክ፡ ተክለ፡ ሃይማኖት፡ ወይእዜኒ፡ ተተርጎመ፡ መጽሐፈ፡ ገድሎ፡ ወመጽሐፈ፡ ፍልሰቱ፡ ለክቡር፡ በብዙኅ፡ ዓመት፡ እምድኅረ፡ ኃለፈ፡ መዋዕል፤ ወተረስዐ፡ ዘመን፡ ከሠተ፡ ለነ፡ እግዚአብሔር፡ ዘንተ፡ በእ (Fol. 177b. 3.) ንተ፡ ጸሎቶሙ፡ ለማኅበረ፡ ቅዱሳን፤ ወበእንተ፡ ስእለቶሙ፡ ለማኅበረ፡ ቅዱሳን፡ ወትንብልናሆሙ፡ ለገዳማውያን፤ ወበእንተ፡ አንብዑ፡ ለአቡነ፡ ዮሐንስ፡ ከማ፡ እስመ፡ ነበረ፡ እንዘ፡ ይበኪ፡ ወያስተሐምም፡ በእንተ፡ ጽሐፈ፡ ዜናሁ፡ ለቅዱስ፡ ወበእንተዝ፡ ናሁ፡ ከሠተ፡ እግዚአብሔር፡ እምድኅረ፡ ብዙኅ፡ ዓመታት፡ ወበእንተዝ፡ ዘነበረሂ፡ ተኃጢአ፡ ዘንተ፡ ኩሎ፡ ዓመተ፡ ናሁ፡ እነግረክሙ፡ አኃዊነ፡ እ (Fol. 178a. 1.) ስመ፡ አበው፡ ቀደምት፡ ነበሩ፡ እንዘ፡ ይትፋለሱ፡ እምአድባር፡ ውስተ፡ አድባር፤ በእ

ንተ፡ ዘተኅየይዎ፡ ለዝንቱ፡ ዓለም፡ ኃላፊ፡ ወኢፈቀዱ፡ ይባኡ፡ በፃግ፡ ባዕድ፡ ዘእንበለ፡ ፃግሆሙ፡ ወበእንተዝ፡ ኢጸሐፍዎ፡ ወናሁ፡ ከሠተ፡ ለነ፡ ወተርጎመ፡ ለነ፡ መንፈስ፡ ቅዱስ፡ ወእመሰ፡ ትቤ፡ ኢተርጎሞ፡ መንፈስ፡ ቅዱስ፡ ለዝንቱ፡ መጽሐፍ፡ ንሣእ፡ ወጸሐፎ፡ ኦብእሲ፡ ኦብደ፤ ወእንብብ፡ ከያሁ፡ እምጥን (Fol. 178a. 2.) ቱ፡ እስከ፡ ተፍጻሜቱ፡ ወእምዝ፡ አግብአ፡ ኀበ፡ ጸሐፊሁ፡ ወእንዘ፡ ትጽሕፎሂ፡ ኢታሕዕዕ፡ እምኒሁ፡ ወኢትወስክ፡ ዲቤሁ፡ ወጥንቁቀ፡ ጸሐፎ፡ ከመ፡ ኢትረስዮ፡ ሕስወ፡ ወለእመሰ፡ ኢጠንቀቀ፡ ወኢትትዐበይ፡ ላዕለ፡ መንፈስ፡ ቅዱስ፡ ዘከሠተ፡ ወተርጎመ፡ ለነ፡ ከመ፡ ኢትረድ፡ ውስተ፡ ማዕምቅ፡ በትዕቢተ፡ ሕሊናክ፡ ወባሕቱ፡ እመን፡ በከመ፡ ንሕነ፡ አመነ፡ ወአእመርነ፡ ዘከሠተ፡ ለነ፡ አብ፡ ወአጠየቀነ፡ (Fol. 178a. 3.) ወልድ፡ ወተርጎመ፡ ለነ፡ መንፈስ፡ ቅዱስ፡ አምላክ፡ ፍሥሐ፡ ዘሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፤ አእግዚአብሔር፡ ተዘከረነ፡ በጸሎተ፡ ዝንቱ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወበስእለታ፡ ወአስተብቀረታ፡ ለንጽሕት፡ እሙ፡ ለብርሃን፡ ወላዲተ፡ ሕይወት፡ ወበጸሎተ፡ ኩሎ፡ ቅዱሳን፡ ጻድቃን፡ ወሰማዕት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ስብሐት፡ ለአብ፡ ወሰጊድ፡ ለወልድ፡ አኩቲት፡ ለመንፈስ፡ ቅዱስ፡ ወላዕሌ (Fol. 178b. 1.) ነ፡ ይኩን፡ ሣህል፡ ወምሕረት፡ እስከ፡ እስትንፋስ፡ ደኅሪት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ለዘጸሐፎ፡ ወለዘአጽሐፎ፡ ለዝንቱ፡ መጽሐፍ፡ ይጽሐፍ፡ ስሞሙ፡ ኀበ፡ አምደ፡ ብርሃን፤ ምስለ፡ ውሉደ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ይምሐረነ፡ ወያድኅነነ፡ ለኩልነ፡ እምደይን፡ በጸሎቶሙ፡ ለኩሎሙ፡ ጻድቃን፡ ወሰማዕት፡ ቅዱሳን፡ ወበጸሎታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለብር (Fol. 178b. 2.) ሃን፡ ወበስእለቱ፡ ወትንብልናሁ፡ ለአቡነ፡ ቅዱስ፡ ወክቡር፡ ተክለ፡ ሃይማኖት፡ ወያርፍቀነ፡ ምስሌሁ፡ በሐዳስ፡ ዘመን፡ ሊቀ፡ ካህናት፡ ለሊሁ፡ ከመ፡ ይ (Fol. 178b. 3.) ትከህን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ በዝየ፡ ተፈጸመ፡ ወስብሐት፡ ለእግዚአብሔር፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡

THE BOOK OF THE MIRACLES OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

THE INTRODUCTION.

(Fol. 179 a. 1.) በስመ : እግዚአብሔር : እግዚእ : ሰማየ : ዘረሰየ : መንበር ። ወምድረ : ዘኢይወውር : እግር : ሰማይ : ወምድር : ዘኢያገምር ፤ ውእቱ : ርእሰ : ጥበብ : ወርእሰ : አእምር : በአርአያሁ : ወበአምሳሊሁ : ለእንላ : እመሕያው : ዘገብር ። ወካዕበ : ዓዲ : በደኅሪ : መዋዕል : ለሥጋ : ዘኢነ : ምስለ : መለኮቱ : ዘደመር ። ወበእንተዝ : ሰብሕዎ : መላእክቲሁ : እንዘ : ይብሉ ፤ ስብሐት : ለእግዚአብሔር : በሰማያ (Fol. 179 a. 2.) ት : ወሰላም : በምድር : ለእንላ : እመሕያው : ዘሠምር ። ለካልእሰ : ስብሐቶሙ : እንበለ : ሕፃናተ : ገሊላ : አልቦ : ዘደአምር ፤ ምንክር : ስብሐቲሁ : ለእግዚአብሔር : ዘይገብር : መድምመ ፤ ወዕዕብ : ለፈክር : ይሴብሕዎ : መላእክቲሁ : በጽዮን : በጸናጽል : ወበክበር : ወሐዋርያቲሁኒ : ይሴብሕዎ : በኢየሩሳሌም : በሐዋዝ : ዘምር : ዮሐን : ነፍስ : ይሴብሐ : ለእግዚአብሔር : በአኅብር : እመቦ : ዘኢይሴብ (Fol. 129 a. 3.) ሐ : ወዘኢይትኤየር : በከመ : ጽሑፍ : ከመ : ትዕይንተ : ሰናክሬም : መልአክ : እግዚአብሔር : ይቅትሎ : ወይደምሰሶ : እምድር : ዝክር ። ወለነሰ : ለእለ : ንሴብሐ : እንዘ : ናፈቅር : ኅበ : ተጋባእነ : ከመ : ንግበር : ለአቡነ : ተክለ : ሃይማኖት : ዘዕለተ : ልደቱ : ተዝካር : ይትናገረነ : በከመ : ለሙሴ : ተናገር : ያብርህ : አልበቢነ : ወይሢም : ውስተ : ገጽነ : ምዕዛር : ለዓለመ : ዓለም : አሜን ። ክፍል : ክሥት : እግ (Fol. 179 b. 1.) ዚአ : አፋየ : ዘገበርከ : በእደ : አቡነ : ተክለ : ሃይማኖት : ምላዕ : እግዚአ : አፋየ : ስብሐቲከ : ከመ : እሰብሕ : አኩቲተ

ከ ፤ ወከመ : እንግር : ዮሐን : መንክረከ : ዘገበርከ : በእደ : አቡነ : ተክለ : ሃይማኖት : ክሥት : እግዚአ : አፋየ : ከመ : እንግር : ዮሐን : ስብሐቲከ : በአናቅጺ ሃ : ለወለተ : ጽዮን ። ተወክፍ : እግዚአ : ጸሎትየ : ወረሲ : ሊተ : ከመ : ይትነበብ : ዝንቱ : ስብሐቲከ : በማኅበር : ጸድቃን ፤ ወአንሰ : (Fol. 179 b. 2.) እትፌሣሕ : ብከ : በዘፈጠርከኒ : በከመ : ጽሑፍ : ዘይብል ። ይትፌሣሕ : እስራኤል : በፈጣሪሁ ። ስምዑኒ : ውሉደ : ጸድቃን : ወሠርዐ : ቅዱሳን ፤ በከመ : ይቤ : ሲራከ : ነቢይ : ከመ : እንተ : ትጸጊ : ጽጌ : በውስተ : ጠላተ : ገዳም : ጽገዩ ፤ ወከመ : መዐዛ : ሊባኖስ ። ከማሁ : ይጥዐም : መዐዛክሙ : ወአብቀሉ : ፍራክሙ ። ወከመ : ጽጌ : ገዳም : ዘረዳ : አጥዕሙ : መዓዛክሙ : ወሰብሐ : ማኅሌቶ ። ወባርክዎ : (Fol. 179 b. 3.) ለእግዚአብሔር : በዮሐን : ምግባር ። ወአዕብይዎ : ለከመ : ወግነዩ : ሎቱ : ለስብሐቲሁ : በ፲፫ መዝሙረ : ማኅሌት : ወመሰንቆ ። ወከመዝ : በሉ : ሶበ : ትሴብሕዎ : ዐቢይ : ግብሩ : ለእግዚአብሔር ። ወፊድፋደ : ሠናይ : ወዮሐ : ሥርዓቱ : ዘበበዕድሜሁ ። ወይእዚኒ : ስምዑኒ : ፍቁራንዩ : ወጽልዉ : እዝነክሙ : ኅበ : ቃለ : አፋየ : ከመ : እዜነክሙ : ሠናየ : ዜና : ዘያስተፌሥሕ : ልበክሙ ፤ ከመ : ሰትየ : ወይን : (Fol. 180 a. 1.) ክራሚ : ዮም : በዛቲ : ዕለት : ተወልደ : አበ : ዮሐን : ዘአስተጋብእነ : እምዮሉ : በሐውርት : ዮም : በዛቲ : ዕለት : አመ : ፳፱ ወርቃ : ታኅሣሥ : ተወልደ : አቡነ : ተክለ : ሃይማኖት : ዮም : በዛቲ : ዕለት : ተፈጸመ : ዘይቤሎ : ሚካኤል : መል

አክ፡ ለአቡነ፡ ጸጋ፡ ዘአብ፡ ናሁ፡ ይወዕእ፡ እምኔክ፡
 ዘርእ፡ ንጹሕ፡ ወትወልድ፡ ወልድ፡ ዘመዐዛ፡ ዕፍረ
 ቱ፡ ይበጽሕ፡ ውስተ፡ ነሉ፡ ዓለም። ወዘይከውን፡
 ሐዋርያ፡ (Fol. 180a. 2.) ሐዲስ፡ በብሔር፡ ኢትዮጵ
 ያ። ከመዝ፡ ይቤሎ፡ በዕለተ፡ አውዕኦ፡ እምልጎተ፡
 ባሕር። ወእምድጎረ፡ ነበረ፡ ሠሉሰ፡ መዋዕለ፡ ወሠ
 ሉሰ፡ ለያልዩ፤ ተኅቢኦ፡ እምከኖተ፡ ቀትል፡ ሶበ፡
 ዴገኖ፡ ፩ሐራዊ፡ መስተዕዕነ፡ ፈረስ፡ እምነ፡ ሐራ
 ሁ፡ ለመተሎሜ፡ ንጉሠ፡ ዳሞት። ዮም፡ በዛቲ፡ ዕ
 ለት፡ ንዑ፡ ንትፈሣኦ፡ ወንትኃሠይ፡ ባቲ፡ በስብሐ
 ት፡ ወበማኅሌት፤ ወንዝ፡ በዕለተ፡ ልደቱ፡ ለአ
 ቡነ፡ በከመ፡ ዘፈነት፡ አሐቲ፡ (Fol. 180a. 3.) ወለት፡
 በሀገረ፡ ገሊላ፡ በዕለተ፡ ልደቱ፡ ለንጉሣ፡ ወአሥመ
 ረቶ፤ ወይቤላ፡ ሰአልኒ፡ ዘትፈቅዲ፡ ወሰአለቶ፡ ከ
 መ፡ የሀባ፡ ርእሰ፡ ዮሐንስ፡ መጥምቅ። ወንሕነኒ፡
 ናሥምሮ፡ በስብሐተ፡ ማኅሌት፡ ለአቡነ፡ በዕለተ፡
 ልደቱ። ዮም፡ በዛቲ፡ ዕለት፡ በከመ፡ አስተዳለው፡
 ደቂቀ፡ ንጉሥ፡ በዕለተ፡ ልደቱ፡ ለአቡሆሙ፡ ምሳ
 ሐ፡ ዐቢይ፡ ለመኳንንት፡ ወለዐበይተ፡ ሀገር። ወን
 ሕነኒ፡ ናስተዳሉ፡ በዕለተ፡ ልደቱ፡ ለአቡነ፡ ምሳ
 (Fol. 180b. 1.) ሐ፡ ዐቢይ፡ ለመኳንንት፡ ወለዐበይተ፡
 ሀገር። ወመኳንንትሰ፡ ከህናት፡ እሙንቱ፡ በከመ፡
 ይቤ፡ ጳውሎስ፡ ሐዋርያ፤ ተአዘዙ፡ ለመኳንንቲክ
 ሙ፡ እለ፡ ይሜህሩክሙ፡ ቃለ፡ እግዚአብሔር፤ እስ
 መ፡ እሙንቱ፡ ይተግሁ፡ በእንተ፡ ነፍስክሙ፡ ወእ
 ለ፡ መኑ፡ ዐበይተ፡ ሀገር፡ እንበለ፡ ዳእሙ፡ ርኅብ
 ን፡ አልቦ፡ ዘየዐቢ፡ እምርኅብን፡ ዘይቤ፡ እግዚእነ፡
 በእንቲአሆሙ። እስመ፡ ርኅብኩ፡ ወአብላዕክሙ
 ኒ። ወክዕበ፡ (Fol. 180b. 2.) ይቤ፡ ዘገበርክሙ፡ ለ፩እ
 ምእሉ፡ ንዑሳን፡ አኃውየ፡ ሊተ፡ ገበርክሙ። ወባ
 ሕቱ፡ ኢጸሐፍነ፡ እስመ፡ ሀሎ፡ ውስተ፡ መጽሐፈ፡
 ገድሉ፤ እምይእዜሰ፡ ንፈቅድ፡ ንጽሐፍ፡ ዝክረ፡ ው
 ዳሴሁ፡ ለአቡነ፡ ክቡር፡ ተክለ፡ ሃይማኖት፡ በከመ፡
 ጽሑፍ፡ ዘይብል፡ ንወድሶሙ፡ ለእደው፡ ክቡራን፤
 እስመ፡ ብዙኃ፡ ክብረ፡ ወሀቦሙ፡ እግዚአብሔር፡
 ለአብዊነ፡ ወኃረዮሙ፡ እምፍጥረተ፡ ዓለም። ወቦ፡
 እለ፡ ኅደጉ፡ ስሞ፡ (Fol. 180b. 3.) ክቡረ፡ ወይዩድስ
 ምሙ፡ በማኅበረ፡ አሕዛብ፡ እሉ፡ እደው፡ እለ፡ ሥ

ዑላን፤ እለ፡ ኢተረሥዓት፡ ሎሙ፡ ጽድቆሙ፤ ወተ
 ቀብረ፡ ሥጋሆሙ፡ በሰላም፡ ወእምነ፡ እደው፡ ሥ
 ዑላን፡ ፩ውእቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘረከ
 በ፡ ሣህለ፡ በኅበ፡ አምላኩ፡ ወዝ፡ ውእቱ፡ ዝክረ፡
 ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ዝክረ፡ ሠናይ፡ እ
 ምዕለተ፡ ተወልደ፡ በሣልስት፡ ዕለት፡ ቀደሶ፡ ለእግ
 ዚአብሔር። እንዘ፡ ይ (Fol. 181a. 1.) ብል፡ ፩አብ፡ ቅ
 ዱስ፡ ፩ወልድ፡ ቅዱስ፡ ፩ውእቱ፡ መንፈስ፡ ቅዱስ፡
 ወክዕበ፡ ዓዲ፡ ሶበ፡ ኮኖ፡ ፩ዓመተ፡ ወ፫አውራኃ፡
 ባረክ፡ ላዕለ፡ ንስቲት፡ ሐሪጽ፡ ወረሰዮ፡ ፍድፋድ፡
 እስከ፡ ተኃጥኦ፡ ኅበ፡ ያነብርዎ። ወእምዝ፡ እምድ
 ጎረ፡ ልህቀ፡ ሐረ፡ ከመ፡ ሰብእ፡ በአዕጋር፤ ኅበ፡ ሀ
 ሎ፡ ምሕራመ፡ ሆም፡ ዐቢይ፡ ወበውእቱ፡ አም፡ ሐ
 ነጸ፡ ምሥዋዓ፡ ለእግዚአብሔር፤ ወበሀገረ፡ ዳሞት
 ሂ፡ መሀረ፡ ቃለ፡ እግ (Fol. 181a. 2.) ዚአብሔር። ወ
 ኮነ፡ ሰማዕተ፡ በልደተ፡ ክርስቶስ፤ ወከዕንንዎ፡ በዘ
 ዘዚአሁ፡ ነኑኔ። ወወዲዮሙ፡ በቀፎ፡ ውስተ፡ ፀድ
 ፍ፡ ዐቢይ፡ ወገርዎ። ወእምህየኒ፡ አውዕኦ፡ ሚካኤ
 ል፡ መልክክ፡ እንበለ፡ ሙስና፡ ወአጥፍአሙ፡ ለማ
 ርያን፡ በማዕከለ፡ እሳት፡ እለ፡ ይዘፍኑ፡ በሥራያቲ
 ሆሙ፤ ወእለ፡ ይልሕሱ፡ ፍሕመ፡ እሳት፡ በልሳኖ
 ሙ። ወአንሥኦ፡ ብዙኃነ፡ ሙታነ፡ እምድጎረ፡ የ
 ብስ፡ አዕዕምቲሆሙ፡ (Fol. 181a. 3.) ወዐደ፡ ውስተ፡
 ነሉ፡ አህጉር፡ በምህሮ፡ ሃይማኖት፤ ወሐረ፡ በእግ
 ሩ፡ በመልዕልተ፡ ባሕር፡ ከመ፡ ዘየሐውር፡ ዲበ፡
 ምድር። ወወሀቦ፡ እግዚአብሔር፡ ሥልጣነ፡ ላዕለ፡
 አጋንንት፡ እኩያን፡ ከመ፡ ያውዕአሙ፡ እምላዕለ፡
 ሰብእ። ወኮነ፡ በ፩ዕለት፡ አኅዝ፡ ለወልድ፡ ጋኔን፡
 ሥጋዊ፡ ዘይነብር፡ በባሕር። ወእምህየኒ፡ አውዕኦ፡
 ዝዘሮ፡ ወአጥመቆ፡ ወረሰዮ፡ ክርስቲያናዊ፡ ወሰመ
 ዮ፡ ኃረዮ፡ ክ (Fol. 181b. 1.) ርስቶስ፡ ወአልበሶ፡ አል
 ባሰ፡ ምንኩስና። ወኮነ፡ ጎሩየ፡ ወመስተጋድለ፡ ወነ
 በረ፡ ኅቤሁ፡ እንዘ፡ ይትለኮ፡ እስከ፡ ዕለተ፡ ሞቱ።
 ወመጽኦ፡ ኅቤሁ፡ ሰይጣን፡ በአምሳለ፡ ተመን፡ ዐ
 ቢይ፡ ኪያሁኒ፡ በቡራኬሁ፡ ቀተለ፡ ወኅረመ፡ እክ
 ለ፡ ወማየ፡ አኮ፡ ከመ፡ በኅብስት፡ ዘረሰየ፡ ሕይወ
 ቶ፤ አላ፡ በነሉ፡ ቃል፡ ዘይወዕእ፡ እምአፋሁ፡ ለእ
 ግዚአብሔር። ወተክለ፡ ኅበ፡ ይቀውም፡ ጸማዕቱ፡

ጁቅንዋተ፡ ሐዲን፡ በሊሐነ፡ ከ (Fol. 181b. 2.) መ፡ ነ፡
 ናት፡ ወገብረ፡ ጀእንተ፡ ቅድሚያ፡ ። ወጀእንተ፡ ድ፡
 ጎሬሁ፡ ጀእንተ፡ የማነ፡ ወጀእንተ፡ ፀጋሙ፡ ። ወለእ
 መ፡ መጽአ፡ ድካመ፡ ሥጋ፡ ወለእመኒ፡ ጎድመት፡ ።
 ወሶበ፡ አጽነነ፡ ይወግዕዎ፡ እሉ፡ ወያነቅሕዎ፡ ። ወቆ
 መ፡ ማዕከሎሙ፡ ርቱዕ፡ እንዘ፡ ኢይትመየጥ፡ ለ
 ፌ፡ ወለፌ፡ ብዙኃ፡ መዋዕለ፡ እስከ፡ ተሰብረት፡ አ
 ሐቲ፡ እግሩ፡ ። ወእምድጎረዝ፡ ቆመ፡ በአሐቲ፡ እ
 ግሩ፡ ። ፯ዓመተ፡ ወበዕለተ፡ ዕረፍቱ፡ ወረደ፡ ጎ
 (Fol. 181b. 3.) ቤሁ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡
 ወወሀቦ፡ ከዳነ፡ ምሕረት፡ ዘገብረ፡ ተዝካሮ፡ ወዘጸ
 ውዓ፡ ስሞ፡ ከመ፡ ይምሐሮ፡ ሎቱ፡ ወሚሞ፡ ላዕለ፡
 ፲ወጄአህጉር፡ በእንተ፡ ብዝኃ፡ ውሉዱ፡ ። ወከመዝ፡
 ውእቱ፡ ዝክረ፡ ውዳሴሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ወዘተርፈ፡ ነገሩ፡ ሀሎ፡ ውስተ፡ መጽሐፈ፡ ገድ
 ሉ፡ ። እምይዘሰ፡ ንግባእ፡ ጎበ፡ ጽሑፈ፡ ተአምራቲ
 ሁ፡ ዘኢይትከህል፡ ይኹልቅዎ፡ አይ፡ ሰረገላ፤ ወአ
 ይ፡ አክናፍ፡ ወአ (Fol. 182a. 1.) ይ፡ ደመና፡ ወአይ፡
 መንፈስ፡ ይነሥኣኒ፡ ወያበጽሐኒ፡ ጎበ፡ ጽንፈ፡ ተ
 አምራቲክ፡ ርኅቅ፡ ወርኒብ፤ በከመ፡ ይርኅቅ፡ ሠር
 ቅ፡ እምዓረብ፡ ኦእግዚእየ፡ ወአቡየ፡ ብፁዕ፡ ተክ
 ለ፡ ሃይማኖት፡ ዓይ፡ ሐመር፡ ወዓይ፡ ተንከተም፡
 ወአይ፡ ጌልያ፡ ያዕውደኒ፡ ጎበ፡ ሐይቅ፡ መንክራቲ
 ከ፡ ዕሙቅ፡ ወአዚዝ፡ ከመ፡ ውኒዘ፡ ተከዚ፡ ። ኦእ
 ግዚእየ፡ ወአቡየ፡ አይ፡ ልዓን፡ ወአይ፡ ነቢብ፡ አ
 ይ፡ ልቡና፡ ወአይ፡ ሕሊና፡ ይክል፡ ጥልቆ፡ ተ
 (Fol. 182a. 2.) አምራቲክ፡ ብዙኃ፡ ከመ፡ ጥፃ፡ ባሕ
 ር፤ ወከመ፡ ከዋክብት፡ ዘኢዮር፡ ኦእግዚእየ፡ ወአ
 ቡየ፡ አይ፡ ሀገር፡ ወአይ፡ ብሔር፡ አይ፡ ምድር፡
 ወአይ፡ ባሕር፡ ዘኢሐርክ፡ ጎበሃ፡ ይትረከብኩ፤ ኦ
 እግዚእየ፡ ወአቡየ፡ አይ፡ ብእሲት፡ በዕለተ፡ ማሕ
 ምም፡ ዘወሊድ፡ ዘኢረዳእክ፡ ወአይ፡ መካን፡ ዘኢ
 ወሀብክ፡ ውሉድ፡ ይትረከብ፡ ሶበ፡ ታስተበቁዓክ፡
 በጽንዕ፡ ኦእግዚእየ፡ ወአቡየ፡ አይ፡ እምአራዊተ፡
 ገዳም፡ ወአእዋ (Fol. 182a. 3.) ፈ፡ ሰማይ፡ ይትረከብ
 ኑ፡ ዘኢደንገ፡ ወዘኢተዓሥረ፡ ወዘኢያግብአ፡ ዘ
 ነሥአ፡ ሶበ፡ አምሐልዎ፡ በስምክ፡ አአቡየ፡ ተክለ፡
 ሃይማኖት፡ እፎ፡ ይጥዕም፡ ወእፎ፡ ይትፈቀር፡ ዝክ

ረ፡ ስምክ፡ ሶበ፡ ይትበህል፡ አቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ፍቅረ፡ ስምክ፡ ይነድድ፡ ከርሠ፡ ከመ፡ እሰት፡
 ወየሀውክ፡ አማውተ፡ ኦእግዚእየ፡ እፎ፡ ይጥዕም፡
 ዝክረ፡ ስምክ፡ እምጸቃውዕ፡ መዐር፡ ለአፍ፡ ወክ
 መ፡ ዕረፍት፡ ለአንፍ፡ ኦእግዚእየ፡ (Fol. 182b. 1.) እ
 ፎ፡ ይምዕዝ፡ ዝክረ፡ ስምክ፡ ከመ፡ መዐዛ፡ ስሐን፡
 ዘቤተ፡ መቅደስ፡ ወከመ፡ መዐዛ፡ ዕጣን፡ ዘገዜ፡ ቍ
 ርባን፤ ኦእግዚእየ፡ እፎ፡ እዊድስክ፡ ወእፎ፡ አስተ
 ማስለክ፤ ኦእግዚእየ፡ እክል፡ እወድስ፡ ዘጸድቅ፡ ዝ
 ክረ፡ ወእፎ፡ እክል፡ አስተብዕኦተክ፤ ኦእግዚእየ፡
 በከመ፡ ጽሑፍ፡ ዘይብል፡ ዝክረ፡ ጸድቅ፡ በውዳሴ፡
 በእንተዝ፡ አነሂ፡ መጠነ፡ እክል፡ እዊድስክ፡ ወአስ
 ተበዕዓክ፡ ለብፁዕ፡ አቡየ፡ እንዘ፡ እብል፡ ። ብፁዕ፡
 አን (Fol. 182b. 2.) ተ፡ ወሠናይ፡ ለክ፡ ኦእግዚእየ፡
 ብዕዕት፡ ከርሥ፡ እንተ፡ ጸረተክ፤ ውብፁዓት፡ አጥ
 ባት፡ እለ፡ ሐጸናክ፡ ኦእግዚእየ፡ ብፁዕ፡ ውእቱ፡
 አቡነ፡ ጸጋ፡ ዘአብ፤ ውብዕዕት፡ ይእቲ፡ እምነ፡ እግ
 ዚእ፡ ኃረያ፡ ዘወለዱ፡ ከያክ፡ አበ፡ ፍጹመ፡ ዘትበ
 ቍ፡ ለምድር፡ ወለሰማያት፡ ብፁዓን፡ እሙንቱ፡
 ሕፃናት፡ እለ፡ ተሐዕኑ፡ ምስሌክ፡ ውብፁዓን፡ ነሎ
 ሙ፡ እለ፡ ነጸሩክ፡ ወተናገሩ፡ ምስሌክ፡ እግዚእየ፡
 ብፁዓን፡ እማንቱ፡ አ (Fol. 182b. 3.) ህጉር፡ እለ፡ ሰ
 በክ፡ ውስቲቶን፡ እምዳሞት፡ እስከ፡ ዳሞ፡ ወእም
 ኔሁ፡ ብዕዕት፡ ይእቲ፡ ሀገር፡ እንተ፡ ባቲ፡ ተወለድ
 ክ፤ ኦእግዚእየ፡ ብዕዕት፡ ይእቲ፡ ደብረ፡ ሊባናስ፡
 እንተ፡ ኮነት፡ መካነ፡ ምዕራፍክ፡ ኦእግዚእየ፡ ብፁ
 ዓን፡ እሙንቱ፡ አበዊነ፡ ቅዱሳን፡ እለ፡ ነበሩ፡ ምስ
 ሌክ፡ ውብፁዓን፡ እሙንቱ፡ ከህናት፡ ወዲያቆናት፡
 እለ፡ ተክህኑ፡ በመዋዕለክ፡ ወአቅረቡክ፡ ኦእግዚእ
 የ፡ ብፁዕ፡ አንተ፡ ርብዓ፡ አ (Fol. 183a. 1.) ክራመ፡
 ዘኢሐለይክ፡ በእንተ፡ መብልዕ፡ ከመ፡ ትርክብ፡ ጽ
 ድቀ፡ ብፁዕ፡ አንተ፡ ዘኢቦአ፡ ውስተ፡ አፉክ፡ ር
 ብዓ፡ አክራመ፡ እስከ፡ ማይ፡ ቁሪር፡ ኦእግዚእየ፡
 ብፁዕ፡ አንተ፡ ዘኢወዕአ፡ እምአፉክ፡ ቃለ፡ ሐሰ
 ት፡ ኦእግዚእየ፡ ቅድስት፡ ይእቲ፡ ምድር፡ እንተ፡
 ባቲ፡ ቆምክ፡ በተጋንዮ፤ እንዘ፡ ኢትሁቦን፡ ንዋመ፡
 ለአዕይንቲክ፡ ወኢድቃስ፡ ለቀራንብቲክ፤ እስከ፡ ተ
 ሰብረት፡ አሐቲ፡ እግርክ፡ እም (Fol. 183a. 2.) ብዝኃ፡

ቀዊም ፡ ኦእግዚእየ ፡ ብፁዕ ፡ አንተ ፡ ዘኩነንከ ፡ ሥጋ
ጋከ ፡ እንዘ ፡ አልቦ ፡ ዘይኩንንከ ፡ ወብፁዕ ፡ አንተ ፡
ዘኃሠሥከ ፡ ወረከብከ ፡ መንግሥተ ፡ ሰማያት ፡ ኦእ
ግዚእየ ፡ ብፁዓን ፡ ኩሎሙ ፡ እለ ፡ ተጋብኡ ፡ በዕለ
ተ ፡ ሞትከ ፡ ከመ ፡ ይትባረኩ ፡ እምቡሩከ ፡ ሥጋከ ፡
ወብፁዓንሰ ፡ እምኔሆሙ ፡ እለ ፡ ገነዙከ ፡ ኦእግዚእ
የ ፡ እፎ ፡ ይነድድ ፡ ከርሥነ ፡ ከመ ፡ እሳት ፡ ሶበ ፡ ቀ
ረብነ ፡ ኅቤከ ፡ ጊዜ ፡ ብካይ ፡ ወይከውን ፡ ብ (Fol.
183a. 3.) ካይነ ፡ ከመ ፡ ብካየ ፡ ኢያዜር ፡ ወከመ ፡ ብካ
የ ፡ ሕፃን ፡ ዘአኅደግም ፡ ጥበ ፡ እሙ ፡ ሶበ ፡ ንዜከር ፡
ለአበ ፡ ብዙኃን ፡ ዕለተ ፡ ሞትከ ፡ ኦእግዚእየ ፡ እፎ ፡
ያውኅዛ ፡ አንብዓ ፡ አዕይንቲነ ፡ ከመ ፡ ማየ ፡ ክረም
ት ፡ ሶበ ፡ ንዜከር ፡ ከመ ፡ ትወርድ ፡ አስከፊንከ ፡ ው
ስተ ፡ መቃብር ፡ ወይደፍንዋ ፡ በመሬት ፡ ኦእግዚእ
የ ፡ ብፁዓን ፡ እሙንቱ ፡ አበዊነ ፡ ውሉድከ ፡ እለ ፡
ተሰይሙ ፡ ውስተ ፡ ኩሉ ፡ በሐውርት ፡ ወብፁዓንሰ ፡
እለ ፡ ነበሩ ፡ ዲ (Fol. 183b. 1.) በ ፡ መንበርከ ፡ ኦእግዚ
እየ ፡ ብፁዓን ፡ ኩሎሙ ፡ እለ ፡ ተወልዱ ፡ እምነ ፡
ውሉድከ ፡ ኦእግዚእየ ፡ ብፁዓን ፡ ኩሎሙ ፡ ውሉ
ድከ ፡ እለ ፡ ይነብሩ ፡ ውስተ ፡ ኩሎን ፡ መካናቲከ ፡
ወእምኔሆሙ ፡ ብፁዓን ፡ ፈድፋድ ፡ እለ ፡ ይነብሩ ፡
ኅበ ፡ ትነብር ፡ አስከፊንከ ፡ ኦእግዚእየ ፡ መኩ ፡ ይክ
ል ፡ ፈጽሞ ፡ አስተብዕዖትከ ፡ ወመኩ ፡ ዘይክል ፡ ይኅ
ልቀ፡ ተአምራቲከ ፡ ኦእግዚእየ ፡ እስመ ፡ ብዙኃ
ን ፡ ተርጓምያን ፡ ተናገሩ ፡ በእንተ ፡ ተአምራቲ (Fol.
183b. 2.) ከ ፡ ወኢክህሉ ፡ ፈጽሞ ፡ መንክራቲከ ፡ ኦእ
ግዚእየ ፡ ወኢተክህሉሙ ፡ ለእሉ ፡ እፎ ፡ እክል ፡ አ
ነ ፡ ነዳየ ፡ አእምሮ ፡ ወዘኢየአምር ፡ ምንተኒ ፡ ጥሳያ
ተ ፡ ለእመ ፡ ኢክህልኩ ፡ ከማሆሙ ፡ ድርሳናት ፡ ሶ

በ ፡ አባእኩ ፡ ለስምከ ፡ እምተአምራቲከ ፡ ብዙኅ ፡ ኅ
ዳጠ ፡ አው ፡ ፪ተወከፍ ፡ ሊተ ፡ ኦብፁዕ ፡ በከመ ፡ ተ
ወከፈ ፡ እግዚእነ ፡ ፪ጸራይቀ ፡ መበለት ፡ ስምዑ ፡ ፍ
ቁራንየ ፡ ናሁ ፡ ቀረብነ ፡ ሀቡ ፡ ጊዜ ፡ ይትባህል ፡ ትር
ጓሚሁ ፡ ስ (Fol. 183b. 3.) ማዕ ፡ ብሂል ፡ ንዑ ፡ ተጋብ
ኡ ፡ ከመ ፡ ትስምዑ ፡ ሠናየ ፡ ዜና ፡ ንዑ ፡ ተጋብኡ ፡
በጉጉኦ ፡ በከመ ፡ ይጌጉዕ ፡ ጽሙዕ ፡ ኅበ ፡ ሙኅዘ ፡
ማይ ፡ ከመ ፡ ይስተይ ፡ እዝንክሙ ፡ እምጥበብ ፡ ወከ
መ ፡ ትስምዑ ፡ ተአምረ ፡ አቡክሙ ፡ ዘአጽሐፎ ፡ አ
ቡነ ፡ ጴጥሮስ ፡ ፈቂዶ ፡ ከመ ፡ ኢይትረሣዕ ፡ ተአም
ረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተገብረ ፡ በመዋዕሊ
ነ ፡ ቅድመሰ ፡ ዘተገብረ ፡ አጽሐፋ ፡ እለ ፡ ቀደሙነ ፡
ወይእዜኒ ፡ ስምዑ ፡ ፍቁራንየ ፡ (Fol. 184a. 1.) ንዑ ፡ ን
በሎ ፡ ለእግዚአብሔር ፡ አምላክነ ፡ መሐሪ ፡ በከመ ፡
ይቤ ፡ ነበይ ፡ ወአኮ ፡ በጽድቅነ ፡ ዘንዊሩ ፡ ሣህለነ ፡
ቅድሚከ ፡ ዳእሙ ፡ በምሕረትከ ፡ ብዙኅ ፡ እግዚእነ ፡
ስምዐነ ፡ እግዚአ ፡ ተሣሃለነ ፡ እግዚአ ፡ አጽምእ ፡ እ
ግዚአ ፡ ግበር ፡ ወኢታጐነዲ ፡ እግዚአ ፡ አምላክነ ፡
እስመ ፡ ተሰምየ ፡ ስምከ ፡ በላዕሌነ ፡ ለዓለመ ፡ ዓለም ፡
አሜን ፡ ንጽሕፍ ፡ እንከ ፡ ቅድመ ፡ ዘተገብረ ፡ በደብ
ረ ፡ ሊባኖስ ፡ ተአምረ ፡ ወክዕበ ፡ ዓዲ ፡ በው (Fol.
184a. 2.) ስተ ፡ አህጉር ፡ ብዙኃት ፡ ስምዑ ፡ ፍቁራን
የ ፡ እስመ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ተመ
ሰለ ፡ ከመ ፡ ኄር ፡ ነጋዲ ፡ ዘያስተጋብእ ፡ ባሕርያተ ፡
እምኩሉ ፡ በሐውርት ፡ ወይመልአሙ ፡ ውስተ ፡ ቤ
ቱ ፡ (Fol. 184a. 3.) ከማሁ ፡ ዝንቱ ፡ አቡነ ፡ ተክለ ፡
ሃይማኖት ፡ አስተጋብእነ ፡ ውስተ ፡ ዛቲ ፡ ቤተ ፡ ክርስ
ቲያን ፡ እምኩሉ ፡ በሐውርት ፡ አኮ ፡ እምውሉድ ፡
ክርስቲያን ፡ ባሕቲቱ ፡ አላ ፡ እምአረሚኒ ፡

CHAPTER I.

(Fol. 184b. 1.) ፪ ወሀለወት ፡ አሐቲ ፡ ብእሲት ፡ አ
ረማዊት ፡ እንተ ፡ ምሥራቀ ፡ ፀሐይ ፡ ወቦአ ፡ ኅቤሃ ፡
አቡነ ፡ በሌሊት ፡ ወሀለወ ፡ ምስሌሁ ፡ ፪ እምውሉድ ፡
ወአብርሃ ፡ ቤታ ፡ ለይእቲ ፡ ብእሲት ፡ ከመ ፡ መዐል
ት ፡ ወርእያ ፡ ብርሃን ፡ ገጹ ፡ ደንገዐት ፡ ወወድቀት ፡ በ
ገጸ ፡ ወይቤላ ፡ አቡነ ፡ ተንሥኢ ፡ ወለትየ ፡ ኢትፍ

ርሂ ፡ ወትቤሎ ፡ መኩ ፡ አንተ ፡ እግዚእየ ፡ ወዝንቱ ፡
ብርሃን ፡ ገጽከ ፡ አደንገጸኒ ፡ እስከ ፡ ወዕአት ፡ ነፍስየ ፡
እምላዕሌየ ፡ ወአል (Fol. 184b. 2.) ብየ ፡ ኃይል ፡ ከመ ፡
እትናገርከ ፡ ወይቤላ ፡ አነ ፡ ውእቱ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ወዝንቱ ፡ ዘሀለወ ፡ ምስሌየ ፡ ሳሙኤል ፡ ውእ
ቱ ፡ ዘገዳመ ፡ ዋሊ ፡ ወይእዜኒ ፡ ተንሥኢ ፡ ፍጡነ ፡

ግሊ፡ እምዝንቱ፡ ሀገርኪ፡ ውስተ፡ ብሔረ፡ ብርሃ
ን፡ ወትቤሎ፡ ኦእግዚእየ፡ ንግረኒ፡ አይቲ፡ ብሔ
ረ፡ ብርሃን፡ እሑር፡ ኅቤሁ፡ ወይቤላ፡ እንተ፡ ምዕ
ራቢሃ፡ ለሀገርኪ፡ ይእዜ፡ ተንሥኢ፡ አይቲ፡ ደብ
ረ፡ ሊባኖስ፡ እንዘ፡ ትብሊ፡ ሑ (Fol. 184b. 3.) ሪ፡ ወ
ካዕበ፡ ትቤሎ፡ እግዚእየ፡ ብእሲት፡ አነ፡ ዘኢየሐም
ር፡ ፍኖተ፡ ወመኑ፡ ይመርሐኒ፡ ወወሀባ፡ መስቀ
ሎ፡ ወይቤላ፡ ዝንቱ፡ ይምራህኪ፡ ወእምድኅረዝ፡
ወዕኡ፡ እምቤታ፡ ወወዕኡት፡ ይእቲኒ፡ እንዘ፡ ት
ተልዎ፡ ነሢኦ፡ ሕግነ፡ ዘያጠብዎ፡ ወእሐተ፡ ወለተ፡
ወኢነሥኦቶ፡ ለምታ፡ ወለ፪አዋልዲሃ፡ እስመ፡ ን
ውማን፡ ወዕኡት፡ በጉጉኦ፡ ወኮነ፡ ውእቱ፡ መስቀ
ል፡ በቅድሚሃ፡ ከመ፡ አምደ፡ ብርሃ (Fol. 185a. 1.) ን፡
ወይመርሐ፡ ፍኖተ፡ ደብረ፡ ሊባኖስ፡ ወሐረት፡ ይ
እቲኒ፡ እንዘ፡ ትተልዎ፡ ወኢሰሰለ፡ ዓምደ፡ ብርሃ
ን፡ እምኔሃ፡ እስከ፡ አብጽሓ፡ ኅበ፡ ምድረ፡ ክርስቲ
ያን፡ ወበዕለተ፡ በጽሐት፡ ኅበ፡ ደብረ፡ ሊባኖስ፡
ነገርዎ፡ ለአቡነ፡ እንድርያስ፡ እንዘ፡ ይብሉ፡ ሀለወ
ት፡ ብእሲት፡ አረማዊት፡ ቪከዊና፡ እስመ፡ ትቤ፡
አቡነ፡ ተክለ፡ ሃይማኖት፡ ፈነወኒ፡ ከመ፡ እባእ፡ ሀ
ገረክመ፡ ወሰሚዎ፡ ዘንተ፡ አቡነ፡ (Fol. 185a. 2.) እ
ንድርያስ፡ ፈነወ፡ ኅቤሃ፡ ካህነ፡ ጠቢብ፡ ከመ፡ ትን
ግሮ፡ ነሑ፡ ዘከመ፡ ወጽኡት፡ እምሀገራ፡ እስከ፡ ይ
ትረከባ፡ ውእቱ፡ ወነገርዎ፡ እስከ፡ ተፍጻሚቱ፡ ወ
ሰሚዎ፡ እንድርያስ፡ ካዕበ፡ ፈነዎ፡ ለውእቱ፡ ቀሲስ፡
ወወሀባ፡ ቪመሳቅለ፡ ጀመሳቅለ፡ ካልኦነ፡ ወጀመስቀ
ሎ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ሑር፡
እስከ፡ አርአያ፡ ለእመ፡ ወሀባ፡ መስቀሎ፡ ዘይነ
ብር፡ ኅቤነ፡ ሊተሰ፡ ይመስለኒ፡ ከመ፡ ወሀባ፡ መ
(Fol. 185a. 3.) ስቀሎ፡ ወወዕኡ፡ ኅቤሃ፡ ውእቱ፡ ካህ
ን፡ ሠዊሮ፡ መሳቅለ፡ በሀባኒ፡ መልበሰ፡ ወአርአያ፡

መስቀለ፡ ጀመሳቅለ፡ ጀካልኦን፡ ወትቤሎ፡ ዝሰ፡
ኢኮነ፡ ወካዕበ፡ አርአያ፡ ካልኦ፡ ወትቤሎ፡ ዝኒ፡
ኢኮነ፡ ወሣልስ፡ አውዕኦ፡ ላቲ፡ መስቀለ፡ አቡነ፡
ተክለ፡ ሃይማኖት፡ ወሶበ፡ ነጻረቶ፡ ጐድኡት፡ እንግ
ድግሃ፡ እንዘ፡ ትበኪ፡ ወትቤሎ፡ በአማን፡ እንበለ፡
ሐስዎ፡ ዝውእቱ፡ መስቀል፡ ዘመርሐኒ፡ ዘአቡየ፡
ብፀብ፡ ተ (Fol. 185b. 1.) ክለ፡ ሃይማኖት፡ እንዘ፡ ሀ
ሎኩ፡ በውሣጤ፡ ቤትየ፡ ዝውእቱ፡ መስቀል፡ ዘመ
ርሐኒ፡ ከዊኖ፡ ከመ፡ ዓምደ፡ ብርሃን፡ በውስተ፡ ፍ
ኖትየ፡ ዝውእቱ፡ መስቀል፡ ዘአውዕኦኒ፡ እምሀገር
የ፡ ወእምዝ፡ በይእቲ፡ ዕለት፡ አብእዋ፡ ክርስትና፡
ለይእቲ፡ አረማዊት፡ ወሰመያ፡ አቡነ፡ እንድርያስ፡
ክርስቶስ፡ ኃረያ፡ ወለወለታ፡ ሰመያ፡ ክርስቶስ፡ ቀ
ጸባ፡ ወለወልዳ፡ ሰመየ፡ ዊዋ፡ ወንጌል፡ ወእምዝ፡
ለብሰት፡ (Fol. 185b. 2.) ይእቲ፡ ብእሲት፡ ልብሰ፡ ም
ንኩስና፡ በእደ፡ አቡነ፡ እንድርያስ፡ ወሶበ፡ ኮነት፡
ክርስቲያናዊት፡ ፍጽምተ፡ ሰኦለት፡ ኅበ፡ አቡነ፡ እ
ንድርያስ፡ ወኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡
ትብል፡ አአቡየ፡ ቅዱስ፡ ፈጽሞ፡ ሊተ፡ ሠናይተከ፡
አኮ፡ አነ፡ ዘኃሠሥኩከ፡ አላ፡ አንተ፡ ኃሠሥክኒ፡
ወይእዜኒ፡ ሰኦል፡ ሊተ፡ ኅበ፡ አምላክከ፡ ከመ፡ እ
ባእ፡ ውስተ፡ ቤተከ፡ ርሱይ፡ ወጀአዕዳውየ፡ ኢብ
አ፡ ወሀለዋ፡ በብሔረ፡ ጽል (Fol. 185b. 3.) መት፡ ወ
ዘንተ፡ ዘትቤሎ፡ ከመ፡ ያምጽኦን፡ ለ፪አዋልዲሃ፡
ዘኅደገቶን፡ በብሔራ፡ ወእምዝ፡ አምጽኦ፡ ላቲ፡
እግዚአብሔር፡ በእደ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
ወኪያሆንሂ፡ አውዕኦን፡ በትእምርት፡ ከመ፡ ቀዳ
ሚ፡ ወሶበ፡ ልህቃ፡ አዋልዲሃ፡ ለብሳ፡ ልብሰ፡ ምን
ኩስና፡ በእደ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ወሶ፡ እለ
ሂ፡ ሀለዋ፡ እስከ፡ ይእዜ፡ ወሶ፡ እለሂ፡ ኖማ፡ ጸሎቱ፡
ይዕቀባን፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ፡ ዓ፡ አ፡

CHAPTER II.

(Fol. 186a. 1.) ጀተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክ
ለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡ (Fol. 186a. 2.)
ወመጽኦ፡ ጀብእሲ፡ ዘኢይክል፡ ሐዊረ፡ በእግሩ፡

ዘእንበለ፡ በእደዊሁ፡ ወነበረ፡ ከመዝ፡ በዴዴ፡ ቤ
ተ፡ ክርስቲያን፡ ጀሰሙነ፡ አው፡ ጀተ፡ (Fol. 186a. 3.)
ይትመሐለል፡ ኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከ
መ፡ ይፈውሶ፡ ወከመ፡ ያርትዕ፡ እገራሁ፡ ወእምዝ፡

ዐርገ፡ ውስተ፡ ጸማዕቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡
 ወበዊአ፡ ጸለየ፡ ወይቤ፡ አኣባ፡ አቡነ፡ በዝንቱ፡ ጸ
 ማዕት፡ ዘኦሥመርኮ፡ ለእግዚአብሔር ፤ ወዛቲ፡ ዕ
 ብን፡ ዘለከፈት፡ ሥጋክ ። ወዝንቱ፡ ምድር፡ ዘኬዳ፡
 አእጋሪክ፡ ወዝንቱ፡ ማይ፡ ዘነቅዓ፡ በቡራኬ፡ እደክ ፤
 አንሰ፡ እትአመን፡ በዝንቱ፡ ከመ፡ እት (Fol. 186b. 1.)
 ፌወስ ። ወዘንተ፡ ብሂሎ፡ ምዕረ፡ ያፀነግዕ፡ ሥጋ
 ሁ፡ ላዕለ፡ ጸሎተ፡ እብን ። ወምዕረ፡ ያንገረግር፡ ላ
 ዕለ፡ ምድር ። ወምዕረ፡ ይጠመቅ፡ በውእቱ፡ ማይ፡
 ወከመዝ፡ ብሂሎ፡ ኖመ፡ በህየ ። ወበይእቲ፡ ሌሊ
 ት፡ ወረደ፡ ኅቤሁ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በስ

ብሐት፡ ዐቢይ፡ ወፈትሐ፡ እማእሰረ፡ ሥጋሁ ። ወይ
 ቤሎ፡ ሐር፡ በእግርክ፡ ርቱዓ፡ ከመ፡ ነበርክ ፤ ወእ
 እኩዋ፡ ለእግዚአብሔር፡ ወሐይወ፡ ሶቤሃ ። ወሐረ፡
 (Fol. 186b. 2.) በእገሪሁ፡ ወሶበ፡ ጸብሐ፡ ነገሮሙ፡ ለቅ
 ዱሳን፡ ክሎ፡ ዘከመ፡ ገብረ፡ ሎቱ፡ እግዚአብሔር።
 ወይቤሎሙ፡ ርእዩኒ፡ እንዘ፡ አሐውር፡ ርቱዓ፡ ዘነ
 በርኩ፡ በደዴ፡ ቤተ፡ (Fol. 186b. 3.) ክርስቲያን፡ እ
 ንዘ፡ እስኢል፡ ምጽዋተ፡ ወከመዝ፡ ብሂሎ፡ ሐረ፡
 ሀገሮ፡ እንዘ፡ ይትፌሣሕ፡ ወየአኩዋ፡ ለእግዚአብ
 ሔር፡ ለዓለመ፡ ዓለም፡ አሜን ።

CHAPTER III.

(Fol. 187b. 1.) ፫ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወሐመ፡
፩ ወልድ፡ ንዑስ፡ ወተዓሥረ፡ እደዊሁ፡ ወእገሪሁ፡
ወተእኅዘ፡ ብረኪሁ፡ ምስለ፡ ክሳዱ ። ወእምዝ፡ አ
ምጽእዎ፡ አዝማዲሁ፡ ፀዊርሙ፡ እንዘ፡ ይብሉ፡ ለ
ዝንቱሰ፡ አልቦ፡ ዘይክል፡ ፈቲሐቶ፡ ዘእንበለ፡ አ
ቡነ፡ ተክለ፡ ሃይማኖት፡ ወበአሐቲ፡ ሌሊት፡ (Fol.
187a. 2.) አብእዎ፡ ውስተ፡ ቤተ፡ ክርስቲያን ፤ ወእ
ንበርዎ፡ ኅበ፡ ይቀውሙ፡ ሕዝብ፡ እንዘ፡ ይብሉ፡
መኑ፡ የአምር፡ ዮጊ ፤ እመ፡ ይፌውሶ፡ አቡነ፡ ወር
እየ፡ እግዚአብሔር፡ ተአምኖቶሙ ። ወሶቤሃ፡ ፈነ

ዎ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ በስብሐት፡ ዐቢይ፡
 ወአንሥኦ፡ ለውእቱ፡ ወልድ ፤ ወአስተራትዓ፡ እደ
 ዊሁ፡ ወእገሪሁ፡ ወአሮዎ፡ ከመ፡ ዘይብል ። እስኩ፡
 ሩጽ፡ ወልድየ፡ እመ፡ ትክል፡ ረዊ፡ ወረዊጸ፡ ዐር
 ገ፡ (Fol. 187a. 3.) ዲብ፡ መዐርጋት ። ወቆመ፡ ታሕተ፡
 እግረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሶበ፡ ርእዩ፡ ዘን
 ተ፡ ሕዝብ፡ ቅዱሳን፡ ሰብሐዎ፡ ለእግዚአብሔር፡ ወእ
 ስተብዕዕዎ፡ ለአቡሆሙ ። ወውእቱ፡ ወልድ፡ ኢሐረ፡
 ውስተ፡ ሀገሮ ፤ ወተሐፅነ፡ ታሕተ፡ እግረ፡ ቅዱሳን ፤
 ወእምዝ፡ አልቦሶ፡ ልብሰ፡ ምንኩስና፡ አቡነ፡ መር
 ሐ፡ ክርስቶስ ፤ ወሀለወ፡ እስከ፡ ይእዜ ። ጸሎቱ፡ ይዕ
 ቀበነ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓ፡ አ ።

CHAPTER IV.

(Fol. 187b. 1.) ፬ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኮነ፡
እንዘ፡ የሐውር፡ ውስተ፡ ፀብዕ፡ እስክንድር፡ (Fol.
187b. 2.) ንጉሥ፡ አማኅፀኖ፡ ለአቡነ፡ መርሐ፡ ክርስ
ቶስ፡ እንዘ፡ ይብል፡ አንሰ፡ ኢይትአመን፡ በብዝሃ፡
ሠራዊትየ፡ ዘእንበለ፡ ኃይለ፡ ተአምራቲሁ፡ ለአቡ
ነ፡ ተክለ፡ ሃይማኖት፡ ወ (Fol. 187b. 3.) ይእዜኒ፡ ኦኦ
ቡየ፡ ግበር፡ ሊተ፡ ምሕላ፡ ቀዊመክ፡ ውስተ፡ ጸማ

ዕቱ፡ ኅበ፡ ነበረ፡ ቀዳሚ፡ እንዘ፡ ሕያው፡ ውእቱ ።
 ወካዕበ፡ ይቤሎ፡ አቡየ ። ወሶበ፡ ሰምዐ፡ ዘንተ፡ ይ
 ቤሎ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ኦእግዚእየ፡ ንግረ
 ኒ፡ ፍካሬሁ፡ በእንተ፡ ምንት፡ ዘንተ፡ ትቤ ። ወይቤ
 ሎ፡ ንጉሥ፡ ስማዕ፡ ፍካሬሁ፡ ወይ፡ አቡየ፡ ብሂል፡
 ፍሥሐ፡ ዘይከውን፡ ለከ፡ ለእመ፡ ገባእኩ፡ ለከ፡ አ
 ነ፡ በስምክ፡ ያክብረክ፡ ክሎ፡ ዓለም፡ እንዘ፡ (Fol.
 188a. 1.) ይብሉ፡ በጸሎተ፡ አቡነ፡ መርሐ፡ ክርስቶ
 ስ ፤ ገብአ፡ ንጉሥ፡ ወወይ፡ ለአቡየ፡ ብሂል፡ ለእ

መ፡ሞትኩ፡አነ፡በብሔረ፡አረግ፡ይከውን፡ብ
ካይ፤ ወይትበሀል፡በኃቤክ፡ወበኩሉ፡ኢትዮጵያ፡
ወይ፡ሞተ፡ንጉሥ፡ወሶበ፡ሰምዐ፡ዘንተ፡ይቤሎ፡
አቡነ፡ሐር፡ዝኩ፡ተአምረ፡አቡነ፡ተክለ፡ሃይማ
ኖት፡ዘተአመንክ፡ውእቱ፡ያገብአክ፡በሰላም፡
ወሶቤሃ፡ሰዓመ፡ንጉሥ፡፪አብሳሪክ፡እገሪሁ፡ለአ
(Fol. 188a. 2.) ቡነ፡መርሐ፡ክርስቶስ፡በከመ፡ሰዓ
መ፡ካሌብ፡ንጉሥ፡፪ራግዛተ፡ጸማዕቱ፡ለአባ፡ጳ
ንጦሌዎን፤ ወይቤሎ፡ሐር፡ትገብአ፡በሰላም፡እ
ምብሔረ፡ሳባ፡ወበእንተ፡ዝንቱ፡ነገር፡ገብረ፡
ምሕላ፡አቡነ፡ምስለ፡ደቂቁ፡አመ፡ጄወ፤ ለወር
ኃ፡ታኅሣሥ፡እንዘ፡ያነብቡ፡መጽሐፈ፡ገድሉ፡
ለአቡነ፡ተክለ፡ሃይማኖት፡እስመ፡ይእቲ፡ዕለት፡
ዕለተ፡ልደቱ፡ወሰምዐ፡እግዚአብሔር፡ስእለቶ፡
ወፈንዎ፡ለአቡነ፡ተ (Fol. 188a. 3.) ክለ፡ሃይማኖት፡
ውስተ፡መካኑ፡ከመ፡ያእምሩ፡ውሉዱ፡ከመ፡ዐ
ርገ፡ስእለቶሙ፡ወሀሎ፡፩ብእሲ፡ምስሌሆሙ፡
ዘቦ፡ጋኔን፡ወሶበ፡ርእዮ፡ለአቡነ፡ተክለ፡ሃይማ
ኖት፡ተሠርገዎ፡በብርሃን፡ዐቢይ፡ወውስተ፡እዴ
ሁ፡ሀሎ፡በትረ፡ወርቅ፡ዘርእሱ፡ማዕተበ፡መስቀ
ል፡ፈርሀ፡ወደንገጸ፡ውእቱ፡ጋኔን፡አውደቆ፡ወ
አስተራገጸ፡ወክልሀ፡በዐቢይ፡ቃል፡እንዘ፡ይብ
ል፡አተክለ፡ሃይማኖት፡ኢትዝብ (Fol. 188b. 1.) ጠ
ኒ፡በበትርክ፡ዘወርቅ፡ወዝንቱ፡ብርሃነ፡ልብስክ፡
አደንገ፡ለልዩ፡እወዕእ፡በርእስዩ፡ወአቡነሂ፡
ይጌሥጸ፡ወይዘብጦ፡በበትሩ፡ከመ፡ይፃእ፡ፍጡ
ነ፡ወጋኔን፡ይኬልሀ፡እንዘ፡ይብል፡አተክለ፡ሃይ
ማኖት፡ለእመ፡ኢተአምነኒሁ፡እምሐል፡ለክ፡ተ
ፍጻሜተ፡መሐላዩ፡ወዝ፡ውእቱ፡ወጸውዐ፡ስመ፡
አርዌ፡ዘኢይበልዎ፡መሐለ፡እንዘ፡ይብል፡ወለ
እመ፡ተመዩጥኩ፡ኪያሁ፡ያብልዓኒ፡ወዘንተ፡
(Fol. 188b. 2.) ብሂሎ፡ወዕአ፡ጋኔን፡ወሶበ፡ርእዮ፡
ዘንተ፡መንክረ፡ይቤሎሙ፡አቡነ፡መርሐ፡ክርስቶ
ስ፡ለውሉዱ፡ስምዐ፡ውሉድዩ፡ናሁ፡ሰማዕክሙ፡
ወርኢክሙ፡በአዕይንቲክሙ፡ዛቲ፡ዕለት፡ዕለተ፡
ልደቱ፡ለአቡነ፡ተክለ፡ሃይማኖት፡በዛቲ፡ዕለት፡
ሠረቀ፡ለነ፡ኮከብ፡ብሩህ፡ዘመርሐነ፡ኅበ፡ጸሐዩ፡
ጽድቅ፡ዘበአማን፡ኢዩሱስ፡ክርስቶስ፡ወበዛቲ፡

ዕለት፡ዐርገት፡ጸሎትነ፡ኅበ፡እግዚአብሔር፡በዕ
ለተ፡(Fol. 188b. 3.) ልደቱ፡ለአቡነ፡ተክለ፡ሃይማኖ
ት፡ወይእዜኒ፡ይተንብል፡ሎቱ፡ለአቡነ፡ጴጥሮስ፡
ከመ፡ይኩን፡ፍሥቀ፤ ወሰላም፡በመዋዕለ፡ሢመ
ቱ፡ወኢይመሥጥ፡ተኩላ፡መሣጢ፡ርጉም፡፩እ
መርዔቱ፡ለዓለመ፡ዓለም፡አሜን፡ወኮነ፡ኩሉ፡
ዘሰማዕነ፡ወዘርኢነ፡ዘገብሮ፡ለዝንቱ፡አቡነ፡ተክ
ለ፡ሃይማኖት፡ተአምራት፡በደብረ፡ሊባኖስ፡ዘኢ
ይትከሀል፡ይኩልቀሞ፡ወይንግርዎ፡በበገጹ፡አን
ትሙኒ፡ዘኅ (Fol. 189a. 1.) ዱር፡ላዕሌክሙ፡መንፈ
ስ፡ቅዱስ፡ትትናገርዎ፡በበይናቲክሙ፡እስፍንተ፡
ንጽሕፍ፡ዘገብረ፡ተአምራተ፡ላዕለ፡ሕያዋን፡ወ
ምውታን፡ወቦ፡እለ፡ይቤሉ፡መጽአ፡ኅቤነ፡አ
ቡነ፡ተክለ፡ሃይማኖት፡በራእዩ፡ሌሊት፡ወአብአ
ነ፡ውስተ፡ቤተ፡ክርስቲያን፤ ወይቤለነ፡ርእዮ፡ው
ሉድዩ፡ለነ፡ሕንጹሃ፡ወስነ፡ጸጉጉሃ፡ለዛቲ፡ሀገ
ርዩ፡ምድራዊት፤ ንዑ፡ዝዩ፡ከመ፡ትንበሩ፡ወከ
ዕበ፡አርእዩክሙ፡(Fol. 189a. 2.) እንተ፡ትኔይስ፡ሀ
ገርዩ፡ወረከብነ፡ኩሎ፡ዘአርአዩነ፡በራእይ፡ቦእ
ለ፡ይቤሉ፡ሶበ፡ፈቀደነ፡ለሐዊር፡ውስተ፡ካል
እ፡ሀገር፡ከመ፡ንንበር፡መጽአ፡ኅቤነ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡በራእዩ፡ሌሊት፡ነሥአነ፡ወአብ
አነ፡ውስተ፡ዛቲ፡ቤተ፡ክርስቲያን፡ወአርአዩነ፡
አዕማደ፡ዘመቅደስ፡ከዊኖ፡ዘወርቅ፡ወዘአዕናቀ፡
ወዓምድ፡ዘቅኒ፡መልዐልት፡ከዊኖ፡ዘወርቅ፡ወአም
ደ፡ዘምቅዎም፡ከዊኖ፡(Fol. 189a. 3.) ዘብሩር፡ወአ
ምድ፡ዘአፍአ፡ከዊኖ፡ዘብርት፤ ወይቤለነ፡ርእዮ፡
ውሉድዩ፡በአይቲ፡ትረከቡ፡ዘከመዝ፡ንበሩ፡በዝ
ዩ፡ወቦ፡እለ፡ይቤሉ፡ሶበ፡ኢክህልነ፡ረኅበ፡ወ
ጽምዓ፡ወዕርቃነ፡ተራከብነ፡በፍኖት፡አቡነ፡ተክ
ለ፡ሃይማኖት፡እንዘ፡ነሐውር፡ውስተ፡ካልእ፡ሀ
ገር፤ ወይቤለነ፡አይቲኑ፡ተሐውሩ፡ውሉድዩ፡በ
እንተ፡መኑ፡ቆምኩ፡በዛቲ፡መካን፡ብዙኃ፡አዝ
ማነ፤ እስክ፡ተሰብረት፡አሐቲ፡እግርዩ፡አኮነ፡በ
እን (Fol. 189b. 1.) ቲኢክሙ፡ኅደጉ፡መብልዓ፡ወመ
ስቲ፡ወአራዘ፡አኮነ፡በእንቲኢክሙ፡ከመ፡ትት
ዓገሡ፡ሶበ፡ይመጽእ፡ላዕሌክሙ፡ረኅበ፡ወጽም
ዕ፡ተዘከሩ፡ኪያዩ፡ወቦ፡እለ፡ይቤሉ፡መጽአ፡አ

ቡነ፡ ተክለ፡ ሃይማኖት፡ እኒዞ፡ ኅብስተ፡ ወይቤለነ፡
ንሥኡ፡ ብልዑ፡ ወማየኒ፡ ዘእማየ፡ ገነት፡ አስተየ
ነ። ወእምይእቲ፡ ዕለት፡ ኀይገነ፡ ረኅብ፡ ወጽምዕ፡
ወቦ፡ እለ፡ ይቤሉ፡ ሶበ፡ ተእኅዝነ፡ በሕማመ፡ ብድ
ብድ፡ መጽአ፡ ኀቤነ፡ አቡነ፡ ተክለ፡ ሃይማ (Fol.
189b. 2.) ኖት። ከመ፡ ብእሲ፡ ሐኪም፡ እኒዞ፡ መጥ
ባሕተ፡ በጥሐነ፡ ወእውዕአነ፡ ነሎ፡ ደዌ፡ ቍስላቲ
ነ። ወቦ፡ እለ፡ ይቤሉ፡ እምድኅረ፡ ቀረብነ፡ ለመዊ
ት፡ በካልእ፡ ደዌ፡ መጽአ፡ ኀቤነ፡ አቡነ፡ ተክለ፡ ሃ
ይማኖት፡ አጥመቀነ፡ ወረሰየነ፡ ሕያዋነ። ወቦ፡ እ
ለ፡ ይቤሉ፡ ሶበ፡ ትወዕእ፡ ነፍስነ፡ መጽአ፡ ኀቤነ፡

አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤለነ፡ ኢትፍርሁ፡
ውሉድየ፡ ወናሁ፡ መጸእኩ፡ ለቀበላክሙ፡ ትነብሩ፡
ውስተ፡ እን (Fol. 189b. 3.) ተ፡ ትኔይስ፡ ሀገር፡ ኀበ፡
እነብር፡ አቡክሙ፡ ወለእመኒ፡ ትብሉኒ፡ ወትኤዝ
ዙኒ፡ አአበውየ፡ ወአኃውየ፡ ወፍቁራንየ፡ በከመ፡
አእመርነ፡ ንሕነ፡ ከመ፡ ያእምርም፡ ነሎ፡ ዓለም፡
ይጸሐፍ፡ ከዕበ፡ ንጽሐፍ፡ በካልእ፡ መጽሐፍ፡ ወ
ባሕቱ፡ እምይእዜስ፡ ንፈቅድ፡ ንጽሐፍ፡ ለክሙ፡
ተአምራተ፡ ዘኢሰማዕክሙ፡ ከመ፡ ትሰምዑ፡ ዘገ
ብሮ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በካልእ
ት፡ አሀጉር።

CHAPTER V.

(Fol. 190a. 1.) ፪ ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወኮ
ነ፡ በምድረ፡ ግራ (Fol. 190a. 2.) ርያ። ወሀለዉ፡ ሰብ
እ፡ እንተ፡ ምዕራቢሃ፡ ለደብረ፡ ሊባኖስ፡ በሀገር፡
እንተ፡ ትሰመይ፡ ለክሳ፡ እለ፡ ይገብሩ፡ ተዝካሮ፡ ለ
አቡነ፡ ተክለ፡ ሃይማኖት፡ ለለወር (Fol. 190a. 3.) ኅ፡
ወኮነ፡ ቤቶሙ፡ ታሕተ፡ ቀልቀል። ወወረደ፡ እብ
ነ፡ ጸላዕ፡ ዐቢይ፡ ውስተ፡ ቤተ፡ አሐቲ፡ ብእሲት፡
ዘአስተዳለወት፡ ለበዐለ፡ ልደቱ፡ ለአቡነ፡ ወሶበ፡
ሰምዐት፡ ነኰርኳረ፡ እብነ፡ ወዕአት፡ አፍአ፡ ወጸ
ርሐት፡ በዐቢይ፡ ቃል፡ እንዘ፡ ትብል፡ አአቡየ፡ ተ
ክለ፡ ሃይማኖት፡ ፈኑ፡ እደከ፡ ወአድኅን፡ ጽሕርተ፡
ከመ፡ ኢይትከዐው፡ ድፍድፍ፡ ዘአስተዳለውክም፡
ለበዐለ፡ ልደትከ። ወዘእንበለ፡ ትፈጽም፡ ጸሎታ፡
ወረደ፡ (Fol. 190b. 1.) እብነ፡ ጸላዕ፡ ውስተ፡ ቤታ፡ ወ
ነሰተ፡ ነሎ፡ ወኢያትረፈ፡ ምንተኒ፡ ወለውእቱሰ፡
ጽሕርት፡ ኢሰፀሮ፡ ዘእንበለ፡ ፩ እዝነ፡ ወኢተክዕ
ወ፡ ዘነበረ፡ ውስቲቱ፡ ድፍድፍ፡ ከመ፡ ያርኢ፡ ት
እምርተ፡ አቡነ፡ ወካዕበ፡ ዓዲ፡ ስምዑ፡ ንንግርክ

ሙ፡ ከመ፡ ኢትበሉ፡ ለምንት፡ ዘኢያድኃነ፡ ቤታ፡
እንዘ፡ ያድኅን፡ ጽሕርተ፡ ወይእቲኒ፡ ኢሰአለቶ፡ በ
እንተ፡ ቤታ፡ አላ፡ በእንተ፡ ጽሕርት። ወውእቱሂ፡
ዕብነ፡ ጸላዕ፡ ለእመ፡ (Fol. 190b. 2.) ይፈልስ፡ በትእዛ
ዘ፡ እግዚአብሔር፡ ወፈለሰ፡ በከመ፡ ነሎሙ፡ አድ
ባር፡ እለ፡ ይፈልሱ፡ ኀበ፡ አንጸረ፡ ፍኖቱ፡ ወረደ።
ወወረደ፡ ኢከዐው፡ ንዋየ፡ አቡነ፡ ዐቢይ፡ ተአምራ
ተ፡ ገብረ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እብነ፡
ጸላዕ፡ ዐቢይ፡ ገድገደ፡ ጽኑዓ፡ ዘተተክለ፡ ዲበ፡ ም
ድር፡ መጠነ፡ እመት፡ ወጠፈረ፡ ቤት፡ ጽኑዓ፡ ዘአ
ጽንዕም፡ በአሕባል። ወዓዲ፡ በሰርዌ፡ ወበሰዋቅ፡ ኪ
ያሁ፡ ደምሲሶ፡ ፩ ልሕነ (Fol. 190b. 3.) ተ፡ ዘተገብ
ረ፡ እምጸበለ፡ ምድር፡ ዘፍጡነ፡ ይከውን፡ ስብረቱ፡
ዘነበረ፡ በውሣጢሁ፡ ንዋይ፡ ትማልም፡ ድኒኖ፡ በ
ዛቲ፡ ዕለት፡ ሰትይም፡ ሰብአ፡ ማኅበር፡ እንዘ፡ ያነክ
ሩ፡ ለእግዚአብሔር፡ ሥልጣኖ። ዘይገብር፡ በእንተ፡
ቅዱሳኒሁ፡ ኃይለ፡ አድኃኖ። ጸሎቱ፡ ወበረከቱ፡
የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡
ዓለም፡ አሜን።

CHAPTER VI.

(Fol. 191a. 1.) ፪ ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡

ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወኮ
ነ፡ በምድረ፡ ግራርያ፡ በሀገር፡ እንተ፡ (Fol. 129a. 2.)

ትሰማይ፡ የደፍና፡ እንተ፡ ትነጥፍ፡ አሐቲ፡ ብእሲ
ት፡ ለበዐለ፡ ልደተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወነ
ገርዋ፡ ከመ፡ መጽሐ፡ ወዐልያነ፡ ንጉሥ፡ በርብሩ፡
ቤታ፤ ወሶበ፡ ሰምዐት፡ ይ (Fol. 191a. 3.) እቲ፡ ብእሲ
ት፡ ታሎሙ፡ እንዘ፡ ይጸርሐ፡ ከመ፡ ይባኢ፡ ውስ
ተ፡ ቤታ፡ ጸርሐት፡ እንዘ፡ ትብል፤ አአቡየ፡ ገባሪ፡
ተአምር፡ ሠውረኒ፤ የጥም፡ ወሰውሮ፡ ለዝንቱ፡ ነፋ
ሉ፡ ሸዋ፡ ዘአስተዳለውክዎ፡ ለበዐለ፡ ልደትከ፤ ሰብ
አ፡ ማኅበርሂ፡ ከመ፡ ኢይበሉ፡ ዘንትአመኖ፡ ንሕ
ነ፡ ከመ፡ ያድኅነነ፡ እምኃያድያን፤ ይእዚሰ፡ ኢክህ
ለ፡ አድኅኖ፡ ዘተገብረ፡ ለበዐለ፡ ልደቱ፡ ወእምድ
ኅረዝ፡ ቦኢ፡ እሉ፡ በርባርያን፡ ወመ (Fol. 191b. 1.)

ልዑ፡ ውስተ፡ ቤታ፡ ወተሠወረት፡ በቅድሚያሁሙ፡
ወኢነጸርዋ፡ ወኢላሰዋ፡ ዘሀሎ፡ ምሉአ፡ ውስተ፡
ቤታ፡ ወባሕቱ፡ ይጸንዎሙ፡ ምዝር፡ ወኢይፊእይ
ዎ፡ በአእይንቲሆሙ፤ ወይትመየጡ፡ ለፌ፡ ወለፌ፡
ወምዕረኒ፡ ይገፍዕዋ፡ ለይእቲ፡ ብእሲት፡ እንዘ፡ ይ
በውኡ፤ ወይወፅኡ፡ ወይእቲሰ፡ ትፊእየሙ፡ ወይ
መስላ፡ ከመ፡ ዘይእኅዝዋ፡ ፍጡነ፡ ወእሙንቱሰ፡
ኢይፊእይዋ፤ ወከመዝ፡ ከዊኖ፡ በተአምረ፡ አቡነ፡
(Fol. 191b. 2.) ተክለ፡ ሃይማኖት፡ ሶበ፡ ኢረከቡ፡ በር
ባርያን፡ ምንተኒ፡ ሐሩ፡ ፍኖቶሙ፡ ጸሎቱ፡ ወበ
(Fol. 191b. 3.) ረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡
ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER VII.

፯ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎ
ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይ
ማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወከነ፡ በምድረ፡
ግራርያ፡ አሐቲ፡ ብእሲት፡ እንዘ፡ ት (Fol. 192a. 1.) ገ
ብር፡ ሰዋ፡ ለበዐለ፡ ልደተ፡ አቡነ፡ ተክለ፡ ሃይማኖ
ት፡ ሐመት፡ ግብተ፡ ወአኅዘ፡ ትክቶ፡ አንስት፡ ወ
ኢተክህላ፤ ከመ፡ ታብእ፡ ማየ፡ ባሕታዊት፡ ይእቲ፡
ዘአልባቲ፡ ወለት፡ ወኢወልድ፡ ወጸለየት፡ እንዘ፡
ትብል፤ አገባሪ፡ ተአምር፡ አቡየ፡ አምጽእ፡ ሊተ፡
ሰብአ፡ ከመ፡ ያምጽእ፡ ማየ፤ ወከመ፡ ያስተዳሉ፡
ለበዐለ፡ ልደትከ፤ ወእምድኅረዝ፡ ገብአ፡ ምታ፡ እ
ምኅበ፡ ወፈረ፤ ወትቤሎ፡ ሐር፡ አምጽእ፡ (Fol.
192a. 2.) ቀሱተ፡ እምነ፡ ማእለልት፤ ወለእመረከብ
ከ፡ ሰብአ፡ ሰአሎ፡ ከመ፡ ያምጽእ፡ ሊተ፡ ማየ፤ ወ

በዊአ፡ ውስተ፡ ማዕለልት፡ ረከብነ፡ ዓይነ፡ ማይ፡
እንዘ፡ የዐርግ፡ ወይፈለፍል፤ ወዘንተ፡ ርእዮሙ፡ አ
ንከሩ፡ ወተደሙ፡ ወእምዝ፡ አስተዳለው፡ ውእቱ፡
ብእሲ፡ እንዘ፡ ታርእዮ፡ ብእሲቱ፡ ወሶበ፡ ፈጸሙ፡
አስተዳልዎ፡ ኢተረክበ፡ ዓይነ፡ ማይ፡ በዕለተ፡ ይነ
ጥፉ፡ ዘተክሥተ፡ ወሰዋሁኒ፡ ኮነ፡ ፈድፋድ፡ ወተ
ኃጥ፡ (Fol. 192a. 3.) ኅበ፡ ያነብርዎ፤ ወከነ፡ ጥቀ፡ ጥ
ዑመ፡ ሚሰ፡ ወይነ፡ ዐቢየ፡ ተአምረ፡ ገብረ፡ አቡ
ነ፡ ተክለ፡ ሃይማኖት፡ በዕለተ፡ ያስተዳልውዎ፡ ት
ማልም፤ ወይነጥፍዎ፡ ሶበ፡ ተኃጥአ፡ ማየ፡ ዘያመ
ጽእ፡ ማየ፡ እምነ፡ ማዕለልት፡ ዓይነ፡ ማይ፤ አው
ፂአ፡ ዘይትነጠፍ፡ ቦቱ፡ ሰብአ፡ ማኅበር፡ ሰትይዎ፡
እንዘ፡ ያነክርዎ፤ ወያስተበዕዕዎ፡ ጸሎቱ፡ ይዕቀብነ፡
ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER VIII.

(Fol. 192b. 1.) ፰ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወከነ፡
በምድረ፡ ከ (Fol. 192b. 2.) ተታ፡ በሀገር፡ እንተ፡ ት
ሰመይ፡ የከውሳ፡ በዕለተ፡ ዕረፍቱ፡ ለአቡነ፡ ተክለ፡
ሃይማኖት፡ አብኢ፡ ነፋሎሙ፡ ሰብአ፡ ሀገር፡ ማየ፡

ጸሎት፡ ከመ፡ ይትነበብ፡ ላ (Fol. 192b. 3.) ዕሌሁ፡ መ
ጽሐፈ፡ ገድሉ፡ ወሶበ፡ ተፈጸመ፡ ወሰዱ፡ ነፋሎ
ሙ፡ ኅበ፡ ቤቶሙ፡ ወአሐቲኒ፡ ወለት፡ እምኒሆሙ፡
ነሥአት፡ ቀሱታ፡ እምኅበ፡ አንበረቶ፡ ወጸረት፡ በ
መታክፍቲሃ፡ ወአኅዘት፡ ከመ፡ ትሐር፡ ወእንዘ፡
ተሐውር፡ አንጠብጠበ፡ እምኢፈ፡ ቀሱታ፡ ላዕለ፡

አልባሲ፡፡ ወላዕለ፡ አእጋሪ፡ ወተመይጦት፡ ለፌ፡
 ወለፌ፡፡ ወኢያእመረት፡ እምነበ፡ ተከዕወ፡ ላዕሌ፡፡
 ወይቤልዋ፡ ለምንት፡ ማሰ (Fol. 193a. 1.) ንኪ፡ በቅብ
 ዓ፡ ንሒ፡፡ ወካዕበ፡ ይቤልዋ፡ እስኩ፡ ጠይቂ፡ ለ
 እመ፡ ቆምኪ፡ ታሕተ፡ ምታ፡ ዘቤተ፡ ክርስቲያን፡፡
 ወትቤሎሙ፡ አልቦ፡ ዘቆምኩ፡፡ ወእምዝ፡ ነጻረ፡ ፩
 ብእሲ፡ ውስተ፡ አፈ፡ ቀሱታ፡፡ ወርእየ፡ ከዊኖ፡ ቅ
 ብዓ፡ ዘይት፡ ፍጹመ፡ ወሶበ፡ ርእየ፡ ዘንተ፡፡ ይቤል
 ዋ፡ ለዛቲ፡ ወለት፡ ሠረቀት፡ ንሒ፡፡ ዘቤተ፡ ክርስ
 ቲያን፡ እንዘ፡ ትፀውር፡ ቀሱታ፡፡ ወይቤልዋ፡ ለዓ
 ቃቢ፡ ቤተ፡ ክርስቲያን፡ ነጽር፡ (Fol. 193a. 2.) እስኩ፡
 ለእመ፡ ተሠርቀ፡ ወነጸረ፡ ነሎሙ፡ አልቦ፡ ዘተሠ
 ርቀ፡ ማኅቶት፡ ዘቤተ፡ ክርስቲያን፡፡ ወእምዝ፡ ተጋ
 ብኡ፡ ከሀናት፡ ነሎሙ፡ ወርእይዋ፡ ለማየ፡ ቀሱት፡
 ከዊኖ፡ ቅብዓ፡ ዘይት፡ ፍጹመ፡፡ አንከሩ፡ ወተደሙ፡
 ወይቤ፡ ፩ እምኔሆሙ፡ አንሰ፡ ነበርኩ፡ ቀዊምየ፡ አ
 ንጻረ፡ ዛቲ፡ ወለት፡ ወቀሱት፡ እንዘ፡ እሰምዕ፡ መ
 ጽሐፈ፡ ገድሎ፡፡ ለአቡነ፡ ርኢኩ፡ እመልዕልተ፡ ጽ

ርሐ፡ ቤተ፡ ክርስቲያን፡ እንዘ፡ ያንጠበጥ (Fol. 193a. 3.)
 ብ፡ ውስተ፡ አፈ፡ ቀሱት፡ ከመ፡ ነጠብጣብ፡ አንሰ፡
 ተሐዘብኩ፡ ከመ፡ ተሰቀረ፡ ዝንቱ፡ ቤት፡ ወመስለ
 ኒ፡ ነጠብጣብ፡ ክረምት፡፡ ወእምዝ፡ ተጋብኡ፡ ነሎ
 ሙ፡ ድውያን፡ ዘለሰዚአሁ፡ ደዌሆሙ፡፡ ወተቀብዑ፡
 እምይእቲ፡ ቅብዓ፡ ዘይት፡ ወሐይዉ፡ ሶቤ፡ እምደ
 ዌሆሙ፡ ወአንበርዋ፡፡ ለይእቲ፡ ቅብዓ፡ ዘይት፡ ከ
 መ፡ ትኩን፡ ፈውሳ፡ ለእለ፡ ይትቀብኡ፡ እምኔሃ፡፡
 ወሀለወት፡ እስከ፡ ዮም፡ እንዘ፡ ትፈውስ፡፡ ሶበ
 (Fol. 193b. 1.) ሰ፡ ጸሐፍነ፡ ነሎ፡ በከመ፡ አይደዑነ፡
 ሰብአ፡ ይእቲ፡ ሀገር፡ ዘከመ፡ ሀይዉ፡ ድውያን፡ እ
 ምኖኃ፡ ነገሩ፡፡ ይእዜኒ፡ ይቅብዓነ፡ ቅብዓ፡ መንክ
 ራቲሁ፡ ለእለ፡ ተጋባዕነ፡ ከመ፡ ንንግር፡ በዐለ፡ ል
 ደቱ፡፡ (Fol. 193b. 2.) ወፈድ፡ፋደሰ፡ ለእለ፡ ንሰምዕ፡
 መጽሐፈ፡ ተአምራሁ፡ እንበለ፡ ተዋክቶ፡፡ ጸሎቱ፡
 ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖ
 ት፡ ለዓለመ፡ ዓለመ፡ አሜን፡፡

CHAPTER IX.

(Fol. 193b. 3.) ፱ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡፡ ወኮነ፡ በምድ
 ረ፡ ሙገር፡ ተበሀሉ፡ በበይናቲሆሙ፡ ሰብአ፡ ይእ
 ቲ፡ ሀገር፡፡ ንዑ፡ ንግበር፡ ተዝካሮ፡ ለአቡነ፡ ተክለ፡
 ሃይማኖት፡ ለለወርኅ፡ እስመ፡ ዝንቱ፡ ሐዋርያነ፡
 ወመምህርነ፡ ወኅብሩ፡ በዝንቱ፡ ምክር፡ ነሎሙ፡
 ወ፩እምኔሆሙ፡ ይቤ፡ አንሰ፡ ኢይትከሀለኒ፡ ዘእን
 በለ፡ እግበር፡ ም (Fol. 194a. 1.) ስለ፡ ብእሲትየ፡ እስ
 መ፡ ይእቲ፡ ሐረት፡ ውስተ፡ ቤተ፡ እማ፡፡ ወይቤል
 ዎ፡ ሚላዕሌከ፡ አኮነ፡ ርእሳ፡ ለብእሲት፡ አንተ፡ በ
 ከመ፡ ይቤ፡ ሐዋርያ፡፡ ወእንዘ፡ ትገብር፡ ሠናየ፡ በ
 እንቲአከ፡፡ ወበእንቲአሃ፡ ኢትጸልዕ፡ ይእቲስ፡፡ ወ
 አዘዝዎ፡ በዘይገብር፡ ዕለቶ፡፡ ወአስተጻለወ፡ ውእቱ፡
 ብእሲ፡ ብዙኃ፡ ሐሪጸ፡ ወአብሐአ፡ ብሁአ፡፡ ወእም
 ዝ፡ ገብአት፡ ይእቲ፡ ብእሲት፡፡ ወነገራ፡ ምታ፡ ነሎ
 ሎ፡ ዘከመ፡ ኮነ፡ ወሰሚዐ፡ ተም (Fol. 194a. 2.) ዐቶ፡፡

ወትቤሎ፡ አንሰ፡ ኢየአምሮ፡ ለዘትቤ፡ ተክለ፡ ሃይ
 ማኖት፡ ወለዝንቱኒ፡ ለዝ፡ ወለዝ፡ ንገብር፡፡ ወካዕ
 በ፡ ትቤሎ፡ ሐር፡ በሎሙ፡ አንሰ፡ ኢይትከሀለኒ፡፡
 እስመ፡ አልብየ፡ እክል፡ ወብሀሎሙ፡ ከማሁ፡ ወእ
 ምዝ፡ ረሰየ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ለውእቱ፡
 ብሁእ፡ ነሎሐ፡ እንስሳ፡፡ ወሶበ፡ ርእየት፡ ይእቲ፡
 ብእሲት፡ ዘንተ፡ ተአምረ፡ እምብዝኃ፡ ኃፍረታ፡
 ደፈነቶ፡፡ በውሣጢ፡ ቤታ፡ ወሀለወት፡ አሐቲ፡ ብእ
 (Fol. 194a. 3.) ሲት፡ ጎረ፡ ቤታ፡ ለይእቲ፡ ብእሲት፡
 ወብዙኃ፡ ታፈቅሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወ
 ትገብር፡ ተዝካሮ፡ አስተርአያ፡ ገሀደ፡ ከዊኖ፡ ምስ
 ለ፡ ብዙኃን፡ ቅዱሳን፡፡ ወይቤላ፡ ሐሪ፡ በሊያ፡ ለዛ
 ቲ፡ ጎረ፡ ቤትኪ፡ አውዕኢአ፡ ዘኃባእኪ፡ በውሣጢ፡
 ቤትኪ፡ ይርአይዎ፡ ነሎ፡ ሰብአ፡ ከመ፡ ይትአኩ
 ት፡ ስመ፡ አምላኪየ፡፡ ወሰሚዓ፡ ዘንተ፡ ይእቲ፡ ብ
 እሲት፡ ትቤሎ፡ ለ፩እምቅዱሳን፡ እንዘ፡ ትርእድ፡
 ኦእግዚእየ፡ ንግረኒ፡ ሶበ፡ (Fol. 194b. 1.) ትቤለኒ፡ ይ

እቲ፡ ብእሲት፡ መኑ፡ ለአከኪ፡ እፎ፡ እቤላ፡ ወይቤ
ላ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በሊ፡ ወእምድኅረ፡
ይቤላ፡ ዘንተ፡ ተስወረ፡ እምቅድሚሃ ። ወእምዝ፡
ሐረት፡ ይእቲ፡ ብእሲት፡ እንዘ፡ ትረውፅ ፤ ወትቤ
ላ፡ ስምዒ፡ እኅትየ፡ በዛቲ፡ ሰዓት፡ ተጋብኡ፡ ኅቤ
የ፡ ሠራዊተ፡ መነኮሳት፡ ተሠርጊዎሙ ፤ በዘዘዚአ
ሁ፡ አልባስ፡ ወራእየ፡ ገጸሙ፡ ሥዕለ፡ ዘቤተ፡ ክር
ስቲያን፡ ይመስል፡ ወማዕከሌሆሙ፡ ሀሎ፡ አቡነ፡
ተክለ፡ ሃ (Fol. 194 b. 2.) ይማኖት ። ወይእዜኒ፡ ስም
ዒ፡ እኅትየ፡ ይቤለኪ፡ ዝኩ፡ አቡነ፡ አውፅኢአ፡
ዘሀሎ፡ ውስተ፡ ውሣጤ፡ ቤትኪ ፤ ከመ፡ ይትአከ
ት፡ ስመ፡ አምላኪየ ። ወሰሚዐ፡ ዘንተ፡ ነገረ፡ ደን
ገፀት፡ ወትቤላ፡ በኃፍረት፡ ሐረ፡ ውስተ፡ ቤትኪ፡
አንሰ፡ ምንትኒ፡ ኢሀሎ፡ በውሣጤ፡ ቤትየ ። ወእ
ምዝ፡ ተንሥኡት፡ ይእቲ፡ ብእሲት፡ ወሮጸት፡ ውስ
ተ፡ ቤተ፡ ክርስቲያን፡ ጸዊራ፡ ዕጣነ፡ ወመኃትወ ።
ወትቤሎሙ፡ ኦአበውየ፡ ከህናት፡ (Fol. 194 b. 3.) በዝ
ንቱ፡ አስተስርአዩ፡ ሊተ ፤ እስመ፡ ገበርኩ፡ ዐቢየ፡

ኃጢአተ ፤ ወዘእንበለ፡ ትፈጽም፡ ነገራ፡ አስተርአ
ያ፡ ካዕበ፡ ለይእቲ፡ ብእሲት፡ አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ በከመ፡ ቀጻሚ፡ ከዊኖ፡ ምስለ፡ ብዙኃን፡ እ
ምቅዱሳን ፤ ወአኅዛ፡ ከሳዳ፡ ወተክላ፡ በሥዕርተ፡ ር
እሳ ፤ ወእምህየ፡ አውፅአ፡ ውስተ፡ አፍኦ ፤ ወይቤ
ላ፡ አኮኑ፡ እቤለኪ፡ አውፅኢአ፡ ዘሀሎ፡ ምስሌ
ኪ፡ ይትአኩት፡ ስመ፡ አምላኪየ ። ወይእዜኒ፡ ሐ
(Fol. 195 a. 1.) ር፡ ወአምጽኢ፡ ዝየ፡ በጉጉዓ ። ወከ
ህናትሰ፡ ኢይፊኢይዎ፡ ዘእንበለ፡ ይእቲ፡ ብእሲት ፤
ወእምዝ፡ ሮፀት፡ ፍጡነ፡ ወአውፅአት፡ ዘኅብአት፡
በውሣጤ፡ ቤታ ፤ ወአርአየት፡ ለካህናት ። ወነገረዮ
ሙ፡ ነሎ፡ እምጥንቱ፡ እስከ፡ ተፍጻሚቱ፡ ዘከመ፡
ኮነ ፤ ወርእዮሙ፡ ብሁኦ፡ ዘከመ፡ ኮነ፡ ነሎ፡ እን
ስሳ፡ በተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ አእ
ኩትዎ፡ ለዘይገብር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ ።
ጸሎ (Fol. 195 a. 2.) ቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡
ገብሩ፡ ተክ (Fol. 195 a. 3.) ለ፡ ሃይማኖት፡ ለዓለመ፡
ዓለም፡ አሜን ።

CHAPTER X.

፲ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎ
ቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይ
ማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወሀለወት፡ ብእ
ሲት፡ ኅሪት፡ በአሐቲ፡ ሀገር፡ ዘትገብር፡ ተዝካሮ፡
ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወኮነ፡ በ፩ዕለት፡ ከመ፡
ታብስል፡ ኅብስተ፡ ለተዝካ (Fol. 195 b. 1.) ር፡ ዝኩ፡
አቡነ፡ ብፀ-ፅ፡ ወአንደደት፡ ብዙኃ፡ ዕፀወ፡ በውሣ
ጤ፡ እቶን ፤ ወእስከ፡ ይወርድ፡ ፍሕመ፡ እሳ፡ ትሐረ
ዮ፡ ከመ፡ ታስተዳሎ፡ ብሐኦ፡ ወሐሪፀ ፤ ወኅደገት፡
በህየ፡ ሕፃና፡ ንዑስ ፤ ወሶበ፡ ተመይጠት፡ ኢረከበ
ዮ፡ ወሮፀት፡ ለፌ፡ ወለፌ፡ እንዘ፡ ተኃሥሥ፡ ሕፃ
ና ። ወትቤ፡ አይቲኑ፡ ሐረ፡ ሕፃንየ፡ ሶበ፡ ኢኮነ፡
ሊተ፡ አራዊት፡ በልዕዎ፡ ወሚመ፡ ከለባት፡ በልዕ
ዎ፡ ለሕፃንየ ። ወእምዝ፡ ሶበ፡ ኃጥኦት፡ አሠሮ፡ አ
ድነነት፡ (Fol. 195 b. 2.) ርእሳ፡ ውስተ፡ አፈ፡ እቶን፡
ቀዊማ፡ እምርኅቅ ። ወርእዮዮ፡ ለሕፃና፡ ወትቤ፡
ምስሌየ፡ ነጸሮ፡ በማእከለ፡ ፍሕመ፡ እሳት ። ወከል

ሀት፡ በዐቢይ፡ ቃል፡ እንዘ፡ ትብል፡ ኦአቡነ፡ ተክ
ለ፡ ሃይማኖት፡ ፈቀድከኑ፡ ከመ፡ ይብልዎ፡ እሳት፡
ለሕፃንየ፡ ሚላዕሌየ፡ ዘፈቀድከ፡ ግበር ። ወፈቀዱ፡
ካልአን፡ ከመ፡ ያውፅእዎ፡ ከኢዎሙ፡ ማየ ። ወት
ቤሎሙ፡ እሙ፡ ኅደጉ፡ ወኢታውፅእዎ፡ እፈትኖ፡
ለዝኩ፡ ብፀ-ፅ፡ አቡየ፡ አንሰ፡ ኢይ (Fol. 195 b. 3.) ት
አመኖ፡ ከመ፡ ያድኅነኒ፡ እምእሳተ፡ ምድር፡ ባሕቲ
ቱ፡ እትአመኖሰ፡ ከመ፡ ያድኅነኒ፡ እምእሳተ፡ ሰማ
ይ ። ወእምዝ፡ ቆሙ፡ እምርኅቅ ፤ ወርእዮዎ፡ ለሕ
ፃን፡ እንዘ፡ ያንፈርእፅ፡ በማእከለ፡ እሳት፡ በእደዊ
ሁ፡ እኒዘ፡ እሳተ፡ እንዘ፡ ይዘፍን፡ በከመ፡ ልማዱ፡
ወእምዝ፡ ቀጽብዎ፡ ለሕፃን፡ ከመ፡ ይፃእ፡ ወከመ፡
ይግድፍ፡ እሳተ፡ ዘሀሎ፡ ውስተ፡ እዴሁ ፤ ወወፅአ፡
ኅቤሆሙ፡ እንዘ፡ ይድኅክ፡ በእደዊሁ፡ ወበእገራሁ፡
ወ (Fol. 196 a. 1.) ረከብዎ፡ ከህነ፡ እንዘ፡ ኢትውዒ፡
አሐቲ፡ እምሥዕርተ፡ ርእሱ፡ ወኢሀሎ፡ ላዕሌሁ፡
ዒና፡ ዘእሳት፡ አፍቁራንየ፡ ንዑ፡ ንሰብሐ፡ ንዑ፡ ን

ወድሶ ። ንዑ ፡ ንባርከ ፡ ለእግዚአብሔር ፡ አምላክነ ፡
 ከመ ፡ ይትናገረን ፡ ተአምረ ፡ አቡነ ፡ ለነበልባለ ፡ እሳ
 ት ፡ ዘረስዮ ፤ ከመ ፡ እንተ ፡ ማይ ፡ አአቡነ ፡ ፈድፋ
 ደ ፡ ተሰባሕክ ፤ ወእፎ ፡ ተነግረ ፡ መንክራቲክ ፡ ሶበ
 ሰ ፡ ኢፈቀድክ ፡ ከመ ፡ ይትነገር ፡ እምኢዓቀብኮ ፡ ለ
 ውእቱ ፡ ሕፃን ፤ ከመ ፡ (Fol. 196a. 2.) ኢይብልኦ ፡ እሳ
 ት ፡ በማዕከለ ፡ እቶን ፡ ነጽሩ ፡ ፍቁራንዩ ፡ ከመ ፡ ይጽ

ሕቅ ፡ ዝንቱ ፡ አቡነ ፡ ይግበሩ ፡ ሎቱ ፡ ተዝካሮ ፡ ለዘ
 ገብረት ፡ ተዝካሮ ፤ እማዕከለ ፡ ነበልባል ፡ አውዕኦ ፡
 ለእንላ ፡ ወይእዜኒ ፡ ፍቁራንዩ ፡ (Fol. 196a. 3.) ንዑ ፡ ን
 ግበር ፡ ተዝካሮ ፡ ለአቡነ ፡ በፍሥሐ ፡ ከመ ፡ ያብኣነ ፡
 ኀበ ፡ ይነበር ፡ ውእቱ ፡ ውስተ ፡ ገነተ ፡ ተድላ ። ጸ
 ሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XI.

(Fol. 196b. 1.) ፲፩ ተአምራው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
 ነ ፡ በምድረ ፡ ኀገርም ፡ ውስተ ፡ ምድረ ፡ ሙገር ፡ እን
 ዘ ፡ ያመጽኡ ፡ አስዋረ ፡ ከመ ፡ ይሕርሱ ፡ በሙ ፡ ለተ
 ዝካረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ቀርቡ ፡ ኀበ ፡ ፈለ
 ግ ፡ እንተ ፡ ትሰመይ ፡ ግዮን ፡ እንተ ፡ ይእቲ ፡ አባዊ ፡
 ወሶበ ፡ ቦኡ ፡ ማእከለ ፡ ባሕር ፡ መጽኦ ፡ ሐርገጽ ፡ ዘ
 ውእቱ ፡ አኀዘ ፤ ወመሠጦ ፡ ለ (Fol. 196b. 2.) ፩ዎር ፡
 እምነ ፡ አስዋር ። ወሶበ ፡ ነሥኦ ፡ ይቤ ፡ በዐለ ፡ አስዋ
 ር ፡ አገባሪ ፡ ተአምር ፡ አቡዩ ፤ አኮኑ ፡ አንተ ፡ አሰር
 ከሙ ፡ ለአራዊት ፡ በቀዳሚ ፡ መዋዕል ። ወይእዜኒ ፡
 አአቡዩ ፡ እስሮ ፡ ለዝንቱ ፡ አርዌ ፡ ዘባሕር ፡ አንሰ ፡
 ፈቀድኩ ፡ እሕርስ ፡ ለተዝካረ ፡ ዚእክ ። ወለእመኒ ፡
 ፈድፋደ ፡ አፍቀርከሙ ፡ ለአራዊት ፡ እምከርሠ ፡ ነዳ

ያን ፤ ሚላዕሌዩ ፡ ረሲ ፡ ሊተ ፡ ከመ ፡ ዘገበርኩ ፡ ተዝ
 ካረክ ። ወዘንተ ፡ ብሂሎ ፡ ሐረ ፡ ፍኖቶ ። ወእምዝ ፡
 (Fol. 196b. 3.) ገሠጸ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለው
 እቱ ፡ አርዌ ፡ ከመ ፡ ኢይብላዕ ፡ ሦረ ። ወኮነ ፡ ስነነ ፡
 አርዌ ፡ ከመ ፡ ዘኢአኀዘ ፡ ለሊሁ ፡ ወአንሰበ ። ወሶ
 በ ፡ ኢተክህሎ ፡ ለበሊዕ ፡ ነድኦ ፡ እመካን ፡ ለመካን ።
 ወእምዝ ፡ ነሥኦ ፡ ወአውዕኦ ፡ አፍኦ ፡ መንገለ ፡ ሙ
 ገር ፤ ኀበ ፡ ሐሩ ፡ ፍኖቶሙ ፡ ለእለ ፡ ይነድእዎ ፤ ወደዔ
 ገኖሙ ፡ ውእቱ ፡ ሦር ፡ እንዘ ፡ ይኬልህ ፡ ከመ ፡ ዘይ
 ብል ፡ ኢትኅድጉኒ ፡ መጸእኩ ። ወሶበ ፡ ርእዩ ፡ እን
 ዘ ፡ ይደግፍሙ ፡ ሶ (Fol. 197a. 1.) ር ፡ አእኩትዎ ፡ ለ
 እግዚአብሔር ፡ ወአንክርዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ (Fol. 197a. 2.) ገባሪ ፡ ተአምር ፡ ወመንክ
 ር ። በረከቱ ፡ ይዕቀብነ ፡ ለገብሩ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ አ ።

CHAPTER XII.

፲፪ ተአምራው ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድ
 ረ ፡ ሙገር ፡ እንዘ ፡ ይትለሐዩ ፡ ሕፃናት ፡ በውስተ ፡
 (Fol. 197a. 3.) ሐቅል ፡ ኀበ ፡ ይነበሩ ፡ አራዊተ ፡ ገዳ
 ም ፡ ተበህሉ ፡ በበይናቲሆሙ ፡ እምኮነ ፡ እመ ፡ መጽ
 ኦ ፡ ነምር ፡ ኀቤነ ። ወይቤ ፡ ፩እምኔሆሙ ፡ ለእመ ፡
 መጽኦ ፡ ኀቤዩ ፡ ነምር ፡ ወለእመ ፡ አኀዘኒ ፡ በአቡነ ፡
 ተክለ ፡ ሃይማኖት ፡ ኢትብልዓኒ ፡ እብሎ ። ወእንዘ ፡
 ይብል ፡ ዘንተ ፡ መጽኦ ፡ ነምር ፡ ወተዕዕነ ፡ ላዕለ ፡ ሕ

ፃን ። ወይቤሎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትብ
 ልዐኒ ፡ ወሶበ ፡ ስምዐ ፡ ስሞ ፡ ደንገፀ ፡ ውእቱ ፡ አር
 ዌ ፡ ወኢተክህሎ ፡ (Fol. 197b. 1.) ከመ ፡ ይብልዎ ። ወ
 ሶበ ፡ ኢተክህሎ ፡ ለበሊዕ ፡ ወሰዶ ፡ ፀዊሮ ፡ ኀበ ፡ ማ
 ኅደራሁ ፤ ወእምዝ ፡ ተጋብኡ ፡ ሰብኦ ፡ ይእቲ ፡ ሀገር ፡
 ከመ ፡ ይኅሥሥዎ ፡ ለሕፃን ፡ ወእመ ፡ ይረክብዎ ፡ ለ
 አጽሙ ፡ ይቅብርዎ ። ኃሠሥዎ ፡ ወኢረክብዎ ። ወእ
 ምዝ ፡ ረክብዎ ፡ በሣልስት ፡ ዕለት ፡ ለውእቱ ፡ አር
 ዌ ፡ ጸዊሮ ፡ በመታክፍቲሁ ፡ ሕፃነ ፡ ዘወሰዶ ። ወሶ
 በ ፡ ርእዩሙ ፡ ለሰብኦ ፡ ዚአሁ ፡ አንበረ ፡ ሎሙ ፡

በፍኖቶሙ፡ ከመ፡ ዘይብል፡ ንሥኡ፡ ሕፃን፡ ዘወ
(Fol. 197b. 2) ሰድኹ፡ ወኢተክለኒ፡ ከመ፡ እብልዎ።
ወተስእልዎ፡ ለውእቱ፡ ሕፃን፡ ዘከመ፡ ነበረ። ወይ
ቤሎሙ፡ እምዕለተ፡ ወሰደኒ፡ ውእቱ፡ አርዌ፡ እስ
ከ፡ ትመጽኡ፡ አንትሙ፡ ነበረ፡ አቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ምስሌየ፡ ወይቤለኒ፡ ኢትፍራህ፡ ሕፃን፤ ወ

ትገብእ፡ ብሰ፡ አቡከ፡ ወእምከ፤ ወሰማያሙ፡ ዘን
ተ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ወወደስዎ፡ ለአቡነ፡
ተክለ፡ ሃይማኖት፡ ወእምይእቲ፡ ዕለት፡ ገብሩ፡ ተ
ዝካሮ፡ ለለወ (Fol. 197b. 3.) ርኑ። ጸሎቱ፡ ወበረከ
ቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ
ለም፡ ዓለም፡ አሜን።

CHAPTER XIII.

(Fol. 198a. 1.) ፲፫ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። እስ
መ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አኮ፡ ለአራ
ዊተ፡ ባሕር፡ ወለአራዊተ፡ ገዳም፡ ዳእሙ፡ ዘአሠሮ
ሙ፤ አላ፡ ለአእዋፈ፡ ሰማይኒ፡ ወኮነ፡ በምድረ፡ አም
ሐራ፡ ፩ብእሲ፡ እንዘ፡ የሐውር፡ ፀዊሮ፡ አምትንተ፡
ዘቦ፡ ላዕሌሁ፡ ሥጋ፡ ነሥኡ፡ እምእደሁ፡ ሥፈ፡ አው
ስት፤ ወሶበ፡ ነሥኡ፡ አም (Fol. 198a. 2.) ሐሎ፡ እን
ዘ፡ ይብል፡ ኦ፡ ሥፈ፡ አውስት፡ አምሐልኩከ፡ በጸ
ሎተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢትብላዕ፡
አምትንተየ፡ ዘሀሎ፡ ላዕሌሁ፡ ሥጋ። ወእምዝ፡ ዐ
ርገ፡ ውስተ፡ ሰማይ፡ ጸዊሮ፡ አምትንተ፤ ወተዓሥ
ረ፡ አፋሁ፡ ወኢተክህሎ፡ ከመ፡ ይብላዕ፡ ዘሀሎ፡
ውስተ፡ አምትንት። ወሶበ፡ ተስእኖ፡ ለበሊዕ፡ ሦ

ደ፡ እምአድባር፡ ውስተ፡ አድባር፡ ጸዊሮ፡ አምት
ንተ። ወእምዝ፡ አግብአ፡ ሎቱ፡ ለውእቱ፡ ብእሲ፡
ከ (Fol. 198a. 3.) መ፡ ዘይብል፡ ንሣእ፡ አምትንተ፡ ዘ
ነሣእኩከ፡ ወኢተክለኒ፡ ከመ፡ እብልዎ። ወሶበ፡ ር
እየ፡ ውእቱ፡ ብእሲ፡ አንከረ፡ ወተደመ፤ ወነገሮ
ሙ፡ ለፍቁራኒሁ፡ እንዘ፡ ይብል፡ ስምዑ፡ ፍቁራን
የ፡ እስመ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እን
ዘ፡ ሀለወ፡ በሥጋሁ፡ አሠሮሙ፡ ለአራዊተ፡ ገዳም፡
ወለአእዋፈ፡ ሰማይ። ወይእከኒ፡ ሶበ፡ አምሐልክ
ዎ፡ በስመ፡ ዚአሁ፡ ተሥዕረ፡ ዝንቱ፡ አውስት። ና
ሁ፡ ርእየ፡ አግብአ፡ ሊተ፡ አም (Fol. 198b. 1.) ት
ንተየ፡ ዘነሥኦኒ፤ ወሶበ፡ ርእየ፡ ዘንተ፡ መንክረ፡
ሰብሕዎ፡ ለእግዚአብሔር (Fol. 198b. 2.) ር፤ ዘይገብ
ር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ። ጸሎቱ፡ ይዕቀብ
ነ፡ አሜን።

CHAPTER XIV.

(Fol. 198b. 3.) ፲፬ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
ወኮነ፡ በምድረ፡ አምሐራ፡ ሀለወት፡ አሐቲ፡ ቤ
ተ፡ ክርስቲያን፡ ዐባይ፡ እስመ፡ ክብርት፡ ይእቲ፡
በዕለተ፡ ተዝካሩ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ አ
ሠርገውዋ፡ በዘዘዚአሁ፡ ሠርጉ፡ በዲባጋት፡ እ
ለ፡ ሶን፡ ወርቅ፡ ውብሩር፤ ወነጸፋ፡ ዘርቤታተ፡ በ
እንተ፡ ክብረ፡ በዐሉ፡ (Fol. 199a. 1.) ለአቡነ፡ ተክ
ለ፡ ሃይማኖት፡ ወሶበ፡ ርእየ፡ ዘንተ፡ ፩ብእሲ፡ ይ
ቤ፡ ምንትኑ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ ፩አምቅ

ዱሳን፡ ለምንት፡ ዘንተ፡ ዠሎ፡ ሠርጋተ፡ ዘታሠረ
ግው፡ በእንቲአሁ። ወአዘዘ፡ ያንሥእዎሙ፡ ለዲ
ባጋት። ወዘንተ፡ ገቢሮ፡ ገብአ፡ ውስተ፡ ቤቱ።
ወይእተ፡ ጊዜ፡ አኅዘ፡ ቍረተ፡ ሥጋ፡ ወአዘዘ፡
ያንድዱ፡ እሳተ፡ ዐቢየ፡ ወእንዲደሙ፡ ወዕኡ፡ አ
ግብርቲሁ፡ አፍኦ። ወሶቤሃ፡ አኅዘ፡ ነገርጋር፡ ወ
አንገ (Fol. 199a. 2.) ርገሮ፡ በማእከለ፡ እሳት። ወረ
ከብዎ፡ አግብርቲሁ፡ እንዘ፡ ይበልዎ፡ እሳት። ወእ
ምድኅረ፡ ሕቅ፡ ሞተ፡ በውእቱ፡ ቍስለ፡ እሳት፡
ርእየ፡ ዘንተ፡ መንክረ፡ ዝንቱ፡ ብእሲ፡ በቃሉ፡
ሞተ፡ ተፈጸመ፡ በላ (Fol. 199a. 3.) ዕሌሁ፡ ዘተብ

ህለ : በቃል : ጸውዕዎ : ለሞት :: ወዘተብህለ : እ
ምቃልክ : ትጸድቅ : ወእምቃልክ : ትትኳነን :: ጸ

ሎቱ : ይፅቀበን : ለኩልን : ሰማዕያን : ለዓለመ : ዓ
ለም : አሜን ::

CHAPTER XV.

(Fol. 199 b. 1.) ፲፭ተአምራሁ : ለአቡነ : ተክለ : ሃይ
ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን :: ወሀ
ሎ : ፩መነከስ : ጸድቅ : ወፈራኒ : እግዚአብሔር : በ
ምድረ : አምሐራ : ዘስሙ : መርቆሬዎስ : ዘያፈቅሮ :
ለአቡነ : ተክለ : ሃይማኖት : ወዘይገብር : ተዝካሮ :
መጠነ : ረከበ : ወኮነ : ፩ዕለተ : ለአክ : ኀበ : አዝማ
ዲሁ : እንዘ : ይብል : አመ : ፳ወፀለወርቃ : ታኅሣ
ሥ : (Fol. 199 b. 2.) ይከውን : ልደተ : አቡነ : ተክለ :
ሃይማኖት : አስተዳልው : ኅብስተ : ወሰዋ : ከመ : ነ
ሀብ : ለካህናት : ወለነዳያን :: ወእንዘ : ይወስዱ : ለ
ካህናት : ነሥኡ : ላእካን : አግብርተ : ንጉሥ :: ወሶ
በ : ሰምዐ : ዘንተ : አባ : መርቆሬዎስ : ይቤ : አገባ
ሪ : ተአምር : አቡየ : ተክለ : ሃይማኖት : ያስተርኢ :
ዮም : ተአምረክ : አኮ : በእንተ : ኅብስት : ኀዚንየ ::
አላ : ከመ : ኢይበሉ : ሰብአ : አምሐራ : እንዘ : ገባ
ሪ : ተአምር : (Fol. 199 b. 3.) ውእቱ : ለምንት : ዘኢ

ገብረ : ተአምረ : እንዘ : ይነሥእም : ዘተገብረ : ለበ
ዐለ : ልደቱ :: ወእለ : ነሥኡ : ኅብስተ : ወሰዋ : ተ
ዓሥረ : ኩለንታሆሙ : ወታዋኢ : ልበሙ :: ወተስ
እኖሙ : ለበሊዕ :: ወካዕበ : ዓዲ : ፈቀዱ : አግብር
ት : ላእካን : ከመ : ይሐሩ : ፀዊሮሙ : ኅብስተ : ወ
ሰዋ : አኀዘት : ምድር :: ወከልአቶሙ : ወረድአቶ :
ምድር : ለአቡነ : ተክለ : ሃይማኖት : በከመ : ጽሑ
ፍ : ዘይብል : ወረድአታ : (Fol. 200 a. 1.) ምድር : ለ
ይእቲ : ብእሲት :: ወሶበ : ነሥአቶሙ : ምድር : ኀ
ዲንሙ : ሐሩ : ፍኖቶሙ :: ወበሳኒታ : ተረክበ : ኀ
በ : አንበርዎ :: ወሶበ : ርእየ : አባ : መርቆሬዎስ :
ዘንተ : መንክረ : በዕለተ : ል (Fol. 200 a. 2.) ደቱ :
ለአቡነ : ወዐለ : በሥላሴ :: ወእንዘ : ይሰምዮ : ለአ
ቡነ : ተክለ : ሃይማኖት : ገብረ : ተአምራት : ትማ
ልም : ሶበ : ነሥእም : ፈያት : እምእደዊሆሙ : አ
ንጊሮ :: ወሀበ : ለነዳያን : ወለካህናት : ጸሎቱ : ይፅ
ቀበን : አሜን ::

CHAPTER XVI.

(Fol. 200 a. 3.) ፲፮ተአምራሁ : ለአቡነ : ተክለ : ሃ
ይማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁ
ሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ::
ወኮነ : በምድረ : አምሐራ : ፩ብእሲ : በፅዓ : ርእሶ :
ብፅዓተ : ለእግዚአብሔር : ከመ : ያሥምሮ : ወኢያ
ውስብ : ብእሲት : ተዘኪሮ : ዘይቤ : ሐዋርያ :: ዘሰ :
አውሰበ : ይሄሊ : በዘያውምራ : ለብእሲቱ : ወዘሰ :
ኢያውሰበ : በዘያውምራ : ለእግዚአብሔር :: ወፈቀ
ደ : ይመን (Fol. 200 b. 1.) ኩስ : ውስተ : ቤቱ : ለአቡ
ነ : ተክለ : ሃይማኖት : ወእምዝ : እንዘ : ይሰነወው :
በውስተ : ነፍስቱ : ከመ : ይግበር : ፈቃዶ : ለእግዚ
አብሔር :: ወካዕበ : ዘርአ : ውስተ : ልቡ : ጸላኢ : ሠ
ናያት : ዘርአ : እኩየ :: ወእምድኅረ : ብፅዓት : ፈቀ

ደ : ከመ : ያውስብ : ብእሲት : ወኮነ : ፩ዕለተ : እን
ዘ : የሐውር : በሐቲቱ : በፍኖተ : ሐቅል : ተፅዕነ :
ላዕሌሁ : አርዌ : ገዳም :: ዘውእቱ : ነምር : ወአስከቦ :
ዲበ : ምድር : ከመ : ይብልዎ : ወእ (Fol. 200 b. 2.) ም
ሐሎ : እንዘ : ይብል : በአቡነ : ተክለ : ሃይማኖት :
ኢትብልዓኒ : ወነበረ : ላዕሌሁ : ተፅዒኖ : ደንጊዎ :
ሶበ : ሰምዐ : መሐላ : ሠሉሰ : መዋዕለ :: ወሠሉሰ : ለ
ያልየ :: ወውእቱ : ከዊኖ : ከመ : በድን : ወበሣልስ
ት : ሌሊት : አስተርአዮ : አቡነ : ተክለ : ሃይማኖት :
በራእየ : ሌሊት :: ወይቤሎ : ለምንት : ኀደገ : ዘበዋ
ዕክ : በአፉክ : በእንተ : ምንኩስና :: ወዝንቱ : አር
ዌ : ዘተፅዕነ : ላዕሌክ : በትእዛዘ : እግዚአብ (Fol.
200 b. 3.) ሔር :: ወይእዚሰ : ይትነሣእ : እምላዕሌክ ::

ወባሕቱ፡ ኢትኩን፡ ዘ፪ልቡ፡ ከመ፡ ኢትትወላወ
ል፡ በድረከ፡ ፈጽሞ፡ ወልድዮ፡ ዘበፃዕከ፡ በአፉከ፤
ወሶበ፡ ጸብሐ፡ ተንሥኦ፡ እምላዕሌሁ፤ ውእቱ፡ አ
ርዌ፡ ፈጸሞ፡ ዕድሜ፡ ዕለታት፡ ሣልስ፡ ዘተአዘዘ።
ወእምዝ፡ መንኰስ፡ ውእቱ፡ ብእሲ፡ ውስተ፡ ቤቱ፡
ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወኮነ፡ ኅሩዮ፡ ወመስተ

ጋድለ፡ በኩሉ፡ ምግባረ፡ ሠናይ፡ ርእዩ፡ ፍቁ (Fol.
201a. 1.) ራንዩ፡ ከመ፡ ዒወዎ፡ አቡነ፡ ለዝንቱ፡ ብእ
ሲ፡ እምዓለም፡ በግርማ፡ አርዌ፡ መደንግጽ፤ በከመ፡
ዒወዎ፡ እግዚእነ፡ ለጳውሎስ፡ በድንጋ (Fol. 201a. 2.)
ዒ፡ መብረቅ፡ ጸሎቱ፡ ወበረከቱ፡ የሁሉ፡ ምስለ፡ ፍ
ቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XVII.

(Fol. 202a. 3.) ፲፯ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሁሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፤
ወኮነ፡ በምድረ፡ አምሐራ፡ ነበረት፡ አሐቲ፡ ብእሲ
ት፤ እንዘ፡ ትዒዓር፡ በሕማመ፡ ወሊድ፤ ሰሙነ፡ መ
ዋዕለ፡ ቀሪቦ፡ ዕንላ፡ ውስተ፡ ማኅፀና፡ እንዘ፡ ኢይ
ወዕእ፡ ወእምብዝኃ፡ ሕማማ፡ ትእኅዝ፡ በአፃብዒሃ፡
ሰማየ፡ ወምድረ፤ ወትከውን፡ ከመ፡ ምውት፡ ወሶ
ቤሃ፡ ር (Fol. 201b. 1.) እየ፡ ፩መነኮስ፡ እንዘ፡ የሐው
ር፡ በፍኖት፡ ሀገረ፡ ሮሀ፡ አኅዝዎ፤ ወይቤልዎ፡ አ
ቡነ፡ ቅዱስ፡ ስምዐነ፡ ለዛቲ፡ ሰዓት፡ ዕዕብት፡ ትመ
ውት፡ አሐቲ፡ ብእሲት፡ በሕማመ፡ ወሊድነኦ፡ አ
ንብብ፡ ላቲ፡ መጽሐፈ፤ ወይቤሎሙ፡ ኢኮንኩ፡ ካ
ህነ፡ ወኢየአምር፡ መጽሐፈ። ወባሕቱ፡ እምዘ፡ ብ
የ፡ እሁብከሙ፡ መድኃኒት፤ ወኦነ፡ እንዘ፡ አአው
ድ፡ አድባረ፡ መነኮሳት፡ ቦእኩ፡ ውስተ፡ ደብረ፡ ሊ
ባኖስ፡ ኅበ፡ መቃብረ፡ አ (Fol. 201b. 2.) ቡነ፡ ተክለ፡
ሃይማኖት፡ ከመ፡ እትአማኅ፡ ወእምህየ፡ አምጸእ
ኩ፡ መሬተ፡ እምኅበ፡ ተስብረት፡ አሐቲ፡ እግሩ፤
ወሀብዋ፡ በተአምኖ፡ ወድየክሙ፡ በማየ፡ ጸሎቱ።
ወአስተይዋ፡ በከመ፡ አዘዘሙ፤ ወበጊዜ፡ ትወልድ፡
ኮና፡ ጠለ፡ ምሕረት። ወወለደት፡ ወልደ፡ ዘእንበ
ለ፡ ሕማም። ወሰሚዐ፡ ዘንተ፡ አሐቲ፡ ብእሲት፡

መካን፡ ትቤአ፡ ነሂ፡ በዝንቱ፡ መሬት፡ እረከብ፡ ወል
ደ፡ ወሰአለት፡ የሀብዋ። ወወሀብዋ፡ (Fol. 201b. 3.)
ወሰትየት፡ ከመ፡ ይግበር፡ እግዚአብሔር፤ ተአም
ረ፡ በላዕለ፡ ቅዱሳኒሁ፡ ሶቤሃ፡ ተፈትሐ፡ ማኅፀና፤
ዘነበረ፡ እሱረ፡ ወፀንሰት፡ ወወለደት፡ ወልደ፤ ወሰ
መየቶ፡ ስሞ፡ ፀበለ፡ ተክለ፡ ሃይማኖት፤ ወከልእታ
ኒ፡ ብእሲት፡ መካን፡ ትቤ፡ ሶበ፡ ኢረከብኩ፡ መሬ
ተ፡ መቃብሪሁ፡ ዘዕለተ፡ ተዝካሩ፡ ኅብስተ፡ ሶበ፡
በላዕኩ፡ ይፈትሐ፡ ማኅፀንዩ፤ ወይሁበኒ፡ ወልደ፡ ወ
በሊዐ፡ ረከበት፡ ወልደ። ወዝንቱ፡ (Fol. 202a. 1.) ዘ
ኮነ፡ በምድረ፡ አምሐራ፤ ወበኩሎን፡ አህጉር፡ በመ
ሬተ፡ መቃብሪሁ፤ ወጸማዕቱ፡ ዘከመ፡ ወሀቦን፡ ለመ
ካናት፡ ውሉደ። ወዘከመ፡ ፈወሶን፡ ለእለ፡ የሐም
ማ፡ በጊዜ፡ ወሊድ፡ ወዘከመ፡ ወሀቦሙ፡ ለሕዕዋን፡
ዘርኦ። ወዘከመ፡ ፈወሶሙ፡ ለድውያን፤ ወዘከመ፡
አጥፍአሙ፡ ለአራዊተ፡ ገዳም፡ ወለአራዊተ፡ ከር
ሥ፡ ዘኢይትከህል፡ ይቅትልዎሙ፡ ዘእንበለ፡ ይስ
ተዩ፡ መሪረ፤ ወለኩሉ፡ ዘገብረ፡ ተአ (Fol. 202a. 2.)
ምረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በመሬተ፡ መቃ
ብሪሁ፡ ወጸማዕቱ፡ ኢይትከህል፡ ይጉልፍ (Fol.
202a. 3.) ዎ፡ ወኢይትከህል፡ ይንግርዎ፡ በበገጹ፡
ጸሎቱ፡ ይዕቀብነ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሜ።

CHAPTER XVIII.

(Fol. 202b. 1.) ፲፰ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሁሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወኮ

ነ፡ በሀገረ፡ ሮሀ፡ ነበረት፡ አሐቲ፡ ብእሲት፡ ፀኒሳ፡
እንዘ፡ ትወልድ፡ ፫ዓመተ፡ ወ፲አውራኃ። ወሶበ፡
አባየ፡ አጽመ፡ እንል፡ ከመ፡ ይፃእ፡ ዘሀሎ፡ ውስ

ተ : ከርሣ ። ትቤ : ይእቲ : አንሰ : ሰማዕኩ : ከመ :
 ያወፅእ : መሬተ : መቃብሪሁ : ለአቡዮ ። ወለመካና
 ትኒ : ይሁቦን : ው (Fol. 202 b. 2.) ሉደ : ወለእመ : አ.
 ረከብኩ : መሬተ : መቃብሪሁ ፤ አንሰ : እትአመን :
 በጸሎቱ : በዕለተ : ዕረፍቱ : ዘዘንመ : ዝናም : ይከ
 ውኒኒ : ዝናመ : ምሕረት ፤ ሶበ : ሰተይክም : ያወፅእ :
 አጽመ : እንል : ዘሀሎ : ውስተ : ከርሥዮ ። ወበይእ
 ቲ : ዕለት : አዘንመ : ዝናም : ዘእንበለ : ንስቲት : ነ
 ፍኒፍ ። ወአንበረት : ሃሕለ : ኅበ : አፍአ : ወረከበ
 ት : ንስቲት : ዘይከውን : ፩ስርበተ : ወሰረባ : ኪያሁ :
 በተአምኖ : ዘእንበለ : ታንብር : (Fol. 202 b. 3.) ጸሕ
 ለ : ጂበ : ምድር : አኅባ : ሕማመ : ወሊድ ፤ ወወለ

ደት : ወልደ : ዘሠናይ : አርአያሁ ። ወባሕቱ : በእን
 ተ : ዘነበረ : ውስተ : ማኅፀን : ፫ዓመተ : ወ፯አውራ
 ኃ : ረከብዎ : አውግአ : አስናነ : መንክር : ግብሩ :
 ለእግዚአብሔር : ዘይገብር ፤ መንክረ : በላዕለ : ቅዱ
 ሳኒሁ ። ወዛቲ : ብእሲት : ላዕለ : ዕለተ : ወሊድታ :
 ወሰከት : ፪ዓመተ : ወ፯አውራኃ : ዘኢይትከሀሎን :
 ለካልአት : አንስት : ይወስክ : ፩ዕለተ : እምድኅረ :
 (Fol. 203 a. 1) ተፈጸማ : ፱አውራኃ : በከመ : ይቤሎ : ኡ
 ርኤል : መልአክ : ለዕዝራ : ነ (Fol. 203 a. 2.) ቢይ ።
 ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ : ተክለ :
 ሃይማኖት : ለዓ : ዓ : አ ።

CHAPTER XIX.

(Fol. 203 a. 3.) ፲፱ተአምሪሁ : ለአቡነ : ተክለ : ሃይ
 ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
 ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ። ወሀ
 ሎ : ፩ብእሲ : በሀገረ : ወረብ : ዘይገብር : ተዝክሮ :
 ለአቡነ : ተክለ : ሃይማኖት : ወኮነ : ባዕለ : ፈድፋድ :
 ወሌለየ : እምነ : እንስሳሁ : ዘይከውን : ለተዝክረ :
 አቡነ : ተክለ : ሃይማኖት : ወሠርዐ : አግብርተ : ወ
 አእማተ ። ወኮነ : ፩ዕለተ : በዕለተ : ተዝክሩ : ለአቡ
 ነ : ሀለወ : (Fol. 203 b. 1.) በቤተ : ክርስቲያን : ያነብ
 ብ : መጽሐፈ : ገድሎ ፤ ወነገርዎ : እንዘ : ይብሉ : አ
 ግብርቲክ : ወአእማቲክ : ክሎሙ : ተኃጥኡ : ጸዊሮ
 ሙ : ንዋያተ : ቤትክ ፤ ወኢያትረፋ : ምንተኒ : እስ
 ክ : መቀነት : ዘተዓጥቅ : ቦቱ : ብእሲትክ ። ወሰሚ
 ያ : ይቤ : ሚላዕሌየ : ዝንቱ : ዘአነብብ : መንክራቶ :
 ያእምር : ዘይገብር : በእንተ : አግብርቲሁ : ወአእማ
 ቲሁ : ወንዋየ : ቤቱ ። ወፈጺሞ : ገቢረ : ተዝክሩ :
 አተወ : ቤቶ : ወእን (Fol. 203 b. 2.) ዘ : ይነውም : ይ
 ቤ : አገባሪ : ተአምር : አቡዮ : አግብርቲክሰ : ወአእ
 ማቲክ : ምስለ : ንዋይክ : ለዘፈቀድክ : ሀቦ : አንተ ፤
 ሚላዕሌክ : መኑ : ይገብር : ተዝክረክ : አእምር : ለ
 ሊክ ፤ ወዘንተ : ብሂሎ : ኖመ ። ወበይእቲ : ሌሊት :
 አስተርአዮ : አቡነ : ተክለ : ሃይማኖት : ወይቤሎ :
 ተንሢአክ : በጽባሕ : ሐር : ወትረክቦሙ : ለክሎ

ሙ : በታሕተ : እገሊት : ዕፅ ፤ ወሶበ : ጸብሐ : ረኅ
 ነ : አድኅ : ወሐረ : ከመ : ይኅሥሥ : አግብር (Fol.
 203 b. 3.) ቲሁ : ኅበ : ዘነገሮ : አቡነ ፤ ወረከቦሙ : ተ
 አሊዶሙ : ክሎሙ : በታሕተ : ይእቲ : ዕፅ : ወንዋ
 ዮ : ፀዊሮሙ : ወያረመስሱ : ምድረ ። እስመ : ጸል
 መ : አዕይንቲሆሙ ። ወእምዝ : እንዘ : ይመይጦሙ :
 መንገለ : ቤቱ : ተክሥተ : አዕይንቲሆሙ ፤ ውኅለ
 ቆሙ : ለአግብርቲሁ : ወኢረከበ : ፩እምኒሆሙ ።
 ወይቤሎሙ : እገሌ : አይቲኑ : ሐረ ፤ ወይቤልዎ : ነ
 ሢኦ : መቀነተ : ሐረ : ይሣየጥ : ለነ : ሰዋ ። ወይቤ
 ለነ : እስ (Fol. 204 a. 1.) ከ : እትመየጥ : አነ : ጽንሐ
 ኒ : ክልክሙ : በታሕተ : ይእቲ : ዕፅ ። ወእምዝ :
 ሶበ : አግብሐሙ : ለአግብርቲሁ : ውስተ : ቤቱ ።
 ወ፩እምኒሆሙ : ከልሀ : በዴዴሁ : እንዘ : ይብል :
 አሰብአ : ዛቲ : ቤት : እመ : ብክሙ : ሰዋ : ተሣየ
 ጦኒ : መቀነተ ። ወወሂአሙ : አኅዝዎ : ወአግብ
 እዎ : ኅበ : እግዚአሙ ፤ ወሶበ : ቆመ : ቅድመ :
 እግዚአ : ደንገፀ : ወጸልመ : ገጹ : ወተፈትሐ :
 መሌሊተ : ሐቋሁ : ወተጐድአ : ብረኪሁ ። ወ (Fol.
 204 a. 2.) ይቤሎሙ : አንሰ : መሰለኒ : ዘእሠይጥ :
 ዘንተ : መቀነተ : ውስተ : ካልእ : ሀገር ፤ ወዘከመ :
 ተመየጥኩ : ውስተ : ቤትነ : ኢያእመርኩ : ወሰሚ
 ያሙ : ዘንተ : ተአምረ : ዐቢ (Fol. 204 a. 3.) ዮ : ሰ

ብሕዎ : ለእግዚአብሔር : ወአስተብዕኔዎ : ለአቡ
ነ : ተክለ : ሃይማኖት : ብፁዕ ። ጸሎቱ : ወበረከ

ቱ : የሀሉ : ምስለ : ገብሩ : ተክለ : ሃይማኖት : ለ
ዓለመ : ዓለም : አ ።

CHAPTER XX.

(Fol. 204 b. 1.) ፳፪ ተአምሪሁ : ለአቡነ : ተክለ : ሃይ
ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ። ወከ
ነ : በምድረ : ጎዢም : በዕለተ : ዕረፍቱ : ለአቡነ : ተ
ክለ : ሃይማኖት : ወአስተርአየ : ተአምር : ዐቢይ :
ኅበ : ተጋብኡ : ሰብአ : ሀገር : ለገቢረ : ተዝካሩ : ተ
ክለ : ቀስተ : ደመና : እምቅጽረ : ቤተ : ክርስቲያን ።
ወማዕከሉ : ተእኅዘ : በሶርዌ : ቤተ : ክርስቲያን : ወ
በመልዕልተ : ሰ (Fol. 204 b. 2.) ርዌ : አስተርአየ : ነ
ቢሮ : አምሳለ : ጊሜ : ፀዐዳ ። ወእምዝ : አንከሩ :
በእንተ : ቀስተ : ደመና : ወበእንተ : መዐዛ : ዕጣን ።
ወነጸሮ : ገሀደ : እምኔሆሙ : ፩ እምቅዱሳን : ይቤ :
አነ : እሬእዮ : ለአቡነ : ተክለ : ሃይማኖት : ነቢሮ :
ላዕለ : ጊሜ : ፀዐዳ : በመልዕልተ : ሰርዌ : ቤተ : ክ
ርስቲያን ፤ እንዘ : ይባርክ : በእደዊሁ : ሀገረን ። ወከ

ዕበ : ይቤሎሙ : ወናሁ : አቡነ : ተክለ : ሃይማኖት :
ወሪዶ : እምነ : መንበሩ : የዐውድ : ማ (Fol. 204 b. 3.)
እከሌነ : ዘምስለ : ማዕጠንት : ወይባርክ : ለለ፩ እም
ኔነ : ወከዕበ : ይቤሎሙ : ናሁ : አቡነ : ዐርገ : ውስ
ተ : ሰማያት ፤ እምድኅረ : ፈጸመ : ባርከቶሙ : ለእ
ለ : ተጋብኡ : ዮም : ውስተ : ቤተ : ክርስቲያን ። ወ
ሶበ : ይቤ : ዘንተ : ሰሰለ : ቀስተ : ደመና : ዘተሰይ
መ : እምጊዜ : ጽባሕ : እስከ : ፫ ሰዓት ። ወዘንተ : ር
እዮሙ : አንከሩ : ወተደሙ ። ወሰብሕዎ : ለእግዚ
አብሔር : ወአስተብዕዕዎ : ለአቡነ : ተክለ : ሃይማ
ኖት : (Fol. 205 a. 1.) በእንተ : ዘባረከሙ : ገሀደ : እ
ንዘ : የዐውድ : ማዕከሊሆሙ : ዘምስለ : ማዕጠን
(Fol. 205 a. 2.) ት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስ
ለ : ገብሩ : ተክለ : ሃይማኖት : ለዓ : ዓ : አ ።

CHAPTER XXI.

(Fol. 205 a. 3.) ፳፫ ተአምሪሁ : ለአቡነ : ተክለ : ሃ
ይማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁ
ሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ። ወ
ሀሎ : ፩ ብእሲ : በሀገረ : አንሳት : ወልዱ : ለአቡነ :
ተክለ : ሃይማኖት : ዘስሙ : አባ : ዘክርያስ : ጸድቅ :
ወፈራራኔ : እግዚአብሔር : በኩሉ : ምግባረ : ሠናይ ፤
ወምንኩስናሁኒ : አኮ : በአሐቲ : ዕለት : ምስለ : አ
ቡነ : መርሐ : ክርስቶስ ። ወዝንቱስ : አባ : ዘክርያስ :
ወጠነ : (Fol. 205 b. 1.) ይግበር : ተዝካሮ : ለአቡነ : ተ
ክለ : ሃይማኖት : በሀገረ : አንሳት : ወገብረ : ፫ መስ
ፈርተ : ለኅብስት ። ወ፫መስፈርተ : ለምዝር : በመስ
ፈርተ : ኔባል : ዘስሙ : ምሸሸ ። ወአዘዘ : ፫ እደወ :
ይሕብዙ : ኅብስተ : ወ፫እደወ : ይንጥፉ : ወይቤ : ኢ
ታቅርቡ : መነሂ : ዘእንበለ : ይትለአኩክሙ : ከመ :
ይረድ : ላዕሌክሙ : በረከተ : አቡነ : ተክለ : ሃይማ

ኖት : ወገብሩ : ከማሁ : እምጊዜ : ፫ ሰዓት : ዘሌሊ
ት : እስከ : ጊዜ : ፱ (Fol. 205 b. 2.) ሰዓት : ዘመዐልት :
ወኢተፈጸመ : ወወረደ : ላዕሌሁ : በረከተ : አቡነ :
ተክለ : ሃይማኖት : በከመ : ይቤ : አባ : ዘክርያስ : ዘ
እንበለ : ጉልቀ : ኮነ : ኅብስት : ወሰዋ : ወኃጥኡ :
ኅበ : ያነብሩ ። ወዝውእቱ : ቀዳሚ : ተአምሪሁ : ለ
አቡነ : ተክለ : ሃይማኖት : ዘተገብረ : ሀገረ : አንሳ
ት ። ወሶበ : ርእዩ : ዘንተ : መንክረ : ወተአምረ : ሰ
ብአ : ሀገር : ገብሩ : ተዝካሮ ። ወበዕለተ : ተዝካሩ :
ለአቡነ : ተክለ : ሃይማኖት : ይጠብሑ (Fol. 205 b. 3.)
ከ : አልህምተ : ወአባዓ : ወአጣሊ : ለተዝካረ : አ
ቡነ : ተክለ : ሃይማኖት : ፪፻፴፯ : ጥብሐ : ወሚመ :
፫፻ : ወኮነ : ፩ ዕለተ : በዕለተ : ዕረፍቱ : ለአቡነ : ሀለ
ው : ውሉዱ : ለአባ : ዘክርያስ ፤ እለ : ወለዶሙ : በ
መንፈስ ፤ ወኮነ : ቤቶሙ : በማዕዶተ : ፈለግ ፤ ወኢ

ተክህሎሙ፡ ያዕድረ፡ ጎብስተ፡ ወሰዋ። ወመልዐ፡
ፈለግ፡ ወሶበ፡ ሰምዐ፡ አባ፡ ዘካርያስ፡ ተንሥኦ፤ ወ
ሐረ፡ ጎበ፡ ፈለግ፡ ከመ፡ ይርአይ፡ ዘከመ፡ ነሥኦ
ሙ፡ (Fol. 206a. 1.) ባሕር፡ ወቀዊሞ፡ በድንጋገ፡ ፈ
ለግ፤ ጸለየ፡ ጸሎተ፡ እንዘ፡ ይብል፡ ኦአባ፡ አቡየ፡
ሰአሎ፡ ለእግዚአብሔር፡ አምላክክ፤ ከመ፡ ይክፍላ፡
ለዛቲ፡ ፈለግ፡ በከመ፡ ከፈሎን፡ ለባሕረ፡ ኢርትራ፤
ወለተከዚ፡ ዮርዳኖስ፤ ወበጊዜሃ፡ ተከፍለት፡ ባሕ
ር። ወዓደረ፡ ነሎሙ፡ ደቂቁ፡ ጸዊሮቶሙ፡ ለተ
ገካረ፡ አቡነ፡ ወሶበ፡ አደው፡ ነሎሙ፡ ደቂቁ፡ ለ

አባ፡ ዘካርያስ። ወወዕኡ፡ እማእከለ፡ ፈለግ። ወሶ
ቤሃ፡ ተጋብ (Fol. 206a. 2.) አት፡ ባሕር፡ ወመልዓ
ት፡ እስክ፡ ድንጋግ። ወሶበ፡ ርእዩ፡ ተአምረ፡ ዐ
ቢየ፡ እንዘ፡ ትሁብ፡ ባሕር፡ ፍኖተ፡ ከመ፡ ያዕድ
ው፡ ቦቱ፡ ለተገካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
ሰዋ፡ ወጎብስ (Fol. 206a. 3.) ተ፡ ሰብሕዎ፡ ለእግዚ
አብሔር፤ እንዘ፡ ይብሉ፡ ንሴብሐ፡ ለእግዚአብሔ
ር፡ ስቡሕ፤ ዘተስብሐ፡ በከመ፡ ሰብሐ፡ ደቂቀ፡
እስራኤል፡ ወጊአሙ፡ እምባሕረ፡ ኤርትራ፡ ጸሎ
ቱ፡ ይዕቀብን፡ አ።

CHAPTER XXII.

(Fol. 206b. 2.) ጳጳሩ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
ስምዑ፡ ፍቁራንዩ፡ ዘከመ፡ ገብረ፡ ተአምረ፡ ዐቢየ፡
ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ሐዋርያት፡
ወሰማዕታት። ወሀለውት፡ አሐቲ፡ ብእሲት፡ መበለ
ት፡ በሀገረ፡ አንጎት፡ መሃይምንቱ፡ ለአባ፡ ዘካርያ
ስ፡ ነጻይት፡ ይእቲ፤ ዘአልባ፡ ምንትኒ። ወኮነ፡ ፩ዕ
ለተ፡ ሐረት፡ ውስ (Fol. 206b. 2.) ተ፡ ምሥደጥ፡ ከ
መ፡ ትሣዩጥ፡ ይርሆ፡ ለተገካረ፡ አቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ወበዕለተ፡ ተሣዩጥ፡ ነሥኦ፡ ሦፈ፡ አውስ
ት፤ ወአምሐለቶ፡ እንዘ፡ ትብልኦ፡ ሦፈ፡ አውስት፡
አምሐልኩክ፡ በአቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢ
ትብልዐ፡ ለዶርሆየ፡ ለተገካረ፡ አቡየ፡ አረብሐ፤ ወ
አግብአ፡ ላቲ፡ አመ፡ ሳምንት፡ ዕለት፤ በእንተ፡ ዘ
አምሐለቶ፡ ወኢተክህሎ፡ ከመ፡ ይብልዐ። ወወለ
ደት፡ ይእቲ፡ ይርሆ፡ ደዋ (Fol. 206b. 3.) ርሃ፡ ብዙኃ
ነ፡ ወትገብሮሙ፡ ለተገካረ፡ አቡነ፡ ተክለ፡ ሃይማኖ
ት፡ ፩ዕለተ፡ ኃይሩ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ላእካነ፡
ንጉሥ፤ ወነሥእምሙ፡ አግብርት፡ ለ፪ደዋርሂህ።
ወትቤሎሙ፡ ኢትግብሩ፡ ዘንተ፡ ግብረ፡ እብለክሙ፡
አጋዕዝትዩ፡ ኢይትክህለክሙ፡ ትብልዕምሙ። እስ
መ፡ እሉ፡ ደዋርህ፡ ዘአቡየ፡ ተክለ፡ ሃይማኖት፡ እ
ሙንቱ፡ ወነሥእምሙ፡ ወወሰድምሙ፡ በኃይሎሙ።
ወካዕበ፡ ት (Fol. 207a. 1.) ቤሎሙ፡ አንሰ፡ ዘአልብየ፡

ኃይል፡ ወውእቱ፡ አቡየ፡ ኃይል፡ ይፍታሕ፡ ማዕከ
ሌየ፡ ወማእከሌክሙ። ወእምዝ፡ ገደልምሙ፡ ለእ
ልክቱ፡ ደዋርህ፤ ወአብሰልምሙ፡ በመቅጹት፡ ወወ
ደዩ፡ ውስቲቶሙ፡ ጼወ፡ ወቅብዓ፤ ወዓጽአጥምሙ።
ወሶበ፡ ኮነ፡ ጊዜሁ፡ ለድራር፡ ፈቀዱ፡ ያርጎው፡ አ
ፈ፡ መቅጹት፤ ወዐበየ፡ ተርጎምተ፡ ወእምዕቡብ፡ አ
ብአ፡ ፩እዴሁ፡ ከመ፡ ያውዕእ፡ ሥጋ፡ ደዋርህ፡ ሶ
ቤሃ፡ (Fol. 207a. 2.) ተዓሥረ፡ አፃብዒሁ፤ ወኮነ፡ ጽ
ቡስ፡ ወተዘብጠ፡ ነሎ፡ ሥጋሁ፤ ወከልህ፡ በዐቢ
ይ፡ ቃል፡ እንዘ፡ ይብል፡ ዛቲ፡ ብእሲት፡ በዐልተ፡
ደዋርህ፡ ገብረት፡ በላዕሌየ፡ ሥራየ፤ ወተናገረተኒ፡
ብዙኃ፡ ነገረ፡ አመ፡ ነሣእኩ፡ ደዋርሂህ፤ ወሐዊሮ
ሙ፡ አምጽእዋ፡ ለይእቲ፡ ብእሲት። ወይቤልዋ፡
በሊ፡ ፍትሒ፡ ዘአሰርኪ፡ በሥራይኪ። ወትቤሎ
ሙ፡ ኢኮንኩ፡ አነ፡ መሰሪተ፡ ዳእሙ፡ አነ፡ አመ
ቱ፡ ለገባሪ፡ ተአምር፡ ተክለ፡ (Fol. 207a. 3.) ሃይማኖ
ት፡ ወሶበ፡ ሰምዐ፡ ላእክ፡ ንጉሥ፡ እንዘ፡ ትሰምዮ፡
ለገባሪ፡ ተአምር፡ አቡህ፡ ይቤላ፡ እመሰ፡ ገባሪ፡ ተ
አምር፡ አቡኪ፤ ያንሥእ፡ ለኪ፡ ደዋርህኪ፡ ዘሀለ
ዉ፡ ውስተ፡ ዝንቱ፡ መቅጹት፤ ወውእተ፡ ጊዜ፡ አ
ዘዘ፡ ከመ፡ ይዝብጥዋ፤ ከመ፡ ትፍታሕ፡ በሥራየ፡
ዘአሰረት። ወሶቤሃ፡ በከየት፡ እንዘ፡ ትብል፡ አቡየ፡
ተክለ፡ ሃይማኖት፡ ገባሪ፡ ተአምር፡ ምንተ፡ ኮንክ፡
ዮምሰ፡ ወአንተ፡ ተአምር፡ ከመ፡ ኢኮ (Fol. 207b. 1.)
ንኩ፡ መሠሪተ፡ አአቡየ፡ አንሥእ፡ ሊተ፡ እሎንተ፡

ደዋርህ ፡ ከመ ፡ ኢትሙት ፡ አመትከ ። ወሶበ ፡ ትቤ ፡
 ዘንተ ፡ ተንሥኡ ፡ ደዋርህ ፡ ሕያዋኒሆሙ ። ወወፅኡ ፡
 እምነ ፡ መቅጹት ፡ ወአስተጣፍሑ ፡ አክናፊሆሙ ፡ ወ
 ሰረፍ ፡ ላዕለ ፤ ወሐሩ ፡ መንገለ ፡ ቤቶሙ ፡ እንዘ ፡ ይ
 ኬልሑ ፡ ከመ ፡ ዘይብሉ ፡ ስብሐት ፡ ለእግዚአብሔር ፡
 ለዘአንሥኡ ፡ እምድኅረ ፡ ሞትነ ። ወሶበ ፡ ርእ
 ዩ ፡ ላእካነ ፡ ንጉሥ ፡ ፈርሀ ፡ ወደንገጹ ። ወኮኑ ፡ ከ
 መ ፡ (Fol. 207b. 2.) አብድንት ፤ ወይእቲኒ ፡ ብእሲት ፡
 አተወት ፡ ቤታ ፡ እንዘ ፡ ታስተበፅኦ ፡ ለአቡሃ ፡ ወረ
 ከብቶሙ ፡ ኅበ ፡ ማኅደሪሆሙ ። ወእምድኅረዝ ፡ ወ
 ለዱ ፡ እልክቱ ፡ ደዋርህ ፡ ብዙኃነ ። ወሀለዉ ፡ እስከ ፡
 ይእዜ ፡ ውሉዶሙ ፡ ወይገብርዎሙ ፡ ለተዝካረ ፡ አቡ
 ነ ፡ ተክለ ፡ ሃይማኖት ፡ አፍቁራንዩ ፡ ርኢክሙኑ ፡ ዘ
 ከመዝ ፡ ዕፁብ ፡ ግብረ ፡ ዘከመ ፡ አንሥኦ ፡ ሙታነ ፡
 ወብሱላነ ፡ ደዋርህ ። አማን ፡ አማን ፡ አቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ (Fol. 207b. 3.) ገባሪ ፡ ተአምር ፡ አፍቁራ
 ንዩ ፡ ንዑ ፡ ንትፈሣሕ ፡ በእግዚአብሔር ። ወንዩብብ ፡
 ለአምላክነ ፡ ወንብጻሕ ፡ ቅድመ ፡ ገጹ ፡ በአሚን ፡ ወ
 በመዝሙር ፡ ንዩብብ ፡ ሎቱ ፤ እስመ ፡ ዐቢይ ፡ ግብረ ፡
 እግዚአብሔር ፡ አምላክነ ፡ ዘመርሐነ ፡ በብርሃነ ፡ ዝ
 ንቱ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወዓቀብነ ፡ በእደ ፡
 ኖላዊነ ፡ ኄር ፡ ወጠቢብ ፡ እምአፈ ፡ ተኩላ ፡ ወዝፅ
 ብ ። ወንበል ፡ ኅቡረ ፡ በ፩አፍ ፡ ስብሐት ፡ ለአብ ፡ ወ
 ወልድ ፡ ወመንፈ (Fol. 208a. 1.) ስ ፡ ቅዱስ ፡ ዘይሴባ
 ሕ ፡ ወትረ ፡ በሠርቅ ፡ ወዓረብ ፡ በመስፅ ፡ ወበአዜብ ፤
 ወበኅበ ፡ ኩሉ ፡ ዘኢተሐለዩ ፡ በልብ ፡ ለዓለመ ፡ ዓለ
 ም ፡ አሜን ፤ መልአ ፡ ጄወፄዘአቡነ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ተአምራት ፡ ዘአቀምኖ ፡ እንዘ ፡ ንኃልቀኑ ፡ በጄወ
 ፪ፍጥረታት ፡ ወእመ ፡ አኮስ ፡ እምጸሐፍነ ፡ ብዙኃነ ፡
 እምተአምራቲሁ ፡ ብዙኃነት ። ወይእዜኒ ፡ ዝኩ ፡ አ
 ቡነ ፡ ዘአንሥኦ ፡ ምውተ ፡ ወብሱለ ፡ ደርሆ ፡ ያነሥ
 አነ ፡ ወይ (Fol. 208a. 2.) ባልሐነ ፡ እሞተ ፡ ኃጢአት ፡
 ዘይክል ፡ ባልሀ ፡ ዮም ፡ በፅለተ ፡ ልደቱ ፤ እለ ፡ ተጋ
 ባእነ ፡ ለሰሚዐ ፡ ተአምራቲሁ ፡ ወለሰብሐ ፡ ዮም ፡
 በፅለተ ፡ ልደቱ ፡ ለእለ ፡ ንጸንኦ ። ሰላመ ፡ ዘአሁ ፡
 የሀበነ ፡ በበአስማቲነ ፡ ጸሪሆ ፡ ይቀድሰነ ፡ ወይባርከነ ፡
 የማኖ ፡ ሰፊሐ ። ወካዕበ ፡ አመ ፡ ትወፅእ ፡ ነፍስነ ፡ ኢ
 ንቁም ፡ ዕራቃቲነ ፡ ይጽሕብ ፡ ርስሐተነ ፡ በማየ ፡ ሕ

ይወት ፤ አንጺሐ ፡ ያስተዋርሰነ ፡ ወያብአነ ፡ ውስተ ፡
 ሀገሩ ፡ መሪሐ ፡ (Fol. 208a. 3.) በከመ ፡ አስተዋረሶሙ ፤
 ወአብአሙ ፡ ኢያሱ ፡ ለደቂቀ ፡ እስራኤል ፡ ውስተ ፡
 ኢያሪሆ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ተፈጸመ ፡ በ
 ዝየ ፡ መጽሐፈ ፡ ተአምራቲሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ ዘኢትዮጵያ ፡ ሐዋርያ ፡ ሐዲስ ፡ ዘይትነበ
 ብ ፡ በፅለተ ፡ ልደቱ ፡ አመ ፡ ጄወፄለወርኃ ፡ ታኅሣ
 ሥ ፡ ትንብልናሁ ፡ ታብጽሕ ፡ ሐመረ ፡ ነፍስነ ፡ ኅበ ፡
 ዘኅን ፡ ወመርስ ። ወኢይሁካ ፡ ወኢይነክንካ ፡ ሰል
 ቢ ፡ ነፋስ ። ወትዕቀብ ፡ (Fol. 208b. 1.) እምኩሉ ፡ እኩ
 ይ ፡ ለገብሩ ፡ ተክለ ፡ ሃ (Fol. 208b. 2.) ይማኖት ፡ ለዓ
 ለመ ፡ ዓለም ፡ አሜን ።

(Fol. 208b. 3.) በከመ ፡ እግዚአብሔር ፡ እግዚአ
 ዘይመልክ ፡ ኩሎ ፡ ለሰማይ ፡ እምድር ፤ ከመ ፡ ደብተ
 ራ ፡ ወከመ ፡ ቀመር ፡ ዘሰቀሎ ፡ ዘረሰያ ፡ ለምድር ፡ ድ
 ሉተ ፡ እምላዕሌሃ ፡ ጽልመተ ፡ አሰሲሎ ፡ ፯ እዴሃ ፡ ረ
 ሰየ ፡ ፍሬያተ ፡ ዕፁው ፡ ዘዘዚአሁ ፡ ለአብቀሎ ። ወሳ
 ብዕተ ፡ እዴሃ ፡ ረሰየ ፡ ለማይ ፡ ምዕቃሎ ። ወካዕበ ፡
 አትክልተ ፡ ዘዘዚአሁ ፡ ጣዕሙ ፡ በውስተ ፡ ገነት ፡ ተ
 ኪሎ ፡ ለአዳም ፡ ዘአብሐ ፡ ይብላዕ ፡ እንበለ ፡ ፩ ዕፅ ፡
 በማዕከለ ፡ ገነት ፡ (Fol. 209a. 1.) ዘሀሎ ፡ ኪያሁ ፡ በኢ
 ዶ ፡ በተሀብሎ ፡ አምጽኦ ፡ ሞተ ፡ ላዕሌሁ ፡ ወላዕለ ፡
 ውሉዱ ፡ ተቀትሎ ። ወእምድኅረዝ ፡ በ፶፪ወ፶፪ዓመ
 ተ ፡ ለቢሶ ፡ አባሎ ፡ መሐሮ ፡ እግዚአብሔር ፡ ብዙኃነ ፡
 ምሕረት ፡ ወተሣሀሎ ። ወበእንተዝ ፡ ንዑ ፡ ናፍቅሮ ፡
 በጥቡዕ ፡ ልብነ ፤ ወንሰብሐ ፡ እንበለ ፡ ተአንትሎ ። እ
 መቦ ፡ ዘያፈቅሮ ፡ ወዘኢይሴብሐ ፡ እሳተ ፡ [ሰ]ማይ ፤
 ወእሳተ ፡ ምድር ፡ ለያሳልሎ ፡ እስከ ፡ ይከውን ፡ ከመ ፡
 ጸለሎ ። (Fol. 209a. 2.) ወእምድኅረ ፡ ኮነ ፡ ከመ ፡ ጸለ
 ሎ ፡ ይደምስሶ ፤ ወያንሥኦ ፡ ነፋስ ፡ አውሎ ፡ ለዓለ
 መ ፡ ዓለም ፡ አሜን ። ለይበል ፡ ኩሉ ፡ ሕዝብ ፡ ለይ
 ኩን ፡ ለይኩን ። ባርክ ፡ እግዚአ ፡ ጄመክሊተ ፡ ከመ ፡
 እርባሕ ፡ ቦቱ ፡ ጄመክሊተ ፡ ወረቢሕየ ፡ ከመ ፡ ትበለ
 ኒ ፡ ተሠየም ፡ ላዕለ ፡ ፭አህጉር ። ባርክ ፡ እግዚአ ፡ ፍ
 ኖትየ ፡ ኅበኒ ፡ ፲መክሊተ ፡ ከመ ፡ እርባሕ ፡ ቦቱ ፡ ካ
 ልአተ ፡ ፲መክሊተ ፡ ከመ ፡ ትበለኒ ፡ ተሠየም ፡ ላዕ
 ለ ፡ ፭አህጉር ። ረስየኒ ፡ (Fol. 209a. 3.) እግዚአ ፡ ኄ
 ረ ፡ ነጋዲ ፡ ዘያስተባዝኅ ፡ መክሊተ ፡ እግዚአ ፡ ኢት

ረስየኒ፡ እግዚአ፡ ከመ፡ እኩይ፡ ገብር፡ ዘደፈነ፡ መ
 ክሊተ፡ እግዚአ፡ ። ወኢታው፡ ፊኒ፡ እግዚአ፡ አፍ
 አ፡ ጎበ፡ ጸናፊ፡ ጽልመት፡ ውስተ፡ ብካይ፡ ወሐቅ
 የ፡ ስነን ። አላ፡ ደምረኒ፡ በብዝሃ፡ ምሕረትከ፡ ም
 ስለ፡ አባግ፡ በሩካን፡ ለዓለመ፡ ዓለም፡ አሜን ።
 ስምዑ፡ ፍቁራንየ፡ ዘንተ፡ ምሳልያተ፡ እግዚእነ፡ ዘ
 ሀሎ፡ ጽሑፈ፡ በወንጌል፡ በእ (Fol. 209b. 1.) ንተ፡ እ
 ለ፡ ይሚህሩ፡ ሠናየ፡ ትምህርተ፡ ወይእዜኒ፡ ስም
 ዑ፡ ዜና፡ ዘሠናይ፡ እስከ፡ ትሰምዑ፡ ተአምረ፡ አቡ
 ክሙ፡ ዘከመ፡ ገብረ፡ ሎቱ፡ እግዚአብሔር፡ የም፡
 በዛቲ፡ ዕለት፡ ኮነ፡ ጥንተ፡ በዐሉ፡ ለአበ፡ ክልነ፡
 ዘአስተጋባእነ፡ እምክሉ፡ በሐውርት፡ የም፡ አመ፡
 ፳፱፻፲፱፡ በዛቲ፡ ዕለት፡ ተፀንሰ፡ አቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ የም፡ በዛቲ፡ ዕለት፡ ተፈጸመ፡ ዘ
 ይቤሎ፡ ሚካኤል፡ ለጸጋ፡ ዘእ (Fol. 209b. 2.) ብ፡ ና
 ሁ፡ ትፀንስ፡ ብእሲትከ፡ ወትወልድ፡ ወልደ፡ ዘመ
 ዐዛ፡ ዕፍረቱ፡ ሠናይ፡ ይመልሶ፡ ውስተ፡ ክሉ፡ ዓለ
 ም፡ ከመዝ፡ ይቤሎ፡ በዕለተ፡ አውፅኦ፡ እምልጎተ፡
 ባሕር፡ እምድጎረ፡ ነበረ፡ ሠሉሰ፡ መዐልተ፡ ወሠ
 ሉሰ፡ ሌሊተ፡ ተኅብኦ፡ እምክሉ፡ ቀትል፡ ሶበ፡
 ዴገኖ፡ ፩ሐራዊ፡ መስተፅእነ፡ ፈረስ፡ እምነ፡ ሐራ
 ሁ፡ ለመተሎሜ፡ ንጉሠ፡ ዳሞት፡ የም፡ በዛቲ፡ ዕ
 ለት፡ ተዘርኦ፡ ዘርእ፡ ሠናይ፡ ውስተ፡ ምድር፡ ወ
 (Fol. 209b. 3.) በቀሎ፡ ፈረየ፡ ብዙኃ፡ ፍሬ፡ ፻፱፻፳፱
 ዐተ፡ እለ፡ አልበሙ፡ ጎልቀኦ፡ ከመ፡ ከዋክብተ፡
 ሰማይ፡ ወከመ፡ ጥፃ፡ ባሕር፡ የም፡ በዛቲ፡ ዕለት፡
 ኮነ፡ ሰራሬሁ፡ ለሕንፃ፡ ማኅፈድ፡ ሠናይ፡ ወተፈጸ
 መ፡ በ፱፻፳፱፡ አመ፡ ፳፱፻፲፱፡ ታኅሣሥ፡
 ወስነ፡ ሕነጸሁ፡ አዳም፡ ወሠናይ፡ አስተርአየ፡ ጽ
 ጉየ፡ ወአልቦ፡ ዘከማሁ፡ ዘተረክበ፡ እምእለ፡ ተሐ
 ንጹ፡ ማኅፈዳት፡ በብሔረ፡ ኢትዮጵያ፡ ወሶበ፡ በ
 ጽሐ፡ ጊዜሁ፡ (Fol. 210a. 1.) ለቀድሶ፡ ማኅፈድ፡ አ
 ቡነ፡ ጌርሎስ፡ ጳጳስ፡ ወረስየ፡ ማኅፈድ፡ ንጹሐ፡
 ወማኅፈድ፡ ለመንፈስ፡ ቅዱስ፡ ማኅፈድ፡ ንጹሐ፡
 ዘንቤ፡ አሜን፡ አሜን፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
 ውእቱ፡ ዘኮነ፡ ማኅፈድ፡ ለመንፈስ፡ ቅዱስ፡ በከመ፡
 ይቤ፡ ጳውሎስ፡ ሐዋርያ፡ ኢየሐንስ፡ ከመ፡
 ማኅፈድ፡ ለመንፈስ፡ ቅዱስ፡ አንትሙ፡ ጎድጉስ፡

በእንተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተቀደሰ፡ እም
 ከርሠ፡ እሙ፡ ከመ፡ እኔ (Fol. 210a. 2.) ርምያስ፡ ወየ
 ሐንስ፡ መጥምቅ፡ በእንተአነሂ፡ ይቤ፡ ኢታርኩሱ፡
 ቤቶ፡ ለመንፈስ፡ ቅዱስ፡ ዘቦቱ፡ አተቡክሙ፡ በዕለ
 ተ፡ መድኃኒት፡ ንግባእኬ፡ ጎበ፡ ውዳሴ፡ አቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ ስምዑ፡ ፍቁራንየ፡ እፎ፡ ያስተና
 ሥእ፡ ዝክረ፡ ስሙ፡ ሶበ፡ ይትበህል፡ አቡነ፡ ተክለ፡
 ሃይማኖት፡ ያስተናሥእ፡ ልበ፡ ከመ፡ ዝብጠተ፡ አ
 ርጋኖን፡ ወከመ፡ አውታረ፡ መሰንቆ፡ ዘምስለ፡ ከ
 በሮ፡ ወጸናጽል፡ በዕለተ፡ (Fol. 210a. 3.) ይትኒበየ፡
 ነቢያት፡ እፎ፡ ይጥዕም፡ ዝክረ፡ ስሙ፡ ለአቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ ከመ፡ ሰትየ፡ ወይን፡ ለጉርኤ፡ ወ
 ከመ፡ ሐሊብ፡ ወበሊዐ፡ ጎብስት፡ እፎ፡ ይምዕዝ፡
 ዝክረ፡ ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ከ
 ልበኔ፡ ወከመ፡ አንክሶ፡ ወከመ፡ አስጳዳቶስ፡ ወእ
 ፎ፡ ያመውቅ፡ ዝክረ፡ ስሙ፡ ለአቡክሙ፡ ከመ፡
 ቦሐይ፡ ዘያፈቅርዎ፡ በመዋዕለ፡ ክረምት፡ በዕለተ፡
 ጊሜ፡ ወቆባር፡ ሶበ፡ ሰሰሉ፡ ያመናት፡ እ (Fol. 210b. 1.)
 ፎ፡ ያስተፌሥሕ፡ ዝክረ፡ ስሙ፡ ሶበ፡ ይትበህል፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ያስተፌሥሕ፡ አልባበ፡
 ከመ፡ ብርሃነ፡ ወርኅ፡ በሌሊት፡ ወከመ፡ ብርሃነ፡
 ማኅቶት፡ በውስተ፡ ጽልመት፡ ወእፎ፡ ያስተፌሥ
 ሕ፡ ዝክረ፡ ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ከ
 መ፡ ሠርጐ፡ መርዓዊ፡ ወትርሲተ፡ መርዓት፡ ወከ
 መ፡ አክሊል፡ ዘያንጸበርቅ፡ ዲበ፡ ርእሰ፡ ነገሥት፡
 ሶበ፡ ይሠረገው፡ ዝክረ፡ ስሙ፡ ለአቡክሙ፡ (Fol.
 210b. 2.) ሶበ፡ ይትበህል፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ያ
 ሠረጉ፡ ከመ፡ ሠርጐ፡ ሰማይ፡ በከዋክብት፡ ወከመ፡
 ሠርጐ፡ ምድር፡ በስነ፡ ጽጌያት፡ እፎ፡ እክል፡ አስ
 ተማስሎተከ፡ ወአስተብዕዖተከ፡ ኦእግዚእየ፡ ብፁ
 ዕ፡ አንተ፡ ዘፈራህኮ፡ ለእግዚአብሔር፡ ወዘፈቀድ
 ከ፡ ትእዛዞ፡ ፈድፋዶ፡ ወይከውኑ፡ ጽኑዓነ፡ ዘርእ
 ከ፡ ውስተ፡ ምድር፡ ትውልደ፡ ጸድቃን፡ ይትባረ
 ኩ፡ ክብር፡ ወብዕል፡ ውስተ፡ ቤቱ፡ ወጽቁኒ፡ ይነ
 ብ (Fol. 210b. 3.) ር፡ ለዓለም፡ ኦእግዚእየ፡ ብፁዕ፡
 አንተ፡ ወንጹሕ፡ ፍኖት፡ በክሉ፡ ልብከ፡ ዘፈራህ
 ኮ፡ ለእግዚአብሔር፡ ኦእግዚእየ፡ መኑ፡ ይክል፡ ወ
 ድሶተከ፡ ወመኑ፡ ይክል፡ ፈጽሞ፡ አስተብዕዖተከ፡

አእግዚእየ ፡ ወለእመ ፡ ኢክህልኩ ፡ ወድሶተከ ፡ ወ
እንበይነዝ ፡ ለእግዚአብሔር ፡ ነህብ ፡ ስብሐተ ፡ እን
ዘ ፡ ንብል ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘእንጽሐክ ፤
ወቀደሰክ ፡ እምክርሠ ፡ እምክ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ፡ ወ (Fol. 211a. 1.) ይእዜኒ ፡ እምድኅረ ፡ አስተብ

ዕዕናሁ ፡ ለብፁዕ ፡ አቡነ ፤ በከመ ፡ ሥሩዕ ፡ በሕገ ፡ መ
ጽሐፍ ፡ ንትመየጥ ፡ ኅበ ፡ ጽሑፈ ፡ ተአምራቲሁ ፡ መ
ድምም ፡ ለ (Fol. 211a. 2.) አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ት
ሩፈ ፡ ምግባር ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገ
ብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIII.

(Fol. 211a. 3.) ፳፫ ተአምራሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነ
በረ ፡ ፩ ብእሲ ፡ በሀገረ ፡ ወረብ ፡ ዘቦ ፡ ላዕሌሁ ፡ ጋኔ
ን ፤ ወያወድቆ ፡ ዘልፈ ፡ በኅበ ፡ ረከበ ፡ ወያመነድቦ ፡
ጥቀ ። ወእምድኅረ ፡ ነበረ ፡ በዝንቱ ፡ ደዌ ፡ መሪር ፡ ብ
ዙኃ ፡ ዓመታተ ፡ ሐለየ ፡ በልቡ ፡ ወይቤ ፡ እሑር ፡ እን
ከሰ ፡ ኅበ ፡ መቃብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገባ
ሪ ፡ ተአምር ፡ (Fol. 211b. 1.) በዕለተ ፡ ተዝካሩ ፡ ይግበር ፡
ላዕሌየ ፡ ተአምረ ፡ ወያወድቆ ፡ ለዘይነጽሐኒ ፡ (sic)
ወያወድቀኒ ፡ በኅበ ፡ ረከበ ፤ ወበጸሐ ፡ ኅበ ፡ መቃብ
ሩ ፡ በከየ ፤ ወሰአለ ፡ እንዘ ፡ ይብል ፡ ኦአቡየ ፡ ገባሪ ፡
ተአምር ፡ ሰአል ፡ ሊተ ፡ ኅበ ፡ አምላክክ ፤ ከመ ፡ ይ
ፍትሐኒ ፡ እምዝንቱ ፡ ማዕስረ ፡ ጸላኢ ። ኦአቡየ ፡ ቅ
ዱስ ፡ ኢታስተኃፍረኒ ፡ ርድኦኒ ፡ ወአድኅነኒ ፡ ወኢ
ይግባእ ፡ ተኃፊርየ ፡ ከመ ፡ ኢይበሉኒ ፡ ሰብአ ፡ ወረ
ብ ፤ ዘሐረ ፡ ኅቤሁ ፡ ከመ ፡ ኢፈውሶ ፡ (Fol. 211b. 2.)
ኢክህለ ፡ ፈውሶቶ ፤ ወከመዝ ፡ ብሂሎ ፡ ኖመ ፡ በዕለ
ተ ፡ ተዝካሩ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ከመ ፡ ይ
ፈውሶ ። ወወረደ ፡ ኅቤሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ በይእቲ ፡ ሌሊት ፡ እኒዞ ፡ ሰይፈ ፡ እሳት ። ወሶበ ፡
ርእየ ፡ ውእቱ ፡ ጋኔን ፡ ደንገፀ ፡ ወአውደቆ ፡ ለድው

ይ ፤ ወአስተራገጸ ፡ እንዘ ፡ ይብል ፡ አ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ኢትዝብጠኒ ፡ በሰይፍክ ፡ ዘእሳት ። ወእንዘ ፡
ሀሎክ ፡ በርኅቅ ፡ አውአየኒ ፡ ወአንደደኒ ፡ ነበልባሉ ።
ወ (Fol. 211b. 3.) አቡነሂ ፡ ያርእዮ ፡ ሰይፈ ፡ ከመ ፡ ይ
ጻእ ፡ ፍጡነ ፡ ወጋኔንሂ ፡ ይኬልህ ፡ እንዘ ፡ ይብል ፡ አ ፡
ተክለ ፡ ሃይማኖት ፡ አ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትዝብ
ጠኒ ፡ በሰይፍክ ፡ ዘእሳት ፤ ወኢታጐጐኦኒ ፡ ናሁ ፡ ወ
ፃእኩ ፡ ወኢይገብእ ፡ እንክ ፡ እምሕል ፡ ለክ ፡ እምድ
ኅረ ፡ ወፃእኩ ፡ እምዝንቱ ፡ ቤትየ ፡ ዘነበርኩ ፤ ብዙ
ኃ ፡ ዘነበርኩ ፡ ብዙኃ ፡ አዝማነ ፡ ወለእመ ፡ ተመየጥ
ኩ ፡ ኅቤሁ ። ወለእመ ፡ ቆምኩ ፡ በመካንክ ፡ ይብል
ዓኒ ፡ ሥጋ ፡ አር (Fol. 212a. 1.) ዌ ፡ ዘአኃርም ፡ አነ ፡
ወከመዝ ፡ ብሂሎ ፡ ወዕአ ፡ ጋኔኑ ። ወውእቱ ፡ ብእሲ ፡
ድውይ ፡ ዘሐይመ ፡ ይቤ ፡ እምድኅረ ፡ አውዕአ ፡ ለጋ
ኔን ፡ እምኔየ ፡ ዘበጦ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በ
ሰይፈ ፡ እሳት ፡ ወረስዮ ፡ ፪ ክፍለ ። ወእምድኅረዝ ፡
ወገሮ ፡ ውስተ ፡ ፀድፍ ፡ ፀቢይ ፡ ዘሀሎ ፡ በመትሕተ ፡
ደብር ። ወከመዝ ፡ ነጊሮ ፡ ሐረ ፡ እንዘ ፡ ይሌብሐ ፡ ለ
እግዚአብሔር ፡ ወያስተበጽዖ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የ (Fol. 212a. 2.) ሀሉ ፡
ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖ (Fol. 212a. 3.) ት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIV.

፳፬ ተአምራሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸ
ሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነበረት ፡ አ
ሐቲ ፡ ብእሲት ፡ በሀገረ ፡ ድምቢ ፡ ዘ (Fol. 212b. 1.) ተ
ሐምም ፡ ዕፁብ ፡ ሕማመ ፡ በሕማመ ፡ ወሊድ ፡ በዕለ

ተ ፡ ወለደት ፡ ይመውት ፡ ወልዳ ። ወበእንተዝ ፡ ያደ
ት ፡ ኅበ ፡ ማኅደረ ፡ ቅዱሳን ፡ በጊዜ ፡ ወሊድታ ፡ ከ
መ ፡ ትለድ ፡ በመካኖመ ፡ ወኢይመውት ፡ ወልዳ ።
ወከመዝ ፡ ገብረት ፡ ኅበ ፡ አድባረ ፡ ፫ ፡ መነኮሳት ፡ ወ
በሀየኒ ፡ ሞቱ ፡ ፫ ውሉዳ ። ወሶበ ፡ ተለዎ ፡ ሕማመ ፡

መዊት፡ በኅበ፡ ሐረት፡ ወሶበ፡ ፀንሰት፡ ካዕበ፡ ት
 ቤ፡ እንከሰ፡ አሐውር፡ ኅበ፡ መቃብረ፡ አቡነ፡ ተክ
 (Fol. 212 b. 2.) ለ፡ ሃይማኖት፡ ከመ፡ ያሕይዎ፡ ለወል
 ድየ፡ ወኢይመውት፡ በከመ፡ ሞቱ፡ ውሉድየ፡ ወ
 በጸሐ፡ ኅበ፡ መካነ፡ አንስት፡ ነገረዳን፡ ነሎ፡ ዘበ
 ጽሐ፡ ላዕሌሃ፡ ወዘከመ፡ ሞቱ፡ ውሉዳ፡ ወእንዘ፡
 ትነግሮን፡ አኅዛ፡ ሕማመ፡ ወሊድ፡ ወሶበ፡ ርእያሃ፡
 እንዘ፡ ተዓዕብ፡ ለወሊድ፡ ይቤላሃ፡ አንስት፡ ኦእኅ
 ትነ፡ ምንተኑ፡ ትገብረ፡ በዛቲ፡ ደብርነ፡ ኢይትዋለ
 ዳ፡ ባቲ፡ እምአመ፡ ቦአ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
 ውስተ፡ ዛቲ፡ (Fol. 212 b. 3.) ገዳም፡ ኅድጊሰ፡ ኦእኅ
 ትነ፡ ከመ፡ ይለዳ፡ ባቲ፡ አንስት፡ እለ፡ ቦን፡ ልብ፡

እንስሳሂ፡ እለ፡ አልቦን፡ ልብ፡ ኢይወልዳ፡ ባቲ፡ በ
 ዛቲ፡ ደብርነ፡ ወከመዝ፡ ብሂሎን፡ አኅዛ፡ ያውፅአ
 ሃ፡ ኅበ፡ ሰብአ፡ ዓለም፡ ወእንዘ፡ ያውፅአሃ፡ በዐቀ
 በ፡ ደብር፡ ወለደት፡ ወለተ፡ ሠናይት፡ ወበሀየ፡ አ
 ስተርአያ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወአተበ፡ ላዕ
 ሌሃ፡ በትእምርተ፡ መስቀል፡ ወእምዝ፡ ፈጸማ፡ መ
 ዋዕለ፡ ንጽሐ፡ ሐረት፡ ሀገራ፡ ወኃደገ (Fol. 213 a. 1.)
 ታ፡ ለወለታ፡ እንዘ፡ ትብል፡ ወሀብክዋ፡ ለአቡነ፡
 ተክለ፡ ሃይማኖት፡ ትኩን፡ ዓመተ፡ ተክለ፡ ሃይማኖ
 (Fol. 213 a. 2.) ት፡ ወሀለወት፡ ይእቲ፡ ወለት፡ እስከ፡
 ዮም፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ገብሩ፡ ተ
 ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER XXV.

(Fol. 213 a. 3.) ፳፭ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃ
 ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
 ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡
 ወኮነ፡ ከመ፡ የሐንጽዋ፡ ለቤተ፡ ማርያም፡ ሐመ፡
 ፩ሐናጺ፡ በቅናተ፡ ሰይጣን፡ ወኮነ፡ እደሁ፡ ዘየማ
 ን፡ ጽቡሰ፡ ወኢተክህሎ፡ ከመ፡ ይሕንጽ፡ ወርእ
 ዮ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ይቤሎሙ፡ ለወልዳ፡
 ርእየ፡ ውሉድየ፡ ናሁ፡ ሰይጣን፡ ይፈቅድ፡ ላዕሌነ፡
 ይትኃደግ፡ ሐነጸ፡ ቤተ፡ ክር (Fol. 213 b. 1.) ስቲያን፡
 ወይእዜኒ፡ ሐሩ፡ አልክፍዋ፡ ለእደሁ፡ እንተ፡ ፀብ
 ሰት፡ ኅበ፡ አስከሬነ፡ ወርቅ፡ ዘአቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ ከመ፡ ይፈውሶ፡ በጸሎቱ፡ ወገብሩ፡ ከማሁ፡
 በከመ፡ አዘዘሙ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ወበይ
 እቲ፡ ዕለት፡ ርእየ፡ ውእቱ፡ ራዕየ፡ ዕፁብ፡ ወነሥ
 አ፡ ፩ብእሲ፡ ወሬዛ፡ ወአብአ፡ ውስተ፡ ቤተ፡ ክርስ
 ቲያን፡ ወአቀሞ፡ ኅበ፡ ሀለወ፡ አቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ነቢሮ፡ በመንበር፡ ለአቡነ፡ ተክለ፡ ሃይማ

(Fol. 213 b. 2.) ኖት፡ ለውእቱ፡ ወሬዛ፡ ይቤሎ፡ በአይ፡
 ተእኅዘ፡ ዝድውይ፡ ወአርአዮ፡ እንዘ፡ ይብል፡ በዝ፡
 ወበዝ፡ ተእኅዘ፡ ወተዓሥረ፡ በሰናስል፡ ወሀለወ፡
 ውስቲቱ፡ ፫ቅንዋተ፡ ሐሂን፡ ወእምዝ፡ አውፅአ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ እምላዕሌሁ፡ ፫ሰናስል፡
 እሳት፡ ወ፫ቅንዋተ፡ በጉጠት፡ ወበላዕለ፡ ውእቱ፡
 ጉጠት፡ ሀሎ፡ ትእምርተ፡ መስቀል፡ ወይቤሎ፡ አ
 ቡነ፡ ተክለ፡ ሃይማኖት፡ ሐር፡ ግበር፡ ግብረከ፡ እግ
 ዚአ (Fol. 213 b. 3.) ብሔር፡ ፈትሐከ፡ እማዕሰረ፡ ጸላ
 ኢ፡ ወእምድኅረዝ፡ ነቅሐ፡ ውእቱ፡ ድውይ፡ እም
 ንዋሙ፡ ወረከባ፡ ለእደሁ፡ ሕይወታ፡ ወበይእቲ፡
 ዕለት፡ ወፅአ፡ ለሐኒጸ፡ ቤተ፡ ክርስቲያን፡ በፍሥ
 ሐ፡ ወሶበ፡ ርእየ፡ እንዘ፡ የሐንጽ፡ አንከሩ፡ ወ
 ተደሙ፡ እለ፡ ተበሀሉ፡ ዮምኒ፡ ይመውት፡ አ
 ው፡ ጌሠመ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡
 ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አ
 ሜን፡

CHAPTER XXVI.

(Fol. 214 a. 1.) ፳፮ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ (Fol. 214 a. 2.) ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አ

ሜን፡ ፩አ፡ ብእሲ፡ ሠረቀ፡ እምተዝካረ፡ አቡነ፡ ተ
 ክለ፡ ሃይ (Fol. 214 a. 3.) ማኖት፡ ፲ወ፪ኅብስተ፡ ዘይት
 በሀል፡ ጉባኤ፡ ወአብአሙ፡ ውስተ፡ ቤቱ፡ ወበሳኒ

ታሁ ፡ ፈቀደ ፡ ከመ ፡ ይብላል ፡ ፩እምጉባኤ ፡ ወአስተ
ዳሊዎ ፡ ጽብሐ ፡ ሐረ ፡ ከመ ፡ ያምጽእ ፡ እምነበ ፡ አ
ንበረ ፤ ወረከቦ ፡ ጽፍዓ ፡ ላህም ፡ ወይቤ ፡ ውእቱ ፡ ብ
እሲ ፡ አንሰ ፡ አንበርክሙ ፡ ውስተ ፡ መሶብዩ ፡ ለ፲ወ
፪ ፡ ጉባኤያት ፡ ናሁ ፡ እረክብሙ ፡ ከዊኖሙ ፡ ጽፍዓ ፡
ላህም ፡ በጸሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በእንተ ፡
ዘሠረቁ ፡ እ (Fol. 214 b. 1.) ምነ ፡ ተዝካሩ ፡ ወከማሁ ፡

ካልኡኒ ፡ ካዕበ ፡ ሠረቀ ፡ ሰዋ ፡ ፩ቀሱተ ፡ እምተዝካ
ረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወውእቱ ፡ ብእሲ ፡ ሶ
በ ፡ ፈቀደ ፡ ከመ ፡ ይስተይ ፡ ረከቦ ፡ ለዝንቱ ፡ ከዊኖ ፡
(Fol. 214 b. 2.) ከመ ፡ ስንተ ፡ ሰብእ ፡ ወስንተ ፡ እንስ
ሳ ፤ ወእእመረ ፡ ከመ ፡ ለሊሁ ፡ ዘረከቡ ፡ ሙሴነ ፡ ኢ
ይስተዮ ፡ ሠራቁ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስ
ለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፡ ዓ ፡ አ ።

CHAPTER XXVII.

(Fol. 214 b. 3.) ፳፯ተአምራሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ አምሐራ ፡ ሀለወት ፡ አሐቲ ፡ ብእሲት ፡
ፈራሂተ ፡ እግዚአብሔር ፤ ወምህርት ፡ ይእቲ ፡ መጽ
ሐፈ ፡ ነቢያት ፡ ወሐዋርያት ፡ ወታፈቅሮ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ወትገብር ፡ ተዝካሮ ፡ ለለወርት ፡
ወሀለወ ፡ ላቲ ፡ ፩ቀሲስ ፡ ኄር ፡ ብእሲ ፡ በምድረ ፡ ጎ
ዢም ፡ (Fol. 215 a. 1.) ወይትለአካ ፡ በኹሉ ፡ ምግባረ ፡
ሠናይ ። ወኮነ ፡ አሐተ ፡ ዕለተ ፡ ትቤሎ ፡ አምጽእ ፡
ሊተ ፡ ዕጣነ ፡ ለተዝካረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
አመ ፡ ፳፱ለነሐሴ ፡ ወኢተክህሎ ፡ ከመ ፡ ይሰድ ፡
በይእቲ ፡ ዕለት ፤ እስመ ፡ መዋዕለ ፡ ክረምት ፡ ውእ
ቱ ። ወከልኦ ፡ ዐዲወ ፡ ተከዜ ፡ ግዮን ፡ ይእቲስ ፡ ብ
እሲት ፡ ሶበ ፡ ኢያምጽእ ፡ ላቲ ፡ ዕጣነ ፡ ኅዘነት ፤ ወበከ
የት ፡ እንዘ ፡ ትብል ፤ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፤ ሙኑ ፡
ይትለአካኒ ፡ ኅበ ፡ እ (Fol. 215 a. 2.) ገሌ ፡ ምድረ ፡ ጐ
ዢም ፡ ከመ ፡ ያምጽእ ፡ ሊተ ፡ ዕጣነ ፡ ወሶበ ፡ ይትከ
ሀል ፡ እምፈተውኩ ፡ ይትለአካኒ ፡ ነፋሳት ፤ ወደመ
ናት ፡ ወእእዋፈ ፡ ሰማይ ፡ እለ ፡ ያፈጥኑ ፡ ወሶበ ፡ ኃ
ጥአት ፡ ዘትገብር ፡ ጸለየት ፡ ኅበ ፡ አቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ እንዘ ፡ ትብል ፡ ኦገባሬ ፡ ተአምር ፡ አቡዩ ፡
ፈኑ ፡ ሊተ ፡ ላእከ ፡ ዘያፈጥን ፡ ከመ ፡ ያምጽእ ፡ ሊ
ተ ፡ ዕጣነ ፤ እምድረ ፡ ጐዢም ፡ እምነበ ፡ እገሌ ። ወ
አግብርትስ ፡ አእዋፈ ፡ ሰማይ ፡ ይትለአካ (Fol. 215 a. 3.)
ዎሙ ፡ ለጳድቃን ፡ ወለከሂ ፡ ይትለአካከ ፡ ወለአከ ፡
ሊተ ፡ አቡዩ ፡ ከመ ፡ ተልእከ ፡ ንስር ፡ ኅበ ፡ ኤርምያ
ስ ፡ ነቢይ ፡ እምኢየሩሳሌም ፡ ሀገረ ፡ ባቢሎን ፤ ወር

ግብሂ ፡ ለፊልሞና ፡ ኅበ ፡ ልድያ ፡ ቤተ ፡ እንድርያስ ።
ወውእቱ ፡ ብእሲ ፡ ሶበ ፡ ኢተክህሎ ፡ ከመ ፡ ይሰድ ፡
ላቲ ፡ ዕጣነ ፡ ፈቀደ ፡ ያብኦ ፡ ኅበ ፡ ቤተ ፡ ክርስቲያን ።
ወወደዮ ፡ በልብስ ፡ መስቀሉ ፡ እንዘ ፡ ይብል ፡ ለእ
መ ፡ ኢያብጻሕኩ ፤ ላቲ ፡ አበውእ ፡ ኅለወት ፡ ቤተ ፡
(Fol. 215 b. 1.) ክርስቲያን ፡ ይትወከፍ ፡ ላቲ ፡ ዘንተ ፡
ዕጣነ ። ወበጸሐ ፡ ኅበ ፡ ቤተ ፡ ክርስቲያን ፡ አንበራ ፡
ለመስቀሉ ፡ ዲበ ፡ ምድር ፡ ከመ ፡ ይትሐቦብ ፡ እዴ
ሁ ። ወውእተ ፡ ጊዜ ፡ መጽእ ፡ ያፈ ፡ አውስት ፡ ወነ
ሥኦ ፡ መስቀሎ ፡ ምስለ ፡ ዕጣነ ። ወወሰደ ፡ ምድረ ፡
አምሐራ ፡ ወአብጽሐ ፡ በይእቲ ፡ ሰዓት ። ወወገረ ፡
ላቲ ፡ ለይእቲ ፡ ብእሲት ፡ ኅበ ፡ ሀለወት ፡ ቀዊማ ፡ እ
ንዘ ፡ ትእሊ ፡ ከመ ፡ ዘይብል ፡ ንሥኢ ፡ ዕጣነ ፡ ይቤ
ለኪ ፡ አቡነ ፡ ተክለ ፡ (Fol. 215 b. 2.) ሃይማኖት ፡ ወርእ
ያ ፡ እንዘ ፡ ይወድቅ ፡ ቅድሚሃ ፡ ደንገጸት ፡ ወመሰላ ፡
ከመ ፡ ወገረ ፡ ላዕሌሃ ፡ ሰይጣን ፡ ዕብነ ፡ ዐቢዩ ፡ ከመ ፡
ይቅትላ ። ወሶበ ፡ ነጻረት ፡ በላዕሌሁ ፡ መስቀለ ፡ ገብ
ኦ ፡ ልባ ፡ ወተፈሥሕት ፤ ወወሀበት ፡ ውእተ ፡ ዕጣ
ነ ፡ ለካህናት ፡ ከመ ፡ ይዕጥንዎ ፡ ዘከመ ፡ ተመነየት ።
ወእምድሃረዝ ፡ ይእቲ ፡ ብእሲት ፡ ሶበ ፡ ተራከበት ፡
ምስለ ፡ ውእቱ ፡ ቀሲስ ፡ ትቤሎ ፡ በእንተ ፡ ምንት ፡
ዘኢያምጸእከ ፡ ሊተ ፡ ዕጣነ ፡ ለተዝ (Fol. 215 b. 3.) ካ
ረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወነገራ ፡ ኹሎ ፡ ዘ
ከመ ፡ ኮነ ። ወዘከመ ፡ አንሥኦ ፡ ኦፊ ፡ አውስት ።
ወይእቲኒ ፡ ነገረዮ ፡ ዘከመ ፡ አምጽእ ፡ ላቲ ፡ ኦፊ ፡
አውስት ፤ ወሰሚያ ፡ አንከረ ፡ ወተደመ ፡ ወወሀበ
ዮ ፡ መስቀሎ ። ወሶበ ፡ ነጻረ ፡ መስቀሎ ፡ ይቤ ፡ አ
ማን ፡ በአማን ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገባሬ ፡

ተአምር : ዘይትለአክዎ : አእዋፈ : ሰማይ : ወአለ :
 ሰምዕዎ : ለዝንቱ : ተአምር : ሰብሕዎ : ለእግዚአ
 ብሔር : ወአስተ (Fol. 216a 1.) ብዕዕዎ : ለአቡነ : ተ

ክለ : ሃይማኖት : ጸሎቱ : ወበረከቱ : (Fol. 216a. 2.)
 የሀሉ : ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለ
 መ : ዓ : አ ።

CHAPTER XXVIII.

(Fol. 216a. 3.) ፳፰ ተአምሪሁ : ለአቡነ : ተክለ : ሃ
 ይማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁ
 ሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ።
 ወኮነ : ፩ ብእሲ : ድውይ : በሀገረ : ወረብ : ወነበረ :
 በዓራቱ : ብዙኃ : ዓመታተ : እንዘ : ኢይትነሣእ ።
 ወእምድኅረዝ : ተበሀሉ : በበይናቲሆመ : አዝማዲ
 ሁ : ንዑ : ንሰዶ : ኅበ : መቃብረ : አቡነ : ተክለ : ሃ
 ይማኖት : ገባሬ : ተአምር : ወውእቱ : ይክል : ፈው
 ሶቶ ። ወከመዝ : ብሂሎ (Fol. 216b. 1.) መ : አምጽእ
 ዎ : ፀዊሮመ : ወአስከብዎ : ውስተ : ጸማዕቱ : ኅበ :
 ነበረ : ቀዳሚ : በሕይወቱ ። ወበሀየኒ : ነበረ : እንዘ :
 ይትመነደብ : በደዌሁ : እስከ : ትከውን : ዕለተ : ፍ
 ልሰቱ : ለአቡነ : ተክለ : ሃይማኖት : አመ : ፲ ወ፪ለወ

ርኃ : ግንቦት ። ወበይእቲ : ዕለት : መጽአ : ኅቤሁ :
 አቡነ : ተክለ : ሃይማኖት : እንዘ : ይበርህ : ገጹ : ም
 ስብዒተ ። ወዓተበ : ላዕሌሁ : በትእምርተ : መስቀ
 ል ፤ ወይቤሎ : ተንሥእ : ወተንሥእ : ዘእ (Fol. 216b. 2.)
 ንበለ : መስና : ዘነበረ : ቀዳሚ : እንዘ : ያንጸፈጽፍ :
 እምኔሁ : ቀስሉ : ወይወዕኡ : ዕፂያት : ወመግል ።
 ወሶበ : ርእየ : ተአምረ : ዐቢየ : ውእቱ : ብእሲ :
 መሰሎ : ከመ : ዘተንሥእ : እመታን ። ወ (Fol.
 216b. 3.) ኢሐረ : ውስተ : ሀገሩ : ወለብሶ : ልብሰ :
 ምንኩስና : በእደ : አባ : መርሐ : ክርስቶስ ፤ ወሀ
 ለወ : እስከ : ዮም ። ጸሎቱ : ወበረከቱ : የሀሉ :
 ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለ
 ም : አሜን ።

CHAPTER XXIX.

(Fol. 217a. 1.) ፳፱ ተአምሪሁ : ለአቡነ : ተክለ : ሃይ
 ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
 ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ። ወነበ
 ረ : ፩ ብእሲ : በደብረ : ሊባኖስ : እንዘ : የሐምም : በ
 ሕማመ : ቀስሉ : ሥጋ : ብዙኃ : ዓመታተ ፤ ወእም
 ዝ : ዐርገ : በጽባሕ : ውስተ : ጸማዕቱ : ለአቡነ : ተክ
 ለ : ሃይማኖት : ወበጸሐ : ሀየ : ጸለየ : ወይቤ : አአ

ቡነ : ዘአውግእከ : ለዝንቱ : ማይ : በቡራኬ : እዴ
 ከ ። ወይእዚኒ : አአ (Fol. 217a. 2.) ቡየ : ባርከ : ላዕ
 ሌየ : ከመ : እጠመቅ : ወከመዝ : ብሂሎ : ተጠም
 ቀ : በውእቱ : ማይ ። ወኮነ : ሕ (Fol. 217a. 3.) ያወ :
 ሶቤሃ : ከመ : ዘኢሐመ : ምንተኒ : ግሙራ : ጸሎቱ :
 ይዕቀቦ : ለገብሩ : ተክለ : ሃይማኖት : አሜን ።

CHAPTER XXX.

(Fol. 217b. 1.) ፴ ተአምሪሁ : ለአቡነ : ተክለ : ሃይ
 ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
 ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ። ወከ
 ማሁ : ካዕበ : ካልኡኒ : ብእሲ : ነበረ : በደብረ : ሊባ
 ኖስ : እንዘ : የሐምም : እዴሁ ፤ ወይቤልዎ : እንስሳ
 ሁ : ሑር : ኅበ : አቡነ : ተክለ : ሃይማኖት : ወትድ
 ኅን : አእምሩ : እለ : አልቦመ : ልብ : እለ : በሕሳ

ል : ወበልጓም : ይመይጥዎመ : መላትሒሆመ : ከ
 መ : ይትዓወቅ : ተአምረ : አቡነ : ተክ (Fol. 217b. 2.)
 ለ : ሃይማኖት : እለ : አልቦመ : ልብ : አለበወ :
 ሎቱ : እግዚአብሔር : ወዝንቱ : ዘኮነ ፤ አኮ : በር
 ኅቅ : አላ : በቅሩ (Fol. 217b. 3.) ብ : በሀገርነ : በደመ
 ና : ወበዕበይ : ጸሎቱ : ይዕቀቦ : ለገብሩ : ተክለ : ሃ
 ይማኖት : ለዓለመ : ዓለም : አ ።

CHAPTER XXXI.

፴፩ ተአምራት ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡
ግ (Fol. 218 a. 1.) ራርያ ፡ እንዘ ፡ ተሐውር ፡ አሐቲ ፡ ብ
እሲት ፤ በማእከለ ፡ ምሥያጥ ፡ እኒዝ ፡ ፈትለ ፤ ከመ ፡
ትሢጥ ፡ ነሥአ ፡ ኦፊ ፡ አውስት ፡ እምእደዊሃ ፤ ወሰ
ረረ ፡ ውስተ ፡ ሰማይ ። ወይእቲኒ ፡ ብእሲት ፡ ርእየ
ት ፡ አንቃዕዲዋ ፡ ወእምሐለቶ ፡ እንዘ ፡ ትብል ፡ በአ
ቡየ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትሰድ ፡ ፈትልየ ። ወእ
ምድኅረዝ ፡ ሐረ ፡ ውእቱ ፡ ሆፊ ፡ አውስት ፡ ርኅቀ ፡
ሀገረ ፤ እንዘ ፡ ይሬእይዎ ፡ ኹሎሙ ፡ ሰብአ ፡ ምሥያ
ጥ ። ወውእቱ ፡ ፈትል ፡ ይትረአዮሙ ፡ ተ (Fol. 218 a. 2.)
እኒዝ ፡ በእግሩ ፡ ከመ ፡ ጊሜ ፡ ፀዕዳ ፡ ወተሰወረ ፡ እ
ምአዕይንቲሆሙ ። ወእምድኅረ ፡ ተቈልቄለ ፡ ፀሐ
ይ ፡ ተመይጠ ፡ ውእቱ ፡ ሆፊ ፡ አውስት ፤ ፀዊሮ ፡ ፈት

ለ ፡ እንዘ ፡ ኢይሬእይዎ ፡ ሰብአ ፡ ምሥያጥ ፡ በከመ ፡
ርእይዎ ፡ ቀዳሚ ፤ ወኃሠሣ ፡ ለይእቲ ፡ ብእሲት ። ወ
ሶበ ፡ ኢረከባ ፡ ኀበ ፡ ዘነበረት ፡ ቀዳሚ ፡ ሆይ ፡ መልዕ
ልተ ፡ ምሥያጥ ፤ እንዘ ፡ የኃሥሥ ፡ ኪያሃ ፡ ከመ ፡ ኢ
ይንሣእ ፡ ፈትለ ፡ ካልእ ፡ ብእሲ ፤ ወእምድኅረዝ ፡ ነ
ጸራ ፡ በካልእ ፡ መካ (Fol. 218 a. 3.) ን ፡ እንዘ ፡ ትሠይ
ጥ ፤ ወወገረ ፡ ላቲ ፡ ፈትለ ፡ መልዕልተ ፡ አልባሲ
ሃ ፤ ከመ ፡ ዘይቤ ፡ ንሥኢ ፡ ፈትለኪ ፡ በእንተ ፡ መ
ሐላ ፡ ዘአምሐልክኒ ። ወሶበ ፡ ርእየ ፡ ዘንተ ፡ ተአ
ምረ ፡ ዐቢየ ፡ ሰብአ ፡ ምሥያጥ ፤ ሰብሐዎ ፡ ለእግዚ
አብሐር ፡ ወአስተብዕዕዎ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወ
ምስለ ፡ ኹልነ ፡ ውሉደ ፡ ጥምቀት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

CHAPTER XXXII.

(Fol. 218 b. 1.) ፴፪ ተአምራት ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
(Fol. 218 b. 2.) ነ ፡ በምድረ ፡ ግራርያ ፡ በአሐቲ ፡ ሀገር ፡
ሥርዓቶሙ ፡ ያስተጋብሉ ፡ እስከ ፡ ማእረር ፡ ውስ
ተ ፡ ፩ ቤት ፡ ከመ ፡ ይኩን ፡ ለተዝካረ ፡ አቡነ ፡ ተክለ ፡
ሃ (Fol. 218 b. 3.) ይማኖት ፡ ወኮነ ፡ ፩ ዕለተ ፡ ኃደሩ ፡ ሐ
ራ ፡ ንጉሥ ፡ ውስተ ፡ ቤተ ፡ እክሉ ፡ ለአቡነ ፤ ወአው
ዕኡ ፡ እምውእቱ ፡ እክል ፡ ለአፍራሲሆሙ ። ወይቤ
ሎሙ ፡ በዐለ ፡ ቤት ፡ ኢትግበሩ ፡ አጋእዝትየ ፤ ወኢ
ተሀቡ ፡ ዘንተ ፡ እክለ ፡ ለአፍራሲክሙ ፡ ወዝንቱ ፡ እ
ክል ፡ ዘአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ውእቱ ፡ ወይቤል
ዎ ፡ ሚላዕሌነ ፡ ዘመኑሂ ፡ ይኩን ፡ ወወሀቡ ፡ ለአፍራ

ሲሆሙ ። ወሶበ ፡ ወሀብዎሙ ፡ ዐበየ ፡ በሊዐ ፡ ወአሐ
ሱ ፡ ርእሶሙ ፡ (Fol. 219 a. 1.) ከመ ፡ ዘይብሉ ፡ ንሕነሰ ፡
ኢንበልዕ ። ወሶበ ፡ ርእየ ፡ ዘንተ ፡ ተአምረ ፡ ዐቢየ ፡
ይቤልዎ ፡ ዐቀብተ ፡ ሀገር ፤ ወአፍራሰ ፡ ሥራየ ፡ ገብ
ረ ፡ ዝንቱ ፡ ብእሲ ፡ ከመ ፡ ኢይብልዑ ፡ አፍራሲነ ፤
ወይቤሎሙ ፡ አንሰ ፡ ኢኮንኩ ፡ መሠርየ ። ቀዳሚ ፡
ነገርኩክሙ ፡ ኹሎ ። ወእምዝ ፡ አምጽኡ ፡ እክለ ፡ ካ
ልአ ። ወሶበ ፡ ርእይዎ ፡ እምርኅቅ ፡ አኅዙ ፡ ይዕም
ቱ ፡ ምድረ ፤ ወነሐቀ ፡ ከመ ፡ ዘይብሉ ፡ ዕንቋዕ ፡ እን
ቋዕ ፡ ሶቤሃ ፡ በልዕዎ ፡ ፍጡነ ። ጸሎ (Fol. 219 a. 2.)
ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ።

CHAPTER XXXIII.

(Fol. 219 a. 3.) ፴፫ ተአምራት ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡

ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ማሁ ፡ በካልአትኒ ፡ አህጉር ፡ እምእክለ ፡ አቡነ ፡ ዘወ

ሀብዎ፡ በቀል፡ ከመ፡ ይብላል፡ ዐቢየ፡ በሊዐ ፤ ዕፁብ፡ ግብሩ፡ (Fol. 219b. 1.) ለእግዚአብሔር፡ እለ፡ አልሰሙ፡ ልብ፡ አለበወ ፤ ወበእንቲአሆሙ፡ ይቤ፡ ነቢይ፡ ኢትኩኑ፡ ከመ፡ ፈረስ፡ ወበቅል፡ እለ፡ አልሰሙ፡ ልብ፡ ወዘቄስለ፡ ሥጋሁ፡ እምብዝኝ፡ ደዌ

ሁ፡ ዘይትረአይ፡ አ (Fol. 219b. 2.) ዕጽምቲሁ ፤ ወኩሉ፡ ዘርእዮ፡ ያንሦጥጥ፡ ሥጋሁ፡ ከያሁኒ፡ ፈወሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ፈዋሲ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ።

CHAPTER XXXIV.

(Fol. 219b. 3.) ፴፱ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኩነ፡ በምድረ፡ ከተታ፡ ተበሀሉ፡ በበይናቲሆሙ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ ንፁ፡ ንግበር፡ ተዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወተግባረኒ፡ ኢንግበር፡ በዕለተ፡ ዕረፍቱ፡ ውኅብሩ፡ በዝንቱ፡ ምክር፡ ኩሎሙ፡ ወመንፈቆሙ፡ ፈጸሙ፡ በከመ፡ ተናገሩ፡ ወመንፈቆሙ፡ ወዐሉ፡ ውስተ፡ ገራህቶ (Fol. 220a. 1.) ሙ፡ እንዘ፡ ይትጌበሩ ፤ ወበጊዜ፡ ዘየዓፅዱ፡ መጽአ፡ ዝናም፡ ዐቢይ ፤ ወወረደ፡ እብነ፡ በረድ፡ ኅበ፡ እለ፡ ተገብሩ፡ በ

ዕለተ፡ ተዝካሩ፡ ዘውእቱ፡ አመ፡ ፳ ወ፴ለነሐሴ፡ ወሶረየ፡ እክለ፡ ገራውህ፡ መሬተ፡ ከመ፡ ዘኢበቄለ፡ ላዕሌሁ፡ ምንትኒ ፤ ወለእለ፡ ገብሩ፡ በዐለ፡ ሌለየ፡ እብነ፡ በረድ ፤ ወለእለኒ፡ ኮነ፡ ምድሮሙ፡ ማእከለ፡ እለ፡ ሠዓሩ፡ በማዕከል፡ አትረፎ ፤ ወፈለጠ፡ ምድሮሙ፡ ከመ፡ እንተ፡ ይፈልጥ፡ ናላዊ፡ አባግ (Fol. 220a. 2.) ዓ፡ እምዓጣሊ፡ ዘከመዝሰ፡ ተአምር፡ ብዙኝ፡ ውእቱ፡ ዘተገብረ፡ በበሀገሩ፡ (Fol. 220a. 3.) ዘኢይትኃለቀ፡ ። ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ አ ።

CHAPTER XXXV.

፵፭ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኩነ፡ በአሐቲ፡ ሀገር፡ በዕለተ፡ ተዝካሩ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ (Fol. 220b. 1.) እንተ፡ ይእቲ፡ ዕለተ፡ ዕረፍቱ፡ ወዐለ፡ ፩ ብእሲ፡ ውስተ፡ ማኅረስ ፤ ወበይእቲ፡ ዕለት፡ ቀተለ፡ አስዋሪሁ፡ እብነ፡ በረድ፡ ወሐፀባ፡ ለይእቲ፡ ገራህት፡ ከመ፡ ባሕል፡ ዘተሐፅበ ። ወከማሁ፡

ካዕበ፡ በካልእትኒ፡ ሀገር፡ ፩ ብእሲ፡ ወዐለ፡ እንዘ፡ ይጸሐይይ፡ ገራህቶ፡ መንፈቆ፡ ጸሕየየ ፤ ወመንፈቁ፡ ተርፈ፡ በይእቲ፡ ዕለት፡ ለእንተ፡ ጸሕየየ፡ ደምሰሳ፡ እብነ፡ በረድ ። ወይእዜኒ፡ ኦፍቁራንየ፡ የሀበነ፡ እግዚአብሔር፡ ፩ ል (Fol. 220b. 2.) በ፡ ከመ፡ ናብዕላ፡ ለይእቲ፡ ዕለት፡ በተጠናቅቆ፡ ነጺረነ፡ ዘወረደ፡ መቅሠፍ (Fol. 220b. 3.) ተ፡ ላዕለ፡ ካልአኒነ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ አ ።

CHAPTER XXXVI.

፵፮ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኩነ፡ በምድረ፡ ከተታ፡ በዕለተ፡ ተዝካሩ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ (Fol. 221a. 1.) ኖት፡ ፩ ብእሲ፡ ወፈረ፡ ፀዊሮ፡ ዕር

ፎ፡ ከመ፡ ይኅርስ፡ ገራህቶ፡ ወተዳደቆ፡ በፍኖት፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይበውእ፡ ውስተ፡ ይእቲ፡ ሀገር ፤ ወይቤሎ፡ አይቲኑ፡ ተሐውር፡ አንተ፡ ሐረሳዊ፡ ከመ፡ እኅርስ፡ ገራህትየ ። ወይቤሎ፡ አቡነ፡ በዛቲ፡ ዕለት፡ ለእመኒ፡ ኅረስከ፡ ኢትጸግብ ፤

ወለእመኒ : ጎደገ : ኢትነዲ : ተመየጥ : ውስተ : ቤ
ትክ :: ወይቤሎ : ሐረሳዊ : ኦእግዚእየ : ሶበ : ይቤሎ
ኒ : ሰብአ : ቤትየ : (Fol. 221a. 2.) ለምንት : ተመየጥ
ክ : ከመ : እንግሮሙ : ሰመክ : መኑ : አንተ : ወይቤ
ሎ : አቡነ : ተክለ : ሃይማኖት : አነ : ውእቱ : ዘኮነ :
ዕረፍትየ : በዛቲ : ዕለት :: ወዘንተ : ብሂሎ : ተሰወ
ሮ :: ወእምዝ : ተመይጠ : ውእቱ : ሐረሳዊ : እንዘ :
ያነክር : ወይዴመም :: ወገብአ : ውስተ : ቤተ : ክር
ስቲያን : ወረከቦሙ : ለከህናት : እንዘ : የዓጥኑ : ወ
ያበርህ :: ወተስእሎሙ : እንዘ : ይብል : ዘንተ : መባ
ርህተ : በእንተ : መኑ : ታብ (Fol. 221a. 3.) ርህ : ወይቤ

ልዎ : ኢያእመርከነ : ከመ : ዛቲ : ዕለት : ዕረፍቱ :
ለአቡነ : ተክለ : ሃይማኖት : ወይቤሎሙ : ቀዳሚሰ :
ኢያእመርከነ :: ወባሕቱ : የጊ : እምአፋሁ : ሰማዕ
ኩ : እንዘ : ይበውእ : ውስተ : ሀገር :: ወአነ : እንዘ :
እወፅእ : ለሐረስ : በፍኖት : ተራከብኩ : በዛቲ : ዕለ
ት : የም :: ወይቤለኒ : ለእመኒ : ሐረስክ : ኢትጸግ
ብ :: ወለእመኒ : ጎደገ : ኢትነዲ : ተመየጥ : ውስተ :
ቤትክ :: ወሰሚያሙ : ዘንተ : ዐቢየ : መንክ (Fol.
221b. 1.) ረ : እምይእቲ : ዕለት : ሰብአ : ሀገር : አብዐ
ሎ : ዕለተ : ዕረፍቱ : ጸሎቱ : ወበረከቱ : የሀሉ : ም
ስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለም : አሜን ::

CHAPTER XXXVII.

(Fol. 221b. 2.) ፴፯ተአምሪሁ : ለአቡነ : ተክለ : ሃይ
ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን :: ወኮ
ነ : በምድረ : ከተታ : በዕለተ : ተዝካሩ : ለአቡነ : ተ
ክለ : ሃይ (Fol. 221b. 3.) ማኖት : አንበሩ : ቀሱተ : ቅ
ብዓ : ንሲጉ : ምስለ : ቀሱተ : ማየ : ጸሎት : ልፁቀ ::
ወአመ : ያበርህ : ኃደሩ : እንዘ : ይቀድሐ : እማየ :

ጸሎት :: ወእሙንቱሰ : ይመስሎሙ : ከመ : ዘቀድ
ሐ : እምቀሱተ : ንሲጉ :: ወሶበ : ጸብሐ : ተረክበ :
ውእቱ : ማየ : ጸሎት :: ከመ : ፈጸምዎ : በአብርሃ :
ወለቀሱተ : ንሲጉ : ከመ : ኢቀድሐዎ :: ጸሎቱ : ወ
በረከቱ : የሀሉ : ምስለ : ፍቁሩ : ተክለ : ሃይማኖት :
ለዓለመ : ዓለም : አሜን ::

CHAPTER XXXVIII.

(Fol. 222a. 1.) ፴፰ተአምሪሁ : ለአቡነ : ተክለ : ሃ
ይማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁ
ሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ::
ወኮነ : በምድረ : እንደ : (Fol. 222a. 2.) ግብጦን : በዕ
ለተ : ተዝካሩ : ለአቡነ : እንዘ : ያበርህ : ንሂጉ : እ
ምቀሱተ : ኃደሩ :: ወዘተርፈ : በበንስቲት : አስተጋ
ብኡ : እምነ : ሰዋስው : በውእቱ : ቀሱ (Fol. 222a. 3.)
ት : ዘአምጽእዎ : ወመልእ : ስምዑ : ፍቁራንየ : ተ

አምረ : አቡክሙ : ዘታፈቅሩ : ሰሚዐ : ለማየ : ጸሎ
ት :: ከመ : ረሰየ : ቅብዐ : ወለቀሱተ : ንሂጉ : ከመ :
ረሰየ : ምሉዐ :: ወበእንተዝ : ንሰብሐ : ለእግዚአብ
ሔር : አምላክነ : ርቱዓ :: ጸሎቱ : ወበረከቱ : የሀ
ሉ : ምስለ : ፍቁሩ : ተክለ : ሃይማኖት : ለዓለመ :
ዓለም : አሜን :: ወምስለ : ዙልነ : ውሉደ : ጥም
ቀት : ለዓለመ : ዓለም : አሜን :: ወአሜን : ለይኩ
ን : ለይኩን ::

CHAPTER XXXIX.

(Fol. 222b. 1.) ፴፱ተአምሪሁ : ለአቡነ : ተክለ : ሃይ
ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቁሩ :
ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን :: ወኮ

ነ : በምድረ : አንጎት : ይ (Fol. 222b. 2.) ገብሩ : ተዝ
ክሮ : ለአቡነ : ተክለ : ሃይማኖት : ወይጠብሐ : አል
ህምተ : ወጠሌ : ወደዋርህ : ዙሉ : ዘከመ : ረከበ :

ባዕል ፡ ዘከመ ፡ ብዕሉ ፤ ወነዳይ ፡ ዘከመ ፡ ንደፌቱ ፡
 (Fol. 222 b. 3.) ወበእንተዝ ፡ ሐረት ፡ አሐቲ ፡ ብእሲ
 ት ፤ ከመ ፡ ትሣዩጥ ፡ ውስተ ፡ ምሥያጥ ፡ ወተሣዩጦ
 ት ፡ ዶርሆ ፡ ለተዝከረ ፡ አቡነ ፡ ወበዕለት ፡ ዘተሣዩ
 ጦቶ ፡ ነሥኦ ፡ ያፈ ፡ አውስት ፤ ወሶበ ፡ ነሥኦ ፡ አም
 ሐለቶ ፡ እንዝ ፡ ትብል ፡ በአቡነ ፡ ተክለ ፡ ሃይማኖት ፡
 ኢትብልዖ ፡ ለዶርሆ ፡ ዘተሣዩጥክዎ ፡ ከመ ፡ እግድ

ሎ ፡ ለተዝከረ ፡ ዚአሁ ፡ ወእምድኅረ ፡ ዝንቱ ፡ በሓ
 ምንት ፡ ዕለት ፡ በዕለተ ፡ ተዝከሩ ፡ ለአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ረከብዎ ፡ (Fol. 223 a. 1.) ለዶርሆ ፡ በመ
 ድረከ ፡ ቤተ ፡ ክርስቲያን ፡ እንዝ ፡ ይቀምል ፡ ጸጉ
 ረ ፡ አክኖ (Fol. 223 a. 2.) ፊሁ ፡ ጸሎቱ ፡ ወበረከቱ ፡
 የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER XL.

፱ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
 ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡ በምድረ ፡
 ሙ (Fol. 223 a. 3.) ገር ፡ ዓቃቤ ፡ በቅል ፡ አምጽኦ ፡ በ
 ቅሎ ፡ ከመ ፡ ያስቲ ፡ ማየ ፤ ወሀለወት ፡ አሐቲ ፡ ብእ
 ሲት ፡ በታሕቲሁ ፡ እንዝ ፡ ትቀድሕ ፡ ማየ ። ወትቤ
 ሎ ፡ እስከ ፡ እቀድሕ ፡ ተዓገመኒ ፡ ወኢታስቲ ፡ በቅለ
 ከ ፡ ወዐበደ ፡ ወሶቤሃ ፡ አምሐለቶ ፡ በአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ወሶበ ፡ ሰምዐ ፡ በቅል ፡ ቃለ ፡ መሐላ ፡ ዐ

በየ ፡ ሰትየ ። ወአሐሰ ፡ ርእሶ ፡ ከመ ፡ ዘይብል ፡ ኢይ
 ትከሀለኒ ፡ በእንተ ፡ ዘሰማዕኩ ፡ መሐላ ፤ ወአኅዘ ፡ አ
 ፋሁ ፡ ዓቃቤ ፡ በቅል ፡ ከመ ፡ ያስትየ ፡ (Fol. 223 b. 1.)
 ወረገጸ ፡ በእንተ ፡ ዘኢሰምዐ ፡ ቃለ ፡ መሐላ ። ወ
 እምዝ ፡ ተስዕኖ ፡ ከመ ፡ ያስቲ ፡ ወወረደ ፡ ኅበ ፡ ታ
 ሕተ ፡ ብእሲት ፡ አሜሃ ፡ (Fol. 223 b. 2.) ሰትየ ፡ በ
 ጉጉዓ ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍ
 ቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
 ሜን ።

CHAPTER XLI.

(Fol. 223 b. 3.) ፱፻ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
 ነ ፡ በምድረ ፡ ሙገር ፡ ፩ብእሲ ፡ ፀዊር ፡ መዐረ ፡ ቦኦ ፡
 ማእከለ ፡ ዝርእት ፡ ወአምሐሎ ፡ በዐለ ፡ እክል ፡ በጸ
 ሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ውእቱ ፡
 ብእሲ ፡ ምንት ፡ ነሎ ፡ ጊዜ ፡ ዘትብለኒ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ እንብየ ፡ እቤለከ ። ወከመዝ ፡ ብሂሎ ፡ ሶ
 በ ፡ አንሥኦ ፡ ምሥጋረ ፡ (Fol. 224 a. 1.) እግር ፡ ከ

መ ፡ እሐር ፡ ማእከለ ፡ እክል ፡ አዝርእት ፡ ተዓቅፈ ፡
 እግር ፡ ወተሰብረ ፡ መዐር ። ወውእተ ፡ ጊዜ ፡ መ
 ጽኡ ፡ አንህብት ፡ ወነደፍዎ ፡ ወከልእዎ ፡ ከመ ፡ ኢ
 ያንሥኦ ፡ መዐረ ፡ በእንተ ፡ ዘኢሰምዐ ፡ ቃለ ፡ መሐ
 ላ ። ወአውዕእዎ ፡ ዕራቆ ፡ በጉጉዓ ፡ እንዝ ፡ ይነድ
 ፍዎ ፡ ወሜጥዎ ፡ ኅበ ፡ ዘመጽኦ ፡ ፍኖት ፤ ወኢወ
 ሀብዎ ፡ ይሐር ፡ ማእከለ ፡ እክል ፡ ዝርእት ። ጸሎ
 ቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ለዓ ፤ ዓለ ፤ አ ፤

CHAPTER XLII.

(Fol. 224 a. 2.) ፱፻ተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮነ ፡
 በምድረ ፡ ሙገር ፡ በአሐቲ ፡ መካኑ ፡ ለአቡ (Fol. 224 a. 3.)

ነ ፡ ተክለ ፡ ሃይማኖት ፡ እንተ ፡ ትሰመይ ፡ ደኅ ፡ ወበዕ
 ለተ ፡ ተዝከሩ ፡ መጽኦት ፡ አሐቲ ፡ ብእሲት ፡ መጽጉ
 ዕት ፤ ከመ ፡ ትስኦል ፡ ምጽዋተ ፤ ወእኅዝ ፡ ክሳዳ ፡
 ምስለ ፡ አብራኪሃ ፤ ወኢይትከሀላ ፡ ት (Fol. 224 b. 1.)

ትመዋጥ፡ ይምና፡ ወጽግማ። ወማየኒ፡ ኢትሰቲ፡ በ
ጽዋዕ፡ ዘእንበለ፡ በጻሕል፤ ወእንዘ፡ ትሰቲ፡ ኡዝ፡
ክሳዳ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሰሐባ፡ እንተ፡
ድኅራሃ፡ በእድ፡ ጎብእት፤ ወአስተራትዎ። ወሶቤሃ፡
ከልሀት፡ በዐቢይ፡ ቃል፡ እንዘ፡ ትብል፤ ወተናቀዋ፡
ኩሉ፡ አእጽዎትዮ፡ እደ፡ ብእሲ፡ ጎብእት፡ ሰሐብተ

ኒ፡ እንተ፡ ድኅራዩ። ወከመዝ፡ ብሂላ፡ ተንሥኡት፡
ወቆመት፡ በእገሪሃ፡ ርቱዓ፤ ወሀለወት፡ እስከ፡ ይእ
ዜ፡ እንዘ፡ ትነብ (Fol. 224 b. 2.) ር፡ ዘከመ፡ ፈወሳ፡
እግዚአብሔር፡ በእደ፡ አቡነ፡ ተክለ፡ ሃይማኖት።
ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡
ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XLIII.

(Fol. 224 b. 3.) ፵፫ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
ወከነ፡ በምድረ፡ ሙገር፡ አኅዝዋ፡ ለአሐቲ፡ ብእሲ
ት፡ መበለት፡ ከመ፡ (Fol. 225 a. 1.) ያገብርዋ፡ ግብረ፡
ለሐኒጸ፡ ቤተ፡ ክርስቲያን። ወትቤሎሙ፡ አንሰ፡
ምንትኒ፡ አልብዩ፡ ዘይትለአከኒ፡ እስመ፡ ነዳይት፡
አነ። ወእምዝ፡ አዘዙ፡ ላእካን፡ ከመ፡ ይቅሥፍዋ፡
በጥብጣቤ። ወትቤሎሙ፡ ኢትግበሩ፡ ዘንተ፡ ግብ
ረ፡ ወኢታቅሙኒ፡ እምዝንቱ፡ ልብስ፡ ለአቡነ፡ ተ
ክለ፡ ሃይማኖት፡ ገባሪ፡ ተአምር። ወሶበ፡ ሰምዑ፡
ላእካን፡ እንዘ፡ ትሰምዮ፡ ገባሪ፡ ተአምር፡ ለአቡነ፡
ይቤልዋ፡ እመሰ፡ ኮኑ (Fol. 225 a. 2.) ነ፡ አቡኪ፡ ገባ
ሪ፡ ተአምር፤ ያድኅንኪ፡ እምዝእቱ፡ መቅወፍት፡
ፍጡነ፡ ወትቤሎሙ፡ ካዕበ፡ ፍጡነሰ፡ ከመ፡ ይምጸ
እ፡ ድኩም፡ ውእቱ፡ አቡዩ። ወፍጡነሰ፡ ከመ፡ ይ
ምጸእ፡ አልቦቱ፡ እግር፡ ለአቡዩ። ወፍጡነሰ፡ ከመ፡
ይሐር፡ ሰማዕኩ፡ ከመ፡ ተሰብረት፡ አሐቲ፡ እግሩ፡
ለአቡዩ። ወዘንተ፡ ሶበ፡ ትቤሎሙ፡ አስከብዋ፡ ለ

መቅወፍት። ወከነ፡ ጢጢ፡ በበክፍል፡ ክፍለ፤ ወሶ
በ፡ ርእዩ፡ ዘንተ፡ መንክረ፡ ይቤልዋ፡ (Fol. 225 a. 3.)
ላእካን፡ ከመዝኑ፡ አፍጣኒ፡ ወረዋጺ፡ አቡኪ። ወ
ትቤሎሙ፡ ምንት፡ አፍጣኒ፡ ወረዋጺ፡ እስመ፡ ስቡ
ር፡ እግሩ፡ ለአቡዩ። ወእምዝ፡ ኃይማኖት፡ ትሐር።
ወካዕበ፡ አኅዝዋ፡ ለብእሲት፡ ሰብአ፡ ሙገር። ወት
ቤሎሙ፡ ውእቱ፡ ተዓገሠኒ፡ እስከ፡ ይገብእ፡ ምት
ዩ፤ ወለእመ፡ ዐበይክሙ፡ ያድኅንኒ፡ እምዝንቱ፡ መ
ቅወፍት፡ አቡዩ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዋ፡ በ
ሊ፡ ይእዜ፡ ከመ፡ ያድኅንኪ፡ ወሶቤሃ፡ አኅዙ፡ ይቅ
ሥፍዋ፡ ወተመት (Fol. 225 b. 1.) ረ፡ ውእቱ፡ ዘይት
ወሀብ፡ ጢጢ። ወእምድኅረ፡ ዝንቱ፡ ወረደ፡ ላዕ
ለ፡ እሙንቱ፡ ላእካን፤ ዐቢይ፡ መቅወፍት፡ እም
ኅበ፡ እግዚአብሔር፡ ወቀሠፍሙ፡ ንጉሥ፡ ወነ
ሥኡ፡ ኩ (Fol. 225 b. 2.) ሎ፡ ንዋዮሙ። ወነበሩ፡
እንዘ፡ ይብሉ፡ ዘንተ፡ ኩሎ፡ ዘአምጽኡ፡ ላዕሌነ፡
አቡነ፡ ተክለ፡ ሃይማኖት፡ በእንተ፡ እላንቱ፡ አን
ስት፡ ጸሎቱ፡ ይዕቀቦ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሜ።

CHAPTER XLIV.

(Fol. 225 b. 3.) ፵፬ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወከ
ነ፡ በምድረ፡ ሙገር፡ በቅሩብ፡ ሰንኳዕ፡ ፩ ብእሲ፡ እ
ንዘ፡ ይገብር፡ እትወቶ፡ እምሐቅል፡ ተዕዕነ፡ ላዕሌ
ሁ፡ ነምር፤ ወአምሐሎ፡ እንዘ፡ ይብል፡ በእገሌ፡ ወ
እገሌ፡ ተንሥኡ፡ እምላዕሌዩ፤ ወኢትብልዐኒ፡ ወዐ

በዮ፡ ተንሥኡት። ወይቤሎ፡ በአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ተንሥ (Fol. 226 a. 1.) እ፡ እምላዕሌዩ። ወሶ
ቤሃ፡ ደንገጸ፡ ወወረደ፡ እምዕሌሁ፡ ፍጡነ። ወካዕ
በ፡ ይገኖ፡ ውእቱ፡ አርፎ፤ ወሶበ፡ ርእዩ፡ እንዘ፡ ይ
ደግኖ፡ አምሐሎ፡ ካዕበ፡ በአቡነ፡ ተክለ፡ ሃይማኖ
ት፡ እንዘ፡ ይብል፡ ኢትትልወኒ፡ ወኢትቅረበኒ።
ወሰሚዖ፡ ዘንተ፡ ተመይጠ፡ ኅበ፡ ማኅደሩ። ወሶበ፡

ርእየ : ውእቱ : ብእሲ : ዘንተ : ተአምረ : ዐቢየ : ገ
ብረ : ተዝካሮ : ለአቡነ : ተክለ : ሃይማኖት : ለለወር
ኅ : ወበእንተዝ : አስተዋደይዎ : ኀ (Fol. 226 a. 2.)
በ : መምህረ : ሰንኳዕ : ከመ : ያኅድግዎ : ወአዘዘ :
ከመ : ይቅሥፍዎ : በጥብጣቤ : ወሶቤሃ : ተመትረ :
ጢጤ : ወኮነ : በበክፍል : ክፍለ : ወሶበ : ርእየ : መ
ምህረ : ሰንኳዕ : ዘንተ : መንክረ : አዘዘ : ከመ : ይግ
በር : በከመ : ፈቀደ : ወይቤ : አንሰ : ኢይትበአስ :
ምስለ : እግዚአብሔር : ወሀለወ : ውእቱ : ብእሲ :
እስከ : የም : እንዘ : ይገብር : ተዝካሮ : ጸሎቱ : ወ
በረከቱ : የሀሉ : ምስለ : ፍቁሩ : ተክለ : (Fol. 226 a. 3.)
ሃይማኖት : ለዓለመ : ዓለም : አሜን :

መልዐ : ወተፈጸመ : ሟወፀዘአቡነ : ተክለ : ሃይማ
ኖት : ጸሎቱ : ዘአቀምኖ : በሟወፀፍቅድ : እንዘ : ን
ኃልቀ : በሟወፀትዝምደ : ነገድ : ወእመ : አኮ : እ
ምጸሐፍነ : ብዙኃ : እምተአምራቲሁ : ፈድፋደ :
ወይእዜኒ : ዝኹ : አቡነ : ተክለ : ሃይማኖት : ለእለ :
ናፈቅሮ : ይዕቀበነ : በኩሉ : ሰዓት : ወበኩሉ : ዕለታ
ት : ለዓለመ : ዓለም : አሜን :

(Fol. 226 b. 1.) ተፈጸመ : በዝየ : መጽሐፈ : ተአ
ምሪሁ : ለአቡነ : ተክለ : ሃይማኖት : ሐዋርያ : ዘኢ

(Fol. 227 b. 1.) ተአምሪሁ : ለአቡነ : ቅዱስ : ተክ
ለ : ሃይማኖ : ርእሰ : አበው : ከመ : እንጦንዮስ : ር
እሰ : መነኮሳት : ወክሉለ : ክንፍ : ከመ : መላእክት :
ወማእምረ : ምሥጢር : ከመ : ነቢያት : ወሰባኪ : ወ
ንጌል : ከመ : ሐዋርያት : ወስምዓ : ጽድቅ : ከመ :
ሰማዕታት : ጸሎቱ : ወበረከቱ : የሃሉ : ምስለ : ኩል
ነ : ውሉደ : ጥምቀት : ወይዕቀቦ : እምዳግም : ሞት :
ለገብሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜ
ን : ኦአንትሙ : ውሉደ : ክርስቲያን : እለ : ታፈቅ
ርዎ : በልብክሙ : ወተኅሠርክሙ : በሀብለ : ሃይማ
ኖቱ : ርትዕት : ንዑ : ትር (Fol. 227 b. 2.) አዩ : ግብ
ሮ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖ : ገባሪ : መንክ
ራት : ዘገብረ : መንክረ : በዲበ : ምድር : ገቢረ : መ
ንክራቲሁስ : ከመዝ : ውእቱ : ነበረ : ፩ብእሲ : ጸ

ትዮጵያ : ዘይትነበብ : በዕለተ : ዕንሰቱ : አመ : ፳ወ
፬ለወርኃ : መጋቢት : ዘይቀድም : እምወርኃ : ሚያ
ዝያ : ትንብልናሁ : ተሀሉ : ምስለ : ፍቁሩ : ተክ
ለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን : ከመ : ኢ
ይብቀላ : በገራህተ : ልብነ : ሦከ : ወምጉሕያ : ባ
ሕርየነ : ይዕቀብ : ከመ : ኢይኪድ : ሐራውያ : ሃይ
ማኖት (Fol. 226 b. 2.) ነ : ታዕንዕ : ዘአርዳዶክስያ : ወ
ለገብሩ : ተክለ : ሃይማኖት : ታድኅኖ : እምእኩይ :
ጉሕልያ : ወንበል : ዓዲ : ኅቡረ : ስብሐት : ለእግ
ዚአብሔር : አምላክነ : ኬንያ : ለዓለመ : ዓለም : አ
ሜን : ሃሌ : ሉያ : ጸሎቱ : ወበረከቱ : ይብጽሐነ :
ወረድኤቱ : ዘኢይበሊ : ይዕቀበነ : ወትንብልናሁ :
ይመግበነ : ወምስለ : ጸሐፊሁ : ኅቡረ : ይምሐረነ :
ውስተ : ዛቲ : ቤተ : ክርስቲያን : ቅድስት : ለእለ :
ተጋባዕ (Fol. 226 b. 3.) ነ : ለዓለመ : ዓለም : አሜን :
ወአሜን : ለይኩን : ለይኩን :

አአቡየ : ተክለ : ሃይማኖት : በዘገደፍኩ : ኢት
ርግሙኒ : ወአርትዑ : በቃልክሙ : እግዚአብሔር :
ይስረይ : ለክሙ : አበሳክሙ : አሜን :

ወሀሎ : ፩ተአምር : ኅበ : ፍጻሜሁ : እስኩ : አን
ብቦቶ : ኢትኅድግ :

ድቅ : ወፈራኄ : እግዚአብሔር : ዘብሔረ : ሙላዳ :
ምድረ : አምሐራ : ወናፈቅሮ : ለአቡነ : ቅዱስ : ተክ
ለ : ሃይማኖት : በኩሉ : ሕሊናሁ : እምንዕሱ : እስከ :
ልሕቅናሁ : ወኢያጸርዕ : ገቢረ : ተዝካሩ : በበዓመት :
አመ : ፳ወፀለታኅሣሥ : ዕለተ : ልደቱ : ወአመ : ፲
ወ፪ለግንቦት : ዕለተ : ፍልሰቱ : ወአመ : ፳ወፀለነሐ
ሴ : ዕለተ : ሞቱ : ቅድስት : በአዕግቦ : ርኅባን : ወበ
አ (Fol. 227 b. 3.) ርወዮ : ዕመዓን : ወበአልብሶ : ዕሩ
ቃን : ወኢይገብር : በዓለ : ለመኳንንት : ዘእንበለ :
ለነዳያን : ተዘኪሮ : ቃለ : ወንጌል : ዘይቤ : ሶበ : ት
ገብር : በዓለ : ወምሳሐ : ፀውዕ : ነዳያን : ወምስኪና
ነ : ኢትጸውእ : አእርክቲክ : ወማኅፈረክ : ወኅረክ :
ወቢጸክ : ከመ : እሙንቱ : ይጸውዑክ : ወኢይኩን
ክ : ፍዳ : በኅቤሆሙ : እሉሰ : ነዳያን : እምድኅረ :

በልዑ፡ ወፀግቡ፡ ይደውእ፡ ካህናተ፡ መቅደሱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወመኳንንተ፡ በበፆታሆሙ፡ ከመ፡ ይግበሩ፡ በዓለ፡ ምስሌሁ፡ በክብር፡ ወ (Fol. 228 a. 1.) በፍሥሐ፡ እስመ፡ ለበዓለ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይፈስያ፡ ከመ፡ በዓለ፡ ትንሣኤሁ፡ ቅድስት፡ ለመድኃኒን፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ ገሰ፡ ይጽንሐነ፡ ተናግሮ፡ ኒሩቱ፡ ለዝንቱ፡ ብእሲ፡ ዘኢይትፌጸም፡ ንትመዩጥኬ፡ ኅበ፡ ገጸ፡ ተአምራቲሁ፡ ወመንክራቲሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አስተርአየ፡ ነቅዓ፡ ማይ፡ ውስተ፡ ቤተ፡ ዝንቱ፡ ብእሲ፡ ገባሪ፡ በዓሉ፡ ወመልዓ፡ እምታሕቱ፡ እስከ፡ ላዕሉ፡ ወኢተረክበ፡ ዓሠረ፡ ንዋይ፡ እምጽንዓ፡ ማይ፡ ኢእክል፡ ወኢመፍቅዳተ፡ ቤት፡ ዘሀሎ፡ ውስቱ (Fol. 228 a. 2.) ቱ፡ አመ፡ መንግሥተ፡ ንጉሥ፡ ኢዮአስ፡ ድንግል፡ ወሰማዕት፡ ዘፈጸመ፡ ስምዖን፡ በትዕግሥት፡ ወሶበ፡ ነጻረ፡ በዓለ፡ ቤት፡ ምልዓ፡ ማይ፡ ወተሐጉላ፡ ሎተ፡ ንዋይ፡ ኃዘነ፡ ወተከዘ፡ በልቡ፡ ወይቤ፡ ትካዝየሰ፡ አኮ፡ በእንተ፡ ንዋይየ፡ ዳእሙ፡ ከመ፡ ኢይጸራዕ፡ ገቢረ፡ በዓሉ፡ ለተክለ፡ ሃይማኖት፡ አቡየ፡ በጸጋ፡ ዘየዓቅበኒ፡ በነፍስ፡ ወሥጋ፡ ወይቤልዎ፡ አግብርቲሁ፡ ወአእማቲሁ፡ ወእለ፡ ሀለዉ፡ ምስሌሁ፡ ናምጽእ፡ ልሕኩተ፡ ወንቅድሐ፡ ከመ፡ ኢይትሐገዎል፡ ንዋይከ፡ ወዘንተ፡ ሶበ፡ ሰምዓ፡ ገሠዎሙ፡ ወይቤሎሙ፡ ከመ፡ (Fol. 228 a. 3.) አእምር፡ አድኅኖቱ፡ ለአቡየ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በነፍስ፡ ወሥጋ፡ አምጽኡ፡ ማየ፡ ጸሎቱ፡ ወንዝሕዎ፡ እስመ፡ ውእቱ፡ ይገብር፡ ኃይሎ፡ ላዕሌየ፡ ለክሙሰ፡ ኃይል፡ አልብክሙ፡ ወይቤልዎ፡ ኦሆ፡ ሓሩ፡ ወአምጽኡ፡ ማየ፡ ጸሎቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነጸሮሙ፡ ሰብአ፡ ቤቱ፡ ጥብዓተ፡ ልቡናሁ፡ ይስሕቁ፡ በልቡናሆሙ፡ ወይቤሎ፡ ምስለ፡ ረበኔ፡ አፍአ፡ እመ፡ ተቶስሐ፡ ማይ፡ ምስለ፡ ማይ፡ ይውሕድኑ፡ ወሚመ፡ ይመልእ፡ እሉሰ፡ አብዳን፡ ኢተዘከሩ፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ለእመ፡ ብክሙ፡ ሃይማኖት፡ (Fol. 228 b. 1.) መጠነ፡ ኅጠተ፡ ሰናፔ፡ ወትብልዎ፡ ለዝንቱ፡ ደብር፡ ፍልስ፡ ወይፈልስ፡ ለክሙ፡ ወይቤሎሙ፡ ለአግብርቲሁ፡ ንዝሕዎ፡ ወዕዕዉ፡ ጥኅቶ፡ ለቤትየ፡ ወኢትር

አይዎ፡ ወጌሠመ፡ ንፌእዮ፡ ወገብሩ፡ በከመ፡ አዘዘሙ፡ ወአስተአፀቡ፡ ነገሮ፡ ውእቱኒ፡ ያስተዓፅብ፡ በልቡ፡ ናሁ፡ ነገረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበጽባሕ፡ ተንሥአ፡ እምስክቡ፡ ወአርኃው፡ ጥኅተ፡ ቤቱ፡ ነጻረ፡ ነሎ፡ ወኢተረክበ፡ ዓሠረ፡ ማይ፡ ዘየአክል፡ መጠነ፡ ነጥበ፡ ጠል፡ ዘእንበለ፡ ይቡስ፡ መሬት፡ ወይቤ፡ እንክሰ፡ አእመርኩ፡ ኃይሎ፡ ለአቡየ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ያድኅነኒ፡ እምነሎ፡ ዘእፈርሆ፡ ወሰሚዎሙ፡ ዘንቱ፡ ንጉሥ፡ ወመኳንንት፡ አንከሩ፡ ኃይሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ እግዚአብሔር፡ መንክር፡ በላዕለ፡ ቅዱሳኒሁ፡ ወተሰምዓ፡ ዝነገር፡ ውስተ፡ ነሎ፡ በሐውርት፡ ወእምድኅረዝ፡ አማኅዐነ፡ ደቂቆ፡ ገባሪ፡ በዓሉ፡ ዘበጸጋ፡ ጥምቀት፡ ተሰምየ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢያጽርዑ፡ ገቢረ፡ በዓሉ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምነሎሙሰ፡ ደቂቆ፡ አማኅዐና፡ ለወለቱ፡ ወለተ፡ ድንግል፡ ወአጽሐፈ፡ ገድሎ፡ በብ (Fol. 228 b. 3.) ዙኅ፡ ንዋይ፡ ወወሀበ፡ ለመቅደሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘይሰመይ፡ መካነ፡ ዓፅሙ፡ ዘሐነዎ፡ ንጉሠ፡ ነገሥት፡ ኢያሱ፡ ከመ፡ ይኩኖ፡ ተዝካረ፡ ለትውልደ፡ ትውልድ፡ ርእዩኪ፡ አሕዝበ፡ ክርስቲያን፡ ከመ፡ ይንብር፡ ኃይለ፡ በላዕለ፡ ፍቱራኒሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሃሎ፡ ምስለ፡ ገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ሰላም፡ ለተረክቦትከ፡ ውሣጤ፡ ገነት፡ ገዳም፡ እንበለ፡ በሊዕ፡ አብ፡ ወእንበለ፡ ነቢር፡ እምባሕታዊ፡ አፍአ፡ ወውሥጥ፡ ተክለ፡ ሃይማኖት፡ አዳም፡ (Fol. 229 a. 1.) በማየ፡ ጸሎትከ፡ ሔዋን፡ እንቱ፡ ተረክበት፡ እምዓፅም፡ አቀርቦተ፡ ማይ፡ አርአይከ፡ በነሎ፡ ዓለም፡

ተአምራሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቅርቱ፡ ወለተ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ስምዑ፡ በአዕዛን፡ መንፈሳውያን፡ እለ፡ ጸሙ፡ ኃጢአተ፡ በመጽሐፍ፡ ድኅረ፡ ተነግረ፡ ብሂለ፡ ጸመ፡ ዕዝን፡ በዝየ፡ አሊቃናተ፡ ቅድስት፡ ወብጽዕት፡ ደብረ፡ ሊባኖስ፡ ተአምረ፡ ማየ፡ ጸሎቱ፡ ለአቡነ፡ ቅዱስ

ስ : ተክለ : ሃይማኖት : ዘክነ : ላእከ : እግዝእትነ : ማ
 ርያም : ወላዲተ : አምላክ ። ወላእከ : ልዑላን : ነገ
 ሥት : ዘኢተፈጥሩ ። እስከ : ቅድምናሆሙ : ርኅቀ :
 እምአዕይንተ : ሰብእ : እለ : ተፈጥሩ : ወእምካልአ
 ን : አዝማደ : ነፍስ : መላእክተ : ሰማይ : ልዑል : ወ
 ገብረ : ዐቢየ : ኃይለ : ዘኃደረ : ውስተ : ሐቄ : ዛቲ :
 ወለተ : ተክለ : ሃይማኖት : ከበሕዝቅያስ : ኃደረ :
 ሕማም : ዘርሕቀ : በጸሎ (Fol. 226 a. 2.) ተ : ርእሱ : ወ
 በኃዘነ : ሊቅ : ኢሳይያስ : እስከ : ትእምርተ : ምኅረ
 ቱ : ለወልድ : ዘይብል : ስምየስ : መሐሪ : ወመስተ
 ሣህል : በተመይጦተ : ብሩህ : ፀሐየ : ትእምርት ።
 ይትአወቅ : ወዳግመ : ለብወ : ነገረ : ምጽኦቱ : በአ
 ሐቲ : ሌሲት : ፪ተ : ጊዜ : ውስተ : ቤታ : እስከ : ይ
 ወጽእ : መልአልተ : ዓራት : ወይነብር : ምስሌሃ : አ
 ቡነ : ቅዱስ : ተክለ : ሃይማኖት : በአርአያ : ወሬዛ :
 ዘሰናይ : አርአያሁ : ወነገረ : ልሳኑ : ዘይብል : ኦእኅ
 ትየ : ግበሪ : መድኃኒተ : ማየ : ጸሎቱ : ለእኅኪ ።
 ዛቲኒ : ወለተ : ተክለ : ሃይማኖት : ነቂሃ : እምንዋ
 ማ : ወሰሚዓ : ዘንተ : ነገረ : ተከዘት : ጥቀ : እንዘ :
 ትብል : ምንት : ውእቱ : ዝንቱ : ነገር : ወጊዜ : ንዋ
 ማ : ዳግማዊ : በጸሐ : ፍጡነ : በዘገበዋት : አክናፍ :
 ተክለ : ሃይማኖት : መልአክ ። አዘዛ : ፍጹመ : ወይ
 ቤላ : ኦእኅትየ : ግበሪ : መድኃኒተ : ማየ : ጸሎቱ : ለ
 እኅኪ : (Fol. 229 b. 1.) ዘሰምዓ : ቃለ : እግዚኡ : ዘይ
 ብል : ኢኃፍር : ኢየኃአሐውየ : ብሂሎቶሙ : ገብረ

ት : ከመ : አዘዛ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
 ወፈነወት : ፪ተ : ላእክነ : ውስተ : ቤተ : ክርስቲያን :
 ቅድስት : ዘሀሎ : ውስቲታ : ገድለ : አቡነ : ቅዱስ :
 ተክለ : ሃይማኖት : ወበጸሒሙ : ፪ቱ : ላእክን : በኅ
 ዘን : መሪር : ወበሰቆቃው : ብዙኅ : ጸለዩ : ጸሎተ :
 ገድለ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : መልዕ
 ልተ : ማይ : ጽሩይ ። ወወሰዱ : ላቲ : እስከ : ፫ዕለ
 ት : ሰትየት : ወቀብአት : ነጥንታሃ : ወበሣልሣይ :
 ዕለት : ሐይወት : እምደዌሃ : ወጥዕየት : ፍጹመ : ከ
 መ : ቀዳሚ : ድኅረዝኒ : ነገር : በራብዓይ : ዕለት : ሐ
 ረት : ርኅቀ : ብሔረ : እንዘ : ትትወረዘው : አርአያ :
 ወሬዛ : ምለአ : ኃይል : ሰብአ : ቤታኒ : ወክሎሙ :
 ፍቁራኒሃ : ተፈሥሐ : ጥቀ : በሕይወተ : (Fol. 229 b. 2.)
 ዚአሃ : እስመ : ሰቀሕማም : ጽኑዕ : በ፫አውራኅ : ወ
 በመንፈቀ : ወርኅ : ተበትከ : እስከ : ልብሰ : ኃዘን :
 ጸሊም : በአጽባዕተ : ክቡር : ተክለ : ሃይማኖት : ተሰ
 ጠ : ወሰሚዓክሙ : ዘንተ : ንግሩ : ለዘይመጽእ : ወእ
 ምርኅቀ : ወእ[ም]ቅሩብ : ከመ : ይንግር : ነጥ : በዘኢ
 ያረምም : ልሳን ። ጸሎቱ : ወበረከቱ : የሀሉ : ምስ
 ለ : ምስለ : ፍቅርቱ ። ወለተ : ተክለ : ሃይማኖት : ወ
 ምስለ : ነጥልነ : ሰማዕያን : ለዓለመ : ዓለም : አሚን ።

ትእምርተ : ምሕረትኪ : ይክሥት : ድኅረ : ኅለ
 ፈ : ተግሳጽ ። እስመ : አሕመልመል : ብኪ : ተክለ :
 ሃይማኖት : ሶርጽ ።

THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HĀYMĀNÔT.

(Fol. 230a. 1.) በስመ : ሥሉስ : ቅዱስ : ፫ አስማት :

ዘይሢላሱ : በአካት : ወይትወሐዱ : በመለኮት : ወእ
ኅዛን : በዕምረት : አሐቲ : ሥምረት : እንበለ : ተከ
ፍሎ : ወፍልጠት : ናሁ : ንጽሕፍ : መጽሐፈ : ዘሰ
ሙ : ብዕለ : ነገሥታቶ : ዘትረክበ : በእደ : አቡነ :
ክቡረ : ስም : አቡነ : ተክለ : ሃይማኖት : ዘወገ : መ
ላእክት : ወትሩፈ : ምግባራት : ዘኢያጸንንዎ : መን
ገለ : ሀክት : እኩያነ : ልማድ : መናፍስት : ጸሎቱ :
ወበረከቱ : ያድኅነነ : እመንሱት : ለዓለመ : ዓለም :
አሜን : ወነበረ : ፩ ንጉሥ : ዘተንሥኦ : እምነገሥ
ታተ : ዘን : ዘይሰመይ : ዘእልመክ (Fol. 230a. 2) ኑን :
ወምስለ : እለ : ነግሡ : ምስሌሁ : ነገሥታት : ኮነ :
መንግሥቶሙ : ፫፻፸ወ፪ : ወለዝንቱሰ : መንግሥቶ
ሙ : ኮነ : ምክንያተ : ነገሩ : ወሶበ : ተምዓ : እግዚ
አብሔር : ላዕለ : ቤተ : ደዊት : ወሀቦሙ : እግዚአብ
ሔር : መንግሥተ : ዳዊት : ለእሉ : ነገሥታተ : ዛጌ :
ወእንዘ : ከመዝ : ሀለወ : ዝንቱ : ዘእልመክኑን : ተ
ንሥኦ : ዶርሆ : ወነቀወ : ውስተ : ቤቱ : እንዘ : ይ
ብል : ዘበልዓ : ርእስየ : ይነግሥ : ወይወርስ : መን
ግሥተ : ዳዊ (Fol. 230a. 3.) ት : ወይነግሥ : በዓለ
ም : ወኢዶፊልሰ : መንግሥት : ኅበ : ካልእ : ወከ
መዝ : ነበረ : እንዘ : ይነቁ : መጠነ : ፫ አውራሻ : ወ
ለንቅወተ : ዶርሆሰ : ፍካሬሁ : አልቦ : ዘየአምሮ : ኢ
እመኳንንቲሁ : ወኢእመሳፍንቲሁ : ወኢእምፍቄራ
ኒሁ : ካህናት : መኢእማእምራነ : መጻሕፍት : እንበ
ለ : ንጉሥ : ዘእልመክኑን : ወአኃዘ : ፍርሃት : ወእ

ንዘ : ከመዝ : ይፈርህ : መጽኦ : አቡነ : ተክለ : ሃይ
ማኖት : ወቦአ : ውስተ : ታዕካህ : በግርማ : ዓቢይ :
ወነገርዎ : ለንጉሥ : ሰብአ : ቤቱ : ም (Fol. 230b. 1.)
ጽኦተ : አቡነ : ተክለ : ሃይማኖት : ወይቤልዎ : ቦአ :
ውስተ : ታዕካ : ፩ መነኮስ : ዘዓቢይ : ሞገሱ : ወመፍ
ርህ : ገጹ : ወመርዕድ : ኩለንታሁ : ከመ : ትንግሮ :
ኩሎ : ትካዘ : ልብክ : ወዘንተ : ነገረ : ሶበ : ይቤል
ዎ : ውእቱኒ : ተሠጥዎሙ : እንዘ : ይብል : ለሰብአ :
ቤቱ : አይቱ : ሀሎ : ዝኩ : መነኮስ : ዘትቤሉኒ : ቦ
አ : ውስተ : ታዕካ : ወአውሥኡ : ወይቤልዎ : ና
ሁ : ሀሎ : ውስተ : ቤተ : መልአክ : ኃይልክ : ወሰሚ
ዖ : ስጣዌ : ነገረ : ሰብአ : ቤቱ : ተንሥኦ : ውእቱ :
ንጉሥ : ዘእልመክኑን : ምስለ : ሠራዊቱ : ወመኳን
ንቲሁ : ወመሳፍንቲሁ : ወሐረ : ኅበ : አቡነ : ተክ
ለ : ሃይማኖት : ወወድቀ : በቅድሚሁ : ወተሳለመ :
እገሪሁ : ወአዕዳዊሁ : ወውእቱኒ : አቡነ : ተክለ : ሃ
ይማኖት : ተንሥኦ : ና (Fol. 230b. 2.) ጡነ : ወእንሥ
ኦ : ወተቀበሎ : በፍሥሐ : ወበኃሜት : ወነበሩ : ኅ
ቡረ : ወአግኃሡ : ሰብአ : እምቅድመ : ገጸሙ : ከ
መ : ይዜነዉ : ነገራቲሆሙ : ወአይድዓ : ንጉሥ :
ዘእልመክኑን : ነገረ : ንቅወተ : ዶርሆ : ወፍካሬ : ቃ
ሉ : ወይቤሎ : አንሰ : እንዘ : ሀሎኩ : ስኩብ : ውስ
ተ : ዓራትየ : ጊዜ : መንፈቀ : ሌሊት : ወነቃህኩ :
ሶቤሃ : እምንዋምየ : ሰማዕኩ : ንቅወተ : ዶርሆ : ም
ስለ : ቃለ : ፍካሬሁ : ወካልአንሰ : ኢሰምዑ : አአቡ
የ : አይደዓኒ : ኩለንታሁ : ለዝንቱ : ነገር : አንሰ :

ለዕንኩ፡ ተርጉሞቶ፡ ለዝንቱ፡ ለዝንቱ፡ ነገር፡ ምንትኑ፡ ምክንያቱ፡ ወምንትኑ፡ ምክንያቱ፡ ግታ፡ ነገሩ፡ ሶበ፡ ይቤሎ፡ ዘእልመክኑን፡ ንጉሥ፡ በቃለ፡ ግናይ፡ ወአውሥኦ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ዕፁብ፡ ነገረ፡ ተስእልከኒ፡ ዘኢኮነ፡ እምቅድመዝ፡ ወኢይከ፡ (Fol. 230b. 3.) ውን፡ እምድኅረዝ፡ ወአርመመ፡ ነዋኝ፡ ሰዓተ፡ በተደሞ፡ ወበአንክሮ፡ ወከሠተ፡ አፋሁ፡ ወይቤሎ፡ ስማዕ፡ እንግርክ፡ በዘትቤከኒ፡ ነገር፡ ተንሥኦ፡ ወአኃዘ፡ ለውእቱ፡ ዶርሆ፡ ኅርድ፡ ወብላዕ፡ ርእሶ፡ ከመ፡ ንባበ፡ ቃሉ፡ ለዝኩ፡ ዶርሆ፡ ዘይቤ፡ ዘበልዓ፡ ርእሰየ፡ ኢይፈልሰ፡ መንግሥቱ፡ እምነ፡ ቤቱ፡ ወይንግሥ፡ ለዓለም፡ ውእተ፡ ጊዜ፡ ተንሥኦ፡ ንጉሥ፡ ዘእልመክኑን፡ ወቦአ፡ ውስተ፡ ቤተ፡ መንግሥቱ፡ ወጸውዓ፡ ለአመቱ፡ እንተ፡ ሰማ፡ ደሊባዊት፡ ወክብርት፡ ይእቲ፡ እምኩሎን፡ አዕማቲሁ፡ ወይቤላ፡ ተንሥኦ፡ አኃዘየ፡ ለውእቱ፡ ዶርሆ፡ ወኅርዲየ፡ ከመ፡ እብልዖ፡ ፍጡነ፡ ወኢይቅረባ፡ ካልአት፡ አንስት፡ ኅበ፡ ውእቱ፡ ዶርሆ፡ ዳእሙ፡ ግበሪየ፡ በኅቡዕ፡ ወኢትክሥቲየ፡ እስመ፡ ኅቡዕ፡ ምሥጢሩ፡ ወዘንተ፡ ነገረ፡ ሶበ፡ ይቤላ፡ ተንሥኦት፡ ፍጡነ፡ ወአኃዘየ፡ ወኃረደቶ፡ ወደየት፡ ውስቲቱ፡ (Fol. 231a. 1.) ብዙኃ፡ አቃቂራተ፡ ከመ፡ ታምዕዘ፡ ለውእቱ፡ ዶርሆ፡ ወለርእሰ፡ ዶርሆሰ፡ ገደፈቶ፡ ውስተ፡ ምንደድ፡ አምጣነ፡ ላቲ፡ ልማድ፡ ክፍል፡ ወበውእቱ፡ ዘመን፡ ነበረ፡ ፩ ወልድ፡ ዘሰሙ፡ ይኩኖ፡ አምላክ፡ ዘትኃርየ፡ እምክርሠ፡ እሙ፡ ወዘይወርስ፡ መንበረ፡ ደዊት፡ አቡሁ፡ ወተዘከረ፡ እግዚአብሔር፡ መሐላሁ፡ ዘመሐለ፡ ለዳዊት፡ ዘይቤሎ፡ ወአሐንጽ፡ ለትውልደ፡ ትውልድ፡ መንበረክ፡ እመሰ፡ ኃደጉ፡ ደቂቁ፡ ሕግየ፡ ወኢሖሩ፡ በኩነኔየ፡ ወእመሂ፡ አርኩሱ፡ ሥርዓትየ፡ ወኢዓቀቡ፡ ትእዛዝየ፡ እዋሕያ፡ በበትር፡ ለኃጢአቶሙ፡ ወበመቅሠፍት፡ ለአበሳሆሙ፡ ሣህልየሰ፡ ኢይከልእ፡ እምኔሆሙ፡ ወኢይዔምዕ፡ በጽድቅየ፡ ወኢያረከኩ፡ ኪዳንየ፡ ወመትልወ፡ ዝንቱ፡ ነገር፡ ክፍል፡ ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወውእቱሰ፡ ወልድ፡ ነበረ፡ እንዘ፡ ይትቀነይ፡ ለንጉሥ፡ ዘእልመክኑን፡ ወተቀንዮቱሂ፡ በእንዘ፡ የዓዕድ፡ ሣዕረ፡ ለአብቅልተ፡ ን

ጉሥ፡ ወቦ፡ ጊዜ፡ እንዘ፡ ያበልዕ፡ እክለ፡ ለአፍራስ፡ ወቦ፡ ጊዜ፡ እንዘ፡ ይፀውር፡ ሰይፈ፡ ወኩኖተ፡ ወወልተ፡ በቅድመ፡ ንጉሥ፡ ወለርእሰ፡ ዶርሆሂ፡ ዘኃደጉቶ፡ ይእቲ፡ ብእ (Fol. 231a. 2.) ሲት፡ ኅበ፡ ቈርቄር፡ ረከቦ፡ ውእቱ፡ ወልድ፡ ይኩኖ፡ አምላክ፡ ነሥኦ፡ ወበልዖ፡ ወመልአ፡ ከርሦ፡ ወረሰየ፡ ልዑለ፡ ወኃያለ፡ እስከ፡ ተለዓለ፡ መልዕልተ፡ ኩሎሙ፡ ኃያላን፡ ወአብርሃ፡ ገጹ፡ ከመ፡ ብርሃነ፡ ፀሐይ፡ ወገረሞሙ፡ ግርማሁ፡ ለኩሎሙ፡ አግብርተ፡ ንጉሥ፡ ወፈርህዎ፡ ኩሎሙ፡ ሕዝብ፡ ወአንክርዎ፡ ወአፍቀርዎ፡ ጥቀ፡ ወወደይዎ፡ ውስተ፡ ልቦሙ፡ ወአእመርዎ፡ ከመ፡ ጸጋ፡ እግዚአብሔር፡ ላዕሌሁ፡ ወይቤሎ፡ ምንትኑ፡ ነገር፡ ዘይከውን፡ ላዕለ፡ ዝንቱ፡ ወልድ፡ ክፍል፡ ካዕበ፡ ንትመየጥ፡ ኅበ፡ ነገረ፡ ዝኩ፡ ንጉሥ፡ ዘእልመክኑን፡ ሶበ፡ ኢረከቦ፡ ለዝንቱ፡ ርእሰ፡ ዶርሆ፡ እምውስተ፡ ግሕል፡ ደንገ፡ ጥቀ፡ ወተከዘ፡ ተሀውከ፡ ወበከየ፡ ፈድፋድ፡ ወአንገርገረ፡ ውስተ፡ ምድር፡ ተንሥኦ፡ ወሐረ፡ ምስለ፡ ሠራዊቱ፡ ኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወተራከኩ፡ በበይናቲሆሙ፡ ወአግኃሠ፡ ሰብእ፡ እምቅድመ፡ ገጸሙ፡ ከመ፡ ቀዳሚ፡ ወተርፋ፡ በባሕቲቶሙ፡ ወነገር፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ኩነተ፡ ርእሰ፡ ዶርሆ፡ ወይቤሎ፡ አንሰ፡ ገበርኩ፡ በከመ፡ አዘዝከኒ፡ ወመክርከኒ፡ ወብእሲትሰ፡ አጥፍአቶ፡ ለርእሰ፡ ዶርሆ፡ ወኢረከበ (Fol. 231a. 3.) ቶ፡ ኅበ፡ ወገረቶ፡ እስመ፡ መሰላ፡ ከመ፡ ኢይበልዕ፡ አነ፡ ርእሰ፡ ዶርሆ፡ ይእተ፡ ጊዜ፡ አነሂ፡ ተከዝኩ፡ ወደንገዕኩ፡ ፈድፋድ፡ መጸእኩ፡ ኅበክ፡ እንግርክ፡ ናሁ፡ ምክንያተ፡ ጥፍአቱ፡ ለርእሰ፡ ዶርሆ፡ አአቡየ፡ በዘይትከሀለክ፡ ተራድኦኒ፡ ወአምክረኒ፡ እስመ፡ ብክ፡ ሀሎ፡ ሥልጣነ፡ እግዚአብሔር፡ እስመ፡ ጸሎትከኒ፡ ትክል፡ ወታሠልጥ፡ በከመ፡ ይቤ፡ ያዕቆብ፡ ሐዋርያ፡ እኅወ፡ እግዚእነ፡ ሶበ፡ ይቤሎ፡ ዘንተ፡ ዘእልመክኑን፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወውእቱሂ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ብፁዓዊ፡ ኃያል፡ ያርብሐዊ፡ ሰሚዖ፡ ዘንተ፡ ነገረ፡ እምአፈ፡ ንጉሥ፡ ተንሥኦ፡ ወአውተረ፡ ጸልዮ፡ ወአንቃዕደወ፡ ገጸ፡ መንገለ፡ ሰማይ፡ ወይቤ፡ እግዚአብሔር፡ አምላስ፡ አማልክት፡ ወእግዚአ፡ አጋዕዝ

ት፡ ወንጉሠ፡ ነገሥት፡ ስምዓኒ፡ ጸሎትየ፡ ወስኦለ
ትየ፡ አዘሰማዕከ፡ ጸሎተ፡ ነሎሙ፡ ነቢያት፡ ወሐ
ዋርያት፡ ጸድቃን፡ ወሰማዕታት፡ ደናግል፡ ወመነከ
ሰት፡ ጸከተ፡ ትጉሃን፡ መላእክት፡ ወጸሎታ፡ ለእ
ግዝእተ፡ ነሐነ፡ ኃዋእተ፡ አምሳል፡ እምነ፡ አምሳ
ላት፡ ወሙዳየ፡ ስኦለታት፡ ሊተኒ፡ ለኃዋእ፡ ገብር
ከ፡ ኢትትኃየየኒ፡ በእንተ፡ አበስየ፡ ወክሥት፡
(Fol. 231b. 1.) ሎቱ፡ ለዝንቱ፡ ነገር፡ ጥፍአተ፡ ርእ
ሰ፡ ለዝንቱ፡ ድርሆ፡ ወዘንተ፡ ሶበ፡ ጸለየ፡ አቡነ፡ ተ
ክለ፡ ሃይማኖት፡ መጽአ፡ መልአክ፡ ኀቤሁ፡ እምሰ
ማይ፡ ወይቤሎ፡ መልአክ፡ እግዚአብሔር፡ ኢትጸ
ሊ፡ በእንተ፡ ዝንቱ፡ ንጉሠ፡ ዛጌ፡ የአክሎ፡ ዘወሀ
ብክም፡ ብዙኃ፡ መዋዕለ፡ መጠነ፡ ፫፻፸፱ ወ፪፻መት፡
እንዘ፡ ኢይደልዎ፡ ይቤለክ፡ ዘንተ፡ እግዚአብሔ
ር፡ ኅድግ፡ ኢትጸሊ፡ ወዮምሰ፡ ባሕቱ፡ ናሁ፡ አግ
ባዕኩ፡ ሎቱ፡ መንግሥተ፡ እግዚአብሔር፡ ለይኩኖ፡
አምላክ፡ ወልደ፡ ዳዊት፡ ወለዘርኡ፡ እስከ፡ ለዓለ
ም፡ ወአግብአቱ፡ መንግሥተ፡ አክ፡ መንግሥተ፡
ባሕቲቶ፡ አላ፡ ምስለ፡ ቀርነ፡ ቅብዕ፡ ከመ፡ ሥርዓ
ተ፡ አበዊሁ፡ ነገሥተት፡ ወአስማተ፡ ዕፍረታትኒ፡
ዘውእቱ፡ ስሂን፡ ወሚዓ፡ ቀንሞስ፡ ወቀናንሞስ፡ ጽ
ስጥቂስ፡ ዕንገቦታት፡ ወማየ፡ ከርካዕ፡ ኮል፡ ምስለ፡
ፍሬ፡ ወይን፡ ዕሎንታተ፡ ገበረከ፡ ወአኅባረከ፡ ው
ስተ፡ ፩ጽዋዕ፡ ደዮ፡ ወአንተኒ፡ ነሢአክ፡ ዕጣነ፡ መ
ጠነ፡ ፫ኅፍን፡ ባእ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔ
ር፡ ወዕጥን፡ ታቦተ፡ ሕጉ፡ ለእግዚአብሔር፡ መጠ
ነ፡ ፫ሱባዔ፡ ዕለታት፡ ሶበኒ፡ ትወዕ (Fol. 231b. 2.) እ፡
እምዝንቱ፡ ቤተ፡ መቅደሱ፡ ንሣእ፡ ኅራረ፡ ዕጣን፡
በእዴከ፡ በአስተዋሆይ፡ ምስለ፡ ማይ፡ ወደዮ፡ ምስ
ለ፡ ዝንቱ፡ ጽዋዓ፡ ዕፍረታት፡ ወድግም፡ ቦቱ፡ እም
ቃለ፡ ዳዊት፡ ለምንት፡ አንገለጉ፡ እግዚአ፡ ሚበዝ

ኑ፡ ሶበ፡ ጸዋዕክዎ፡ ይስማዕከ፡ እግዚአ፡ በኃይልከ፡
ግፍዎሙ፡ እግዚአ፡ ሰማዕነ፡ ጐሥዓ፡ ተሠሃለኒ፡ እ
ግዚአ፡ በከመ፡ ዕባየ፡ ሣህልከ፡ ይትነሣእ፡ እግዚአ፡
ነጽር፡ ኪያከ፡ እግዚአ፡ ነኑኔከ፡ ተሠሃልከ፡ አጽም
ዕ፡ እግዚአ፡ ዕዝነስ፡ ምሕረተከ፡ እሴብሕ፡ እግዚአ
ብሔር፡ ነግሠ፡ ደንገ፡ አሕዛብ፡ ስምዓኒ፡ እግዚ
አ፡ ጸሎትየ፡ አሌዕለከ፡ ወእምነቢያትሂ፡ ጸሎተ፡
ሐና፡ ጸሎተ፡ እግዚአብሔር፡ ማርያም፡ ወጸሎተ፡ ዘ
ካርያስ፡ ወመሓልይ፡ ፭ውዳሴ፡ እግዝእትነ፡ ማርያ
ም፡ ምስለ፡ እንቀጸ፡ ብርሃን፡ ወጸሎተ፡ ወንጌል፡
፳ወ፩፡ እሎተ፡ ጸሎታት፡ ሶበ፡ ጸለይከ፡ አንተ፡ ፍ
ጡነ፡ ይፈልሕ፡ ለከ፡ ዝንቱ፡ ቅብዓ፡ ነገሥታት፡ አ
ሚሃ፡ ንሥአ፡ ለይኩኖ፡ አምላክ፡ ወቅብዎ፡ በእዴ
ከ፡ ከመ፡ ይኩን፡ ንጉሠ፡ መልዕልተ፡ ነሎሙ፡ ነ
ገሥታት፡ ወይምልክ፡ ባሕቲቱ፡ ነሎ፡ ዓለመ፡ ወ
ለዝንቱስ፡ ቅብ (Fol. 231b. 3.) ዕ፡ አከ፡ ዘይትቀብዑ፡
ነሎሙ፡ ነገሥታት፡ እለ፡ ነግሠ፡ እምድኅሬሁ፡ እ
ንበለ፡ ዳእሙ፡ ዘርአ፡ ያዕቆብ፡ ጳድቅ፡ ወዓዲ፡ ዘይ
ትነሣእ፡ እምድኅረ፡ ዘርአ፡ ያዕቆብ፡ ንጉሥ፡ በመ
ዋዕል፡ በ፫፻፹ ወ፪፻መተ፡ ዓለም፡ ወዓመተ፡ መ
ንግሥቱኒ፡ ለዘይነግሥ፡ ንጉሥ፡ መዋዕሊሁ፡ መጠ
ነ፡ ፵ወ፫፻መት፡ ወለከኒ፡ የሀብከ፡ እመንግሥተ፡
ዚአሁ፡ ይኩኖ፡ አምላክ፡ ፩ እደ፡ ወይኩን፡ ለከ፡ ው
እቱ፡ ወልደ፡ እመቦ፡ ዘተሀበለ፡ ላዕለ፡ ዝንቱ፡ ሕ
ግከ፡ ወመንግሥትከ፡ ይትዋረስ፡ መርገመ፡ ወናሁ፡
ከሠትኩ፡ ኅቡአተሁ፡ ለእግዚአብሔር፡ ወአንተኒ፡
ኢታትርፎ፡ ዳእሙ፡ ቅብዎ፡ ለይኩኖ፡ አምላክ፡ ወ
ዘንተ፡ ነገረ፡ ተናገረ፡ ዓርገ፡ መልአክ፡ እግዚአብሔ
ር፡ ውስተ፡ ሰማያት፡ ወአቡነሂ፡ ክቡረ፡ ስም፡ ተክለ፡
ሃይማኖት፡ ሰሚዎ፡ ዘንተ፡ ነገረ፡ እምአፈ፡ መልአክ፡
ቅብዎ፡ ለይኩኖ፡ አምላክ፡ ወፈነዎ፡ ውስተ፡ ቦብዕ፡